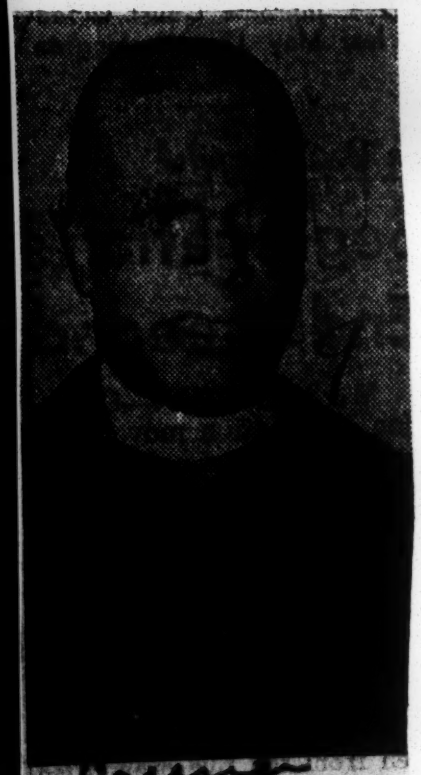

Elected— The Most Rev. Frederick Augustus Toote, Metropolitan Archbishop of the State of New York of the African Orthodox Church of New York and Massachusetts, Inc., was elected by the College of Bishops of the church to fill the vacancy occasioned by the death of His Eminence Robert Arthur Valentine, Archbishop and Primate.

Muslim Leaders—The Ahmadiyya Muslims of America met in their seventh annual convention at Pittsburgh last week and outlined plans for the coming year. Over 200 delegates from twenty missions representing fifteen states attended the colorful sessions. Left to right: Nurulhaq Anwar, missionary, New York Circle; Khalil Ahmad Nasir, editor, the Muslim Sunrise, missionary in charge; Ghulam Yasin, missionary, Eastern Circle, and Abdul Qadir Zaighum, missionary, Midwest Circle.—Harris Photo.

PLAN CONVENTION—Leaders of the African Methodist Episcopal Church from all over the United States and abroad were in St. Louis recently for planning sessions for the Quadrennial Convention of the Women's Missionary Society of the AME Church.

Above are seen, left to right, are Bishop S. L. Greene, president of the Bishops' Council, Atlanta, Ga.; Mrs. Annie E. Heath, president of the Women's Missionary Society, Philadelphia, and Bishop Carey A. Gibbs, Jacksonville, Fla., who is chairman of the Connectional Board of the Women's Missionary Society. The Missionary Society group chose Washington, D. C., as its convention city and set the month of July, 1954, as the time of the meetings.

New Church At Tuskegee Sets Service

TUSKEGEE Institute—A week of Services celebratiing the opening of the new church building, located near Green's Ford, on the old Montgomery road, will begin today. The membership of the church will be joined by local churches in week long services of celebration.

The following congregations with their pastors are invited: tonight; Greenwood Baptist and Washihgton Chapel AME churches, Tuesday night; Greater St. Marks Baptist, Simmons Chapel and Wal-Wednesday night; Butlers Chapel, St. John and Solomon Chapel AMEZ churches. Thursday night St. Andrews Episcopal Church and the chaplancy service of the VA Hospital. Friday night, Mt. Olive Emanuel Baptist Churches. All week night services will begin promptly at 7 o'clock.

The celebration will be concluded with three services Sunday Nov. 14. At 11 a.m. the Rev. Ernest T. Dixon will preach the sermon formally opening the church. At 3 p.m. the Rev. Julius Carroll, pasgor of Powell Chapel Methodist Church of Lafayette, Ala., will preach. His choir will render the music.

All churches of the Tuskegee district of the Methodist Church are requested to send representatives to attend any or all of the services. At 7 p.m. a grand musical, featuring the Swanee Singers, the The district superintendent of the Tuskegee District, Rev. M. C. Barette will give the final message.

Open house will be kept each day, 10 a.m.-6 p.m., the public is invited to see the building.

Jordans sail for South Africa

NEW YORK—Bishop and Mrs. Frederick D. Jordan of the AME Church on Friday afternoon sailed from Brooklyn for South Africa.

The bishop and his wife, passengers on the SS African Endeavor, are bound for the 16th AME district where the prelate was assigned by the general conference of 1952.

It was at this convention, held in Chicago, that Bishop Jordan was elected to the Episcopacy.

EFFORTS TO remain in South Africa became impossible because of South African governmental affairs that proved at variance with AME Church policy. The Jordans have been granted temporary visas, however, which will permit them to stay in South Africa for 18 months.

The African Endeavor is not one of the ocean's luxury liners. Bishop and Mrs. Jordan are not "luxurious" people, as is thought of in popular terms today, it was pointed out. They are a conscientious, Christian couple who have labored together and received the approbation of their church by elevation of Dr. Jordan to the highest post the church has to offer.

Resolutions From The Congress of Youth

ALLEN UNIVERSITY
COLUMBIA, S. C.

Whereas, the African Methodist Episcopal Church represents the hope for the Young American Negro in search of life through Christ,

Whereas, the American Government is historically recorded as being founded upon the principles of freedom and equality for all men,

Whereas, the State of South Carolina has been used by the Supreme Court as an example to the world that democracy's true principles shall be paramount over all,

Whereas, democracy depends for its vigor and strength upon alert, informed and active citizens from all segments of our nation,

Whereas, we feel that full integration is the most significant cure for the existing ills of racial inequality,

Whereas, this Congress is dedicated to the fullest extension of our democratic ideas and religious principles,

Be it Resolved, that we, the Congress of Youth of the Seventh Episcopal District of the African Methodist Episcopal Church, with nearly 700 Delegates representing more than 40,000 young people in South Carolina, meeting at Allen University in Columbia, South Carolina at the tenth Annual School of Religion, Pastoral Clinic, Congress of Youth and Fifth Annual Laymen's League, urge the total positive response of all African Methodists, Christians, and Americans in exerting every effort toward the full implementation of the May 17th decision of the Supreme Court of the United States of America.

Be it further resolved, that we take an introspective and objective analysis of our personalities, our lives, and Christian prospective so that we may clearly see the richness of our heritage and the abundance of our heritage and the abundance of our resources, and ultimately see the potentialities of our people for greater service to our country, humanity, and the world.

Leroy Nesbitt, President

Bishop Nichols Named To High Church Post

BOSTON (ANNPA) — **Bishop D. Ward Nichols of the First Episcopal District of the AME church, with headquarters in New York City and Philadelphia, was elected one of 12 vice presidents of the National Council of Churches of Christ in the U.S.A., here Thursday.**

The National Council of Churches is an interchurch body representing thirty Protestant and Eastern Orthodox denominations with a membership of 35,000,000 persons.

9 1954

Bishop Wright Dedicates New Church Bldg.

KINGSTON, Jamaica (ANP) —Bishop R. R. Wright, Jr., last week visited here and combined church business with a trip to several of the leading business and government buildings.

The presiding prelate of the 16th Episcopal district of the AME Church officially dedicated Gaines AME Church. It was one of several churches built to replace those destroyed by the hurricane of 1951.

At the same time, Bishop and Mrs. Wright participated as host and hostess at an annual Christmas tree where gifts sent from the U.S.A. were given to the poor here. Bishop Wright said that more than 600 bundles containing some 3,000 garments and many children's toys were distributed to Jamaicans.

The mission of the bishop, on this trip, was to particularly dedicate three new churches which have been rebuilt since the hurricane. At that time, 22 AME churches were destroyed in Jamaica.

Mrs. Alberta W. McClain of Los Angeles, Calif., daughter of Bishop and Mrs. Wright, accompanied them and carried a special gift from St. James AME Church, Los Angeles, the Rev. D. V. Kyle, pastor.

While in Kingston, Bishop Wright toured the Daily Gleaner newspaper and said its plant was superior to any he had seen in the U.S.A.

"Negroes have nothing like it in the U.S.A.," he said. "I am told there are over 500 employees. I saw a battery of over 30 linotypes, intertypes, a large job department, an immense composing room and a news room equipped with modern Hoe presses."

The AME prelate was favorably impressed with other aspects of Jamaican life. He said colored persons are employed in skilled and clerical positions, without segregation.

On the other hand, he pointed out that there still is much poverty here. Much of this he attributes to the hurricane. He said in part:

"The hurricane stunned Jamaica, adding to her poverty. In one night the mighty rainstorm, with a 120 miles per hour wind, destroyed 20,000 houses, made 100,000 people homeless, killed 300, and according to "Life" Magazine, destroyed $56,000,000 worth of property. Thousands still are living in tents, and still others homeless."

AME prelate enters Africa

Bishop Jordan, once ousted, given visa

BULAWAYO, Southern Rhodesia (ANP)—Bishop Frederick D. Jordan arrived here New Year's eve to preside over two districts of the AME Church. The church prelate previously had made an attempt to enter Africa, but was stopped because of the objections of South African authorities.

He plans to spend one month each in Southern Rhodesia and Northern Rhodesia. South Africa also comes under his religious jurisdiction. However, authorities there have objected to his entering that country unless he agrees to certain specifications set down by them.

The AME presiding bishop of the 17th and 18th districts in Africa first tried to enter Southern Rhodesia in April, 1953. He got as far as Livingstone, Northern Rhodesia, where he was refused entry to Southern Rhodesia and placed on a plane for Rome, Italy.

Finally Admitted

Intervention on his behalf by the English Missionary Societies the British Foreign Service and the USA State Department gained him entry this time for his current stay.

Bishop Jordan, on the other hand, was assigned both African districts, but never was allowed to enter Africa. The South African government consistantly refused to grant him a visa to enter that country.

However, it did agree to allow him to enter for a specific time if he would agree to train a native African to run the affairs of the AME Church in South Africa.

BISHOP JORDAN ARRIVES IN SO. RHODESA

BULAWAYO, Southern Rhodesia — (ANP) - Bishop Frederick D. Jordan arrived here New Year's eve to preside over two districts of the AME Church. The church prelate previously had made an attempt to enter Africa, but was stopped because of the objections of South African authorities to his being in this area.

Bishop Jordan was accompanied by his wife. He plans to spend one month each in Southern Rhodesia and Northern Rhodesia. The unrest of South Africa also comes under his religious jurisdiction However, authorities there have objected to his entering that country unless he agrees to certain specifications set down by them.

Bishop Wright Visits Jamaica, Dedicates Church, Tours Businesses

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AME Prelate Denied Entrance Second Time

South Africa Again Turns Back Bishop

JOHANNESBURG, South Africa—Bishop Frederick D. Jordan of the African Methodist Episcopal Church last week once more was denied entrance into the Union of South Africa.

The AME prelate has been trying since 1952 (when he was elected to office) to take over his episcopal districts in the apartheid (absolute racial segregation) ridden South Africa, but without success.

A native church leader, L. D. NcWanna, trustee of the AME Church here, told the press of South Africa's latest ruling against the admission of Bishop Jordan. He said the Ministry of the Interior explained that the Government would admit American Negro church leaders to the country only to train native Africans to take over the church.

This marks the second time the Government has officially banned the Bishop. In March, 1953, South Africa refused to admit Bishop Jordan and H. Thomas Primm, assigned to the Seventeenth and Eighteenth Episcopal Districts respectively, both with headquarters in that nation.

* * *

SINCE THEN, Bishop Primm has been reassigned to a district in the United States and Bishop Jordan has taken over both the South African districts.

Currently, Bishop Jordan is running his areas from Bulawayo, Southern Rhodesia, where he is staying on a thirty-day visa which will end Jan. 31. This is the first time he has been allowed to settle in Southern Africa, all of which is dominated by the South Africa influence.

Last year, when Bishop Jordan was to land in Southern Rhodesia, he was stopped in Northern Rhodesia while in flight to his destination on a technicality that he did not have a visa for Northern Rhodesia. As a result, he was placed on a flight to Rome, Italy.

It is likely that South Africa's present refusal stems from the AME Church's recent rejection of a plan to allow Bishop Jordan to enter for the purpose of training a South African native to run the church. The AME Council of Bishops told the Government the church could not act until 1956 when it holds its Quadrennial General Conference.

* * *

ACCORDING TO NcWanna South Africa repeated its proposal to allow the Bishop to enter only to train natives. NcWanna further said unless South Africa allows the prelate to enter soon, the Bishop may have to return to America at the end of his current thirty-day visa.

South Africa's present policy is different from an earlier one which allowed AME Bish-

BISHOP F. D. JORDAN

ops to enter the nation for their four-year terms for the past fifty years.

Bishop Jordan is accompanied by his wife in Southern Rhodesia.

SEEKS FREEDOM OF ENTRY:

Bishop Jordan finds stay in Rhodesia 'rewarding'

BULAWAYO, Southern Rhodesia (ANP) — Bishop Frederick D. Jordan of the African Methodist Episcopal church told reporters last week that he has found his stay in Southern Rhodesia very rewarding and pleasant.

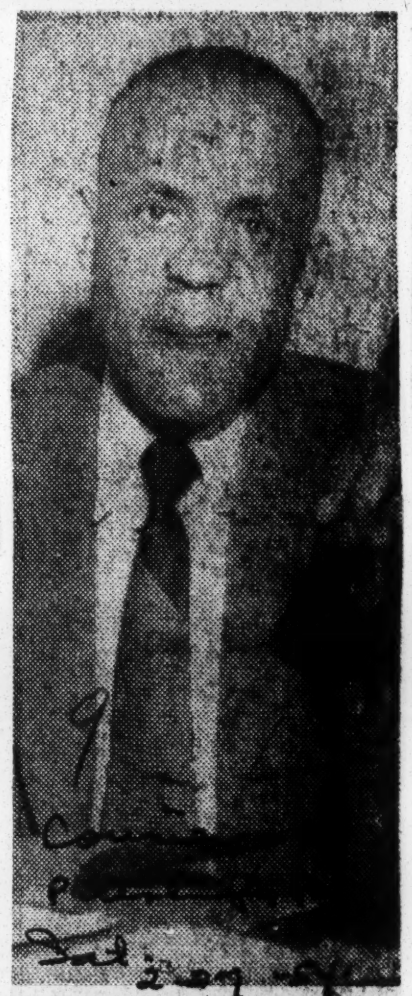
The churchman said his visit was quite a contrast to last year when he was barred from entering Southern Rhodesia because he did not have a visa allowing him to pass through Northern Rhodesia.

After winding up his business on a 30-day visa here in Bulawayo on Friday, Bishop Jordan plans to make a few steps in Northern Rhodesia, then return to the United States on Feb. 15 or 16.

The bishop, who is accompanied by his wife, conducted an annual conference covering AME church work in the Central African Federation. More than 500 Africans attended the meeting.

Bishop Jordan expressed hope that in the future AME bishops may have free access to Central Africa. He said:

"We have concentrated on seeing government and church officials with a view of making possible my early return for an extended stay to complete the quardrennium and at the same time secure assurances that our bishops in the future might expect free access into the country."



DR. ROBERT MANCE

. . . fills vacancy

AME Post To Mance

WASHINGTON — Dr. Robert M. Mance of Columbia, S. C., was elected financial secretary of the AME Church last week. The new general officer, long active in AME affairs, was unanimously elected to fill the vacancy caused by the death of Dr. A. S. Jackson.

A graduate of Howard University School of Medicine, class of 1929, the newly elected secretary has been practicing in Columbia, S. C., for twenty-three years.

* * *

ACTIVE IN CIVIC affairs there, he was appointed to the City Planning Commission of Columbia in 1953, marking the first time a Negro had held any such office in South Carolina since Reconstruction days.

He resides in Columbia with his wife, Mrs. Pearl Mance. They have two children, Elizabeth, 12, and Robert M. III, 5.

In a statement issued to the Courier following his election, Dr. Mance expressed high praise for the work of his late predecessor, Dr. Jackson, and stated that he regarded his appointment to the office of the financial secretary as "the highest honor the Church can bestow on a layman."

THE OFFICE of the financial department which disburses over one-quarter million dollars annually is located at 1541 Fourteenth Street, N. W., Washington, D. C.

Dr. Mance will report to the Board and the Bishops Council annually. His term of office will continue until the AME General Conference in Miami, Fla., May, 1956.

Bishop Frederick Jordan Finds Trip To Africa Pleasant; No Difficulties

BULAWAYO, Southern Rhodesia — (ANP) — Bishop Frederick D. Jordan of the African Methodist Episcopal church told reporters last week that he has found his stay in Southern Rhodesia very rewarding and pleasant.

He said his current visit was quite a contrast to last year when he was barred from entering Southern Rhodesia because he did not have a visa allowing him to pass through Northern Rhodesia.

After winding up his business on a 30-day visa here in Bulawayo on Jan. 29, Bishop Jordan plans to make a few stops in Northern Rhodesia, then return to the United States on Feb. 15 or 16.

Currently the bishop, who is accompained on this trip by his wife, is conducting an Annual Conference covering A.M.E. church work in the Central African Federation (which includes both Rhodesias and Tanganyika. More than 500 Africans are attending the meeting.

A Different Story

Speaking of his stay in Bulawayo, Bishop Jordan said in part:

has been
from the
only one
during our
stopover while awaiting
connecting plane to Bulaw
(Here is where the bishop
turned back last year.
"The officials this time w
very courteous and the Cen
African Airways stewardess
formed us that we might have
trip by bus to Victoria Falls w
lunch and return free while w
ing for our plane.

After we had been at Victo
Falls hotel about a half hour, t
customs official came to us
say we should have stopped at t
immigration office as the Falls a
in Southern Rhodesia and we h
not yet cleared their immigrati

It develop that the office s
had its memorandum from l
April prohibiting my entry, but
had not been informed of the more
recent order. Consequently when
he saw the visa stamp by the
New York office on my passport
and realized that the earlier stop order had been recalled, he became very cooperative."

Bishop Jordan expressed hope that in the future A.M.E. bishops may have free access to Central Africa. He said:

"We have concentrated on seeing government and church officials with a view of making possible my early return for an extended stay to complete the quadrennium and at the same time secure assurances that our bishops in the future might expect free access into the country."

Among the nation's officials and religious leaders the bishop has met are the prime minister of the Federation, prime minister of Southern Rhodesia, assistant commissioner of native affairs, the Anglican bishop of one of the provinces, a retiring Methodist leader and J. Hoover of the U. S. consulate in Salisbury.

Although there has been no explanation of last year's incident, he said, "Everyone has seemed greatly embarrassed by it." Bishop Jordan also praised the possibilities of the new Federation government and its desire to remain independent of any influence of other nations.

Bishop Jordan Returns From Africa

NEW YORK—(ANP)—Bishop Frederick D. Jordan of the African Methodist Episcopal Church is back in America after spending six weeks in the Rhodesias in East Africa.

His first public appearance is slated to be at Allen University in Columbia, S. C. when he will be guest speaker at the coronation banquet celebrating the close of a $300,000 endowment drive for the school, a feature of the college's 84th Founders Day.

His trip to Africa marked the first time Bishop Jordan was able to personally supervise any of his two districts in Central Africa and the Union of South Africa since he was assigned to them in 1952.

South Africa has continually barred the AME bishop without giving specific reasons. He is still working on a harmonious relationship with that nation.

A year ago, he was turned around on a trip to Southern Rhodesia because of a technicality in his visa which prevented him from stopping in Northern Rhodesia. This year, all legal questions were taken care of, and Bishop Jordan was permitted a 30-day stay in Southern Rhodesia.

He spent additional time in Northern Rhodesia.

Following what he considered a very pleasant stay in Bulawayo, Southern Rhodesia, Bishop Jordan announced that he and Mrs. Jordan hope to return to this city and live.

In private conferences and public addresses in Bulawayo, the bishop emphasized economic advancement of the African through closer cooperation. He pledged the AME Church to a larger program of education.

The bishop advised AME ministers to use their churches as social centers for natives during the week to include both children and older persons. The church gave Conference support to the establishment of three day schools, two churches and the mission house at Salisbury.

While in Bulaway, the bishop was told often that nothing the AME Church has done in recent years has brought so much encouragement and hope to Africans in this region as his visit.

Bishop and Mrs. Jordan arrived in New York on Feb. 15.

Mance New Chief Of AME Purse

WASHINGTON — Dr. R. W. Mance, a Columbia, S. C. physician, was elected financial secretary of the AME church Friday at a meeting of the financial board.

Dr. Mance succeeds the late A. S. Jackson. Dr. Jackson died Feb. 10 in Washington following a long illness.

Our Crisis In South Africa

By Bishop F. D. JORDAN

EVANSTON, ILL.

BISHOP F. D. JORDAN

The acuteness of the crisis which has beset our work in South Africa came to sharp focus yesterday when a cablegram from our Superintendent, Dr. Francis H. Gow, at Cape Town, was phoned me here by my Secretary in Los Angeles. Our fine church at Vereenigan, begun several years ago under the zealous leadership of Bishop L. H. Bonner, is being sold for debt. The litigation has dragged for sometime. The people have done their best; now their money and labor are both to be lost. Damages and court costs have now been added to the debt, but I believe that one thousand (1,000) Pounds or $2,800 will save the situation.

Since my appeal a few weeks ago, I have received from:

Bishop L. H. Hemingway	$300.00
Bishop D. O. Walker (Puget Sound & California Conf.)	125.00
Dr. Harvey E. Walden, Chicago	128.00
Dr. A. L. Alexander, Memphis	5.00
Total	$558.00

The publication of these names and figures is unfair to my friends who have given me since last March $2,700 toward the education of Julius Chabala of Lusaka, Northern Rhodesia, who is enroute to this country to enter school in Los Angeles in September- church members have no money. Will you be one each one! Mrs. Jordan and I sail but I do not have those fi your donations in any amount, but send them promptly to Bishop Frederick D. Jordan 129 North Reno Street Los Angeles 26, California

The Challenge of Our "Mother-Land"

MRS. ARTISHIA W. JORDAN

Perhaps this seems a strange title for another article on our recent "African Safari," but the greeting that we received wherever we traveled in Southern Africa was invariably "Welcome Home," or "Welcome to your Mother-land." On the tour which Bishop Frederick D. Jordan and I took of the work of our church in Northern and Southern Rhodesia, we found many of the customs and conditions under which the folk lived very familiar. Many followed a pattern used in our own United States.

The native African worker was at the bottom of the economic scale, doing all of the unskilled labor. Where employed at skilled labor, they received less pay than other laborers received for the same work. In most localities the African was prohibited by law from owning property; so out of his meager wage he had to pay rent, a poll tax, and to provide food and clothing for his large-sized family. Proper diets were out of the question for there was not enough to purchase the proteins necessary to balance them. The "Locations" or "Compounds" in which the African lives are usually situated near the cities so that cheap labor might be available. The Europeans supplied each "Location" with one source of recreation—a beer hall, and just as in the United States, some Africans felt that it was up to them to support the beer hall, even when their families had to suffer. In the famed "Copper Belt" where, though the same differential in wages was maintained, the African had more to spend, a much better standard of living was observed. Mining Companies sometimes furnished Social Workers and an opportunity for cultural advantages. We were gratified to find, in some instances, Libraries, Adult Education Classes, Educational Movies and playgrounds for children.

There were no free public schools as in this country. Thousands of African children of school age roamed the streets in every section. In one section that we visited there were more than 18,000 children living on the location. School facilities were provided for 250 only. This group was carried as far as Standard IV —about the sixth grade in our system. Out of this group a second group was chosen and carried as far as Standard VI—about Junior High. In turn the Standard VI graduates became teachers of Standards I, II, III and IV. There was not one secondary school for Africans in the entire area. In another section we found one secondary school. It was supported by the Angelican Church and its waiting list was several years long. We support just one secondary school-Wilberforce Institute, located in the Union of South Africa. For this school too, the waiting list is a source of discouragement to all applicants. The people of our church, both ministers and laymen met us with the cry—"Give us a secondary school," here in one of the Rhodesias. The universal cry among the Africans seems to be "Education!" Many feel it to be the only solution to the many problems that confront them. We are appealing to the General Church to supply funds for a secondary school in Rhodesia! The need is great.

There are many Missions maintained by various Protestant denominations. In the "Location" where we made our headquarters, there were eight Protestant denominations operating Missions. Each had its own school during the week, teaching usually up to Standard III, some with one, some with two classes. With the exception of the AME Church, each Mission was under the care of, or in the charge of a European Minister or Mission Board. It followed that Christianity did not have the appeal that it should have had to the Africans, because of its representatives. As for our own church, it too was lacking in the appeal which it might have had because of its poverty. Our buildings and mission houses were poorly constructed and our clergy and teachers poorly paid. Other churches received subsidies from their various Mission Boards, but ours were supported entirely by the people themselves. The AME Church, of course, supports missions in the West Indies, South America, and on the West Coast of Africa. It has helped from time to time in church and school building projects in Southern Africa but so far these projects have all been in the Union territory. No quarterly stipends are paid to workers in South Africa as in other Mission areas. Our church started its work in the Rhodesias just about fifty years ago and is still the only church from the United States doing work in the area. They are pleading for subsistence support for our ministry!

In each section that we visited, people came from far and near to see us. Some had never seen a "bishop that they could shake hands with and talk to." They had only seen those who permitted them to kneel and kiss their ring, they said. Some just wanted to see what an American Negro looked like. One man rode for 70 miles on his bicycle spending two days and a night on the road, just to see a Negro bishop. One elderly woman came to see us and with tears coursing down her wrinkled cheeks, thanked God for sparing her to see that day. She said that her mother had prayed and that she had continued to pray that one day God would let some of her people come back home. Her relatives had been stolen and sold into slavery and through the years the family had prayed for their return. Indeed the woman looked so much like me, in color and general size, that we could have easily come from the same tribe. We were welcomed on every hand as kinsmen, not as strangers come to visit. We found that they think of the American Negro as Joseph—stolen from his home, sold into slavery in a strange land, blessed by God to come to a place of power and influence in that land, that he might in turn help the brothers left behind. The African has no one to turn to but us. Who knows but that it is in God's Divine plan that we suffered as we did in order to be in a position to help at this time.

We definitely were made to feel that the Africans were not strangers in a far off country, asking for help, but that indeed our own brothers and sisters in our Mother-land were stretching forth their hands to us in America. We cannot, we must not refuse to help or in any way turn a deaf ear to their appeal. What reality can there be in our Christianity if we can look at men struggling in darkness and be content to congratulate ourselves that we are in the light?

Artishia W. Jordan
Supervisor Missionary Work
15th and 16th Episcopal Districts
Southern Africa

Gov. White Addresses AME Group

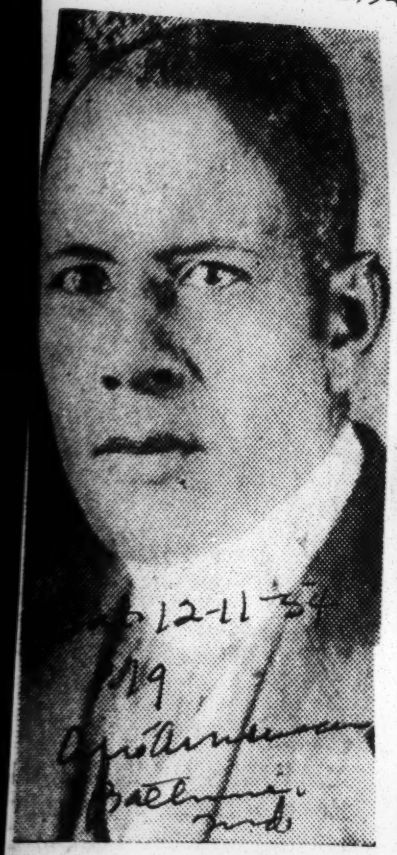
JACKSON, Miss — (ANP)--Gov. Hugh White of Mississippi, who recently said he had lost confidence in Negroes after a local group refused to go along with his program of "voluntary" segregation, last week addressed the Negro Youth Congress, of the AME church on "the souls of men."

Many persons had expected the Mississippi chief executive to address the church group on a subject relative to the high court ruling outlawing segregation in public schools. But Gov. White surprised them and spoke instead on "Where Shall We Spend Eternity."

Shortly after his address, the congress passed a resolution "endorsing the decision of the Supreme court."

9 1954

A.M.E.



DR. A. CHESTER CLARK

Dr. A. C. Clark gets AME post

NEW YORK—Dr. A. Chester Clark, presiding elder of the Brooklyn-Long Island District of the AME Church, has been named secretary-treasurer of the AME Board of Home and Foreign Missions, it was announced Saturday

Dr. Clark thus succeeds Dr. L. L. Berry, who died last week. The vacancy on the Bishop's Council of the AME Church, left open by the recent death of Bishop Hemingway, will be filled at Washington, Monday when AME Bishops meet, following Bisop Hemingway's funeral.

No new bishop will be named to succeed Bishop Hemingway. One of the present bishops will be named to take over his Second District until a new bishop can be elected at the AME convention set for 1956 in Miami.

AME Bishops OK Berry's Successor

BOSTON — Bishops of the AME church attending the Council of Churches meeting here met in the Statler hotel to discuss denominational affairs last week.

Agreement was reached, it is reported, that Dr. A. Chester Clark of the New York annual conference would have the support of secretary of missions made vacant by the death of Dr. L. L. Berry, the week before.

Dr. Clark was a candidate for the mission post at the last general conference in Chicago in 1952. He lost after a spirited contest in which he had powerful backing.

The Mission Board is scheduled to meet Thursday of next week at which time it is probable the election will be held. The Board of Missions is a New York corporation and only the board can elect its secretary according to New York corporate law.

NEW TUSKEGEE AME PASTOR, FAMILY—The new first family at Washington Chapel AME Church, Tuskegee, left to right, includes: Theodore W., Mrs. Willie M., Miss Iris F., the Rev. L. A., Williette and Samuel Billups. The Rev. M. Billups has just assumed pastoral duties at the chapel.

Rev. Billups Heads AMEs At Tuskegee

TUSKEGEE INSTITUTE Ala.—The Rev. L. A. Billups was recently appointed to the pastorate of Washington Chapel AME Church of Tuskegee, succeeding the Rev. E. Simpson James, who went to St. Luke in Opelika. The Rev. Mr. Billups has served during twenty-three years in the Christian ministry. Coming from St. Paul AME Church of Sylacauga, he had served six years and succeeded in directing an extensive expansion program, both in membership and physical plant. His building program included an enlarged church and a complete brick veneering job.

From a long line of ministers his grandfather served the AME

Nichols gives up $8,500 in checks

PHILADELPHIA

Following a meeting of the board of trustees of Wilberforce University, last Thursday, Bishop D. Ward Nichols turned over to the institution certified checks for the sum of $8,500.

This was the sum of money which Dr. Charles Hill, president of the institution, accused Bishop Nichols of withholding.

The bishop, prelate of the first AME District, told the AFRO on Saturday that he voluntarily turned the money over after trustees agreed to make certain changes in the running of the university.

PARAMOUNT AMONG these changes, he said, was the election of a new treasurer.

At the same time, Bishop Nichols denied a report that he had been forced to submit the money.

"If the changes I recommended had not been made, I would have continued to withhold the checks," he declared.

Further, he pointed out that the checks were the same ones he had certified last May and June for submission to Wilberforce.

Last Fall, Dr. Hill publicly accused the bishop of permanently withholding contributions for the university raised in the first AME District.

Bishop Nichols admitted that the funds were being held up until certain changes of operation were made at the institution.

HE ALSO leveled the following charge against Dr. Hill:

"President Hill has failed miserably as president, he has been uneconomical, wasteful and unintelligent as to things financial, and inefficient as an executive, although he is a brilliant scholar."

Upon Bishop Nichols' recommendation, the Rev. Harvey Walden of Detroit, Mich., was elected treasurer.

He is to answer only to the trustees and is not under supervision of the president. Among other changes agreed to, Bishop Nichols listed the following:

1) Teachers are to be hired in accordance to need. In this connection he pointed out that there are 28 teachers for a student body of less than 200.

2) A determined effort is to be made to get the institution accredited by either the North Central Association or the Ohio Colleges Association.

"Parents should not be expected to send their children to an unaccredited school," the bishop declared.

3) The school is to make an effort to get back the ROTC program it lost.

4) A controlled system of purchasing books and magazines for the library is to be adopted.

* * *

BISHOP NICHOLS described the board meeting as "harmonious in every respect."

Regarding the $8,500, the bishop said he was the only person present who mentioned this money.

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EDITORIAL

GUEST EDITORIALS—These Editorials do not necessarily reflect our opinion or policy.

Bishops of the African Methodist Episcopal Church in Order Of Their Election

Richard Allen, Morris Brown, Edward Waters, William Paul Quinn, W. Nazery, Daniel A. Payne, A. W. Wayman, Jabez Pitt Campbell, James A. Shorter, T. M. D. Ward, J. M. Brown, Henry McNeal Turner, William F. Dickerson, Richard H. Cain, R. R. Disney, Wesley J. Gaines, Benjamin W. Arnett, Benjamin Tucker Tanner, Abram Grant, Benjamin Franklin Lee, Moses B. Salter, James A. Handy, William B. Derrick, J. H. Armstrong, J. C. Embry, E. Tyree, M. M. Moore, Charles Spencer Smith, C. T. Shaffer, Levi J. Coppin, Edward W. Lampton, Henry Blanton Parks, Joseph Simeon Flipper, James Albert Johnson, William H. Heard, John Hurst, William D. Chappelle, Joshua H. Jones, J. M. Connors, W. W. Beckett, Isaac N. Ross, William Decker Johnson, Archibald J. Carey, William Sampson Brooks, William Tecumseh Vernon, William Alfred Fountain, Abraham Lincoln Gaines, Reverdy Cassius Ransom, John Andrew Gregg, Robert A. Grant, Sherman Lawrence Greene, George B. Young, Monroe Hortensius Davis, Noah Wellington Williams, David Henry Sims, Henry Young Tookes, Richard Robert Wright, Edward J. Howard, Decatur Ward Nichols, George E. Curry, Frank Madison Reid, Alexander J. Allen, George Wilbur Baber, John Henry Clayborn, Lawrence H. Hemingway, Dougal Ormonde Beaconsfield Walker, Joseph Gomez, Isaiah H. Bonner, William Reid Wilkes, Carey A. Gibbs, Howard Thomas Primm, Frederick Douglas Jordan, Eugene Clifford Harper.

THE FOLLOWING BISHOPS SERVED AS SENIORS

Richard Allen, Morris Brown, William Paul Quinn, Daniel A. Payne, Alexander W. Wayman, Henry McNeal Turner, Benjamin Franklin Lee, Levi Jenkins Coppin, Henry Blanton Parks, Joseph Simeon Flipper, William Alfred Fountain, John Andrew Gregg, Sherman Lawrence Greene.

BISHOPS SERVING 25 OR MORE YEARS

Jabez Pitt Campbell, Richard R. Disney, Benjamin Franklin Lee, Daniel Alexander Payne, William Paul Quinn, Benjamin Tucker Tanner, Henry McNeal Turner, T. M. D. Ward, Alexander W. Wayman, William Alfred Fountain, Reverdy Cassius Ransom, John Andrew Gregg and Sherman Lawrence Greene.

THE LONGEST TERM OF SERVICE AS A BISHOP was Daniel A. Payne—41 years; THE SHORTEST TERM was Morris M. Moore—6 months.

Speaking The Truth In Love

AME

By Bishop
FREDERICK D. JORDAN
Bulawayo, Africa

BISHOP F. D. JORDAN

From Bulawayo, in Central Africa, Bishop and Mrs. Frederick D. Jordan greet the Church in America. We left New York City through the kind offices of Dr. and Mrs. L. L. Berry of the Home and Foreign Missionary Department of the African Methodist Episcopal Church. The final word of permission from one of the Governments involved had come only four days prior to our departure and I was not informed in the rush of matters concerning the cooperation of other departments which participated in my previous trip. The trip via British Overseas Airways from New York to London and by British Comet Jetliner from London to Central Africa was smooth and uneventful. We did experience an unexpected thrill however when we landed at Beruit, Lebanon in Arabia, for a brief stop. When we arrived at Bulawayo we were met by the pastor, who is also General Superintendent for this area, Father S. L. Lesabe, together with a number of his officers and some ministers. We drove immediately from the airport to the church where a brief service of praise and thanksgiving was conducted. At the Mission House a delicious dinner including roast beef, browned potatoes, peas, desert and coffee awaited us. The guest room was comfortable and to the limit of this primitive country, everything possible is being done to make our stay a pleasant one.

The visa granted me for this trip was limited to 30 days without privilege of renewal, but after consultation with the Senior Bishop and the Secretary of Missions, it was agreed that the problems were so urgent that even this limited opportunity should not be spurned. Every development since our arrival has abundantly vindicated this decision. In spite of the best efforts of our local leaders the relations between the church and government had steadily deteriorated.

At the same time a basic change was taking place in the government as the three provinces of Southern and Northern Rhodesia and Nyasaland were forming the Central African Federation. This coincidence has made it possible to hold face to face conferences with the top officials of the new government with a view to achieving a favorable status for the African Methodist Episcopal Church. Thus far we have had conferences with the Prime Minister of the Federation, Sir Godfrey Huggins; the Prime Minister of the province of Southern Rhodesia, Hon. R. S. Garfield Todd, several members of Parliament and Cabinet officers as well as Mr. John Hoover, the American Consul for this area. In each instance cordiality has marked the conference and we have good reason to hope for a favorable outcome for the total venture.

We undertook a "Safari" from Salisbury to Bulawayo, intending to make stops at eight points where congregations would expect us for brief visits. However, the combination of a heavy torrential rain storm and a 1930 automobile, much the worse for wear, proved too much for so ambitious a schedule and we were able to make only four of the eight points. One of them had never before experienced the visit of an African Methodist Episcopal Bishop. At each of the points enthusiastic congregations greeted us. Strong men wept unashamedly as they thanked God that once again their bishop had come from America. At Zwimba we found Bonner Chapel rapidly nearing completion, needing only windows and the floor to make it usable for worship. At Gwelo we were domiciled in the location guest house. The Director of Native Affairs who is in charge of the location, Captain West, is very proud of this development—the first true guest house provided by a location for its distinguished non-European visitors. We expect to touch a few other churches before completing our visit.

The Conferences covering the work in the Federation will open here at Bulawayo, Wednesday, January 20th. Letters and telegrams received from leaders in the Union of South Africa indicate that a number of them will attend these Conferences. This will enable us to convene a Council of the leaders of the 15th and 17th Episcopal Districts for the purpose of dealing with a number of pressing administration problems, the ordination of eligible candidates for Deacons and Elders orders and the re-organization of local subordinate channels of administration within the church.

We earnestly solicit the prayers of the church at home as we labor in this far off land to save the heritage which those who have gone before us have carved out at this gateway to destiny. Today many people here are quite heavy-hearted, anxiety with some, despair with others, yet there are portents of the dawn. There are leaders in both church and state who sincerely believe as Bishop E. F. Paget, Bishop of Mashonaland said in addressing his synod at Salisbury today, that it is as hopeless for the European to seek to hold back the rising tide of nationalism and self-development of the African today as it was for Canute to bid the ocean tide recede. He expressed the fear that the African might not fail to make her contribution to that new day.

Mance Probably Will Succeed A. S. Jackson

WASHINGTON, D.C. — (NNPA) — The financial board of the African Methodist Episcopal church was set Friday to elect Dr. Robert W. Mance, a physician, of Columbia. S. C., to succeed the late Dr. Arthur S. Jackson.

Dr. Jackson, secretary-treasurer of the AME church, died here at his residence, 1352 Q street northwest, on Feb. 10.

The Bishops' council nominated Dr. Mance as Dr. Jackson's successor. The actual election is done by the financial board.

Burial of Dr. Jackson took place in St. Paul, Minn. Funeral services were held for him in Waco, Texas, Wednesday. From there his body was shipped to St. Paul.

Funeral services were held previously in Washington on Saturday, Feb. 13, at Metropolitan AME church.

At the Metropolitan church services Bishop D. Ormonde Walker presided, Bishop Frank Madison Reid delivered the eulogy, and Bishop D. Ward Nichols read the scripture lesson.

Dr. Jackson had "a long tenure of faithful service to the church," said the Rev. G. Dewey Robinson, pastor of Metropolitan AME church, of which the financial secretary was a member.

Dr. Jackson was formerly president of Paul Quinn College in Waco. He also served as secretary of education of the church, and then was elected secretary-treasurer of the financial department to succeed the late John R. Hawkins.

Surviving Dr. Jackson are a daughter, Mrs. Louise J. Routt, and five grandchildren, Arthur Booker, Miss Altomese Booker, Mrs. Constance Cooper, Mrs. Mabel Baxter and Mrs. Shirley Pryor. He also is survived by five great-grandchildren.

Bishop Wright ill in Jamaica

KINGSTON, Jamaica (ANP) — Bishop R. R. Wright Jr. of the African Methodist Episcopal Church is very ill following a sudden attack of what is believed to be appendicitis.

Bishop Wright, one of the most controversial figures in the AME church, was stricken March 17, in his hotel in Kingston shortly after his arrival from Port-au-Prince, Haiti, where he had just held a church conference.

He has grown worse since the attack and a noted physician friend, Dr. R. Wellesly Bailey, is ministering to the prelate.

Bishop Wright Recovers From Short Illness

PHILADELPHIA — (ANP) — Bishop R. R. Wright jr., who fell seriously ill two weeks ago while on duty in the West Indies, returned to his home in Philadelphia this week, fully recovered. He told reporters:

"I am in good health now. I was very sick for a short time in Jamaica, very sick— but not for long. I had good medical care, and though far from home, I lacked for nothing."

Bishop Wright is the presiding bishop over African Methodist Episcopal churches in the West Indies and South America. He fell ill while conducting a series of church conferences throughout his district.

AME Church gets over half $ million during year 1953

WASHINGTON (ANP) —According to Dr. R. W. Mance, financial secretary for the AME church, more than a half million dollars was raised in 1953 by various districts of the AME Church.

In the report for "Dollar Money" alone, a total of $532,157.9 was turned in by the 17 bishops.

Leading contribution was from Florida, under Bishop Carey A. Gibs, which raised $60,950. Georgia ran second with more than $57,000.

Liberian Prexy Lauds American Negro Bishop

MONROVIA, Liberia — (ANP) — The African Methodist Episcopal Church is again an important part of the life and progress of the Liberian Republic and its people. President Wm. V. S. Tubman has gone out of his way to commend the work being done by the AME church in recent years and particularly under the leadership of Bishop E C. Hatcher who came to this field two years ago.

A new church, the Eliza Turner Memorial Church, an attractive brick structure has been completed. The first wing in the rebuilding of Monrovia college, destroyed by fire many years ago, is under construction. The expensive foundation is laid. The walls are up. Bishop Hatcher is in America now, preaching and seeking assistance for the missionary work he is carrying on so successfully here in Liberia.

The building, when finished, will house the school of theology and religion, the Susan Brooks elementary day school and the school of home economics and practical trade classes for adults and to teach literasy to those who cannot read and write.

In a letter which President Tubman wrote to the American people and sent in care of the prelate, the head of the Liberian government said:

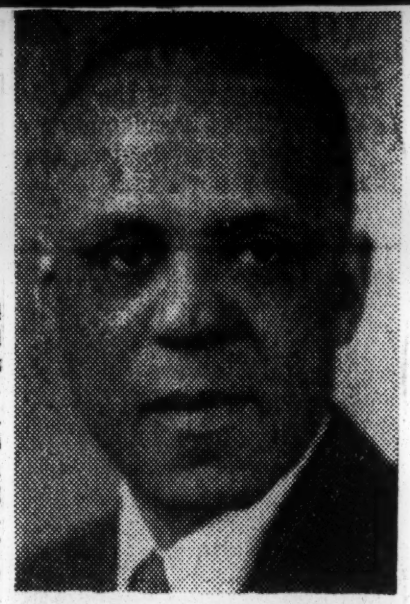
"I take this method of commending to you the work of Bishop E C. Hatcher of the African Methodist Episcopal Church who was assigned to Liberia in 1952.

"Since his coming to Liberia, he has unreservedly placed himself at the disposal of the Liberian government in the rebuilding of Monrovia college and industrial training school which was destroyed by fire in 1949 with a total loss of the mission.

"In the new educational program, the Liberian government has and is still making substantial contributions.

"I would therefore appreciate whatever you do to help in the completion of this worthwhile project.

President Tubman had the Liberian government donate $25,000 toward the $125,000 the AME building will cost. The AME's are one of the three Negro denominations maintaining a resident Bishop in Africa at this time.



DR. R. W. MANCE, new secretary-treasurer of the AME church, announced last week that the funds of the church are now being deposited in Negro-owned and operated banks throughout the country.. Dr. Mance, who succeeds the late A. S. Jackson, is dividing his time between his medical practice in Columbia, S. C., and headquarters of the AME financial department in Washington, D. C.

FINAL RITES HELD FOR BISHOP HEMINGWAY

WASHINGTON —(ANP)— The Rt. Rev. L. H. Hemingway, bishop, Second Episcopal District AME Church, was buried Monday, Dec. 6, following funeral services at Metropolitan AME Church here. The Rt. Rev. D. Ward Nichols of the First Episcopal district was in charge of the services. Rev. G. Dewey Robinson is pastor of Metropolitan.

Bishop Hemingway died Nov. 30 at Freedman's Hospital. He had been in failing health for some time, more than a month. He had returned home and sent back to the hospital when his condition grew worse.

A native of Conway, S. C., Bishop Hemingway was elevated to the bishopric in 1948 when the general conference of the AME church was held at Kansas City, Mo. He was a graduate of Allen University Columbia, S. C., where he later received the honorary D. D. degree He also had an honorary LL. D degree from Wilberforce University Wilberforce, Ohio, and degrees from other institutions of higher learning.

At the time of his death, he was in charge of the district which for years was under the supervision of the late Bishop M. H. Davis.

The bishop is survived by his widow, Mrs. Catherine Hemingway; several children and other relatives. Burial was in Lincoln Memorial cemetery, just across the District of Columbia line.

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Former Nashville Pastor Completes AME Youth Center

Globe Nashville, Tenn.
Fri. 11-12-54 p.1

Daily Newspaper Of Indiana "Steel City" Publishes Pictures Showing Youths Being Trained; Preparations Made For Program Of Wholesome Recreation; Young Leader Inspires His Congregation In 4-Year Drive, In Which Church Pays For $125,000 Project

A half page of splendid pictures and a column of news matter appear in the Saturday, October 23 issue of the Gray, Indiana Post-Tribune a copy of which was received here in Nashville by Dr. Henry Allen Boyd.

The pictures and the information are of particular interest, and possibly will be inspiring to Nashville church people, especially those building new churches or expanding present churches to meet modern conditions.

The daily newspaper's illustrated story is about the Baber Youth Community Center, 2005 Massachusetts Avenue, and is a social betterment project fostered by the

REV. S. S. MORRIS, JR.

First AME Church, 201 Massachusets Avenue, whose pastor is the Rev. S. S. Morris, Jr., son of Dr. Morris, General Secretary of the Department of Christian Education of the AME Church, whose headquarters are in Nashville.

Rev. Morris, Jr., is well known in Nashville and at one time was pastor of St. Paul AME Church here. He seems to have grasped a golden opportunity to do a big job in Christian education, including the promotion of a big recreational program for the youth of his church and the city of Gary.

The fine 3-column wide pictures about the Youth and Community Center show the following:

1. A Baby-Sitting Class of five girls being given instructions by two teachers.

2. A Nursery School, with a number of children and their teacher, with the children apparently absorbed in their studies, conducted with kindergarten supplies.

4. Ham Radio Work, shows several boys of whom it is said: They listen while William Grafton sends out a message on the ham transmitter in the Barber Center radio-electronics room.

4. LOOKING AHEAD: This picture shows Rev. Morris, pastor and director of Baber Center's construction, pointing to where the basketball goals will be erected as a group of teen-agers look on.

5. SCOUT INSTRUCTION: Shows Ben Chandler, scout master, instructing several youth on knot-tying in the scoutroom of the center.

The news story published in connection with the illustrations gives the following information:

"The new Baber Youth and Community Center, which is nearing completion, stands as a tribute to the resourcefulness and determination of a group of Midtown citizens interested in the betterment of their community.

"Members of the First AME Church and its pastor, the Rev. S. S. Morris, Jr., for four years have preserved to bring the community center to its present state of completion.

"The three-story brick center which is named in honor of Bishop G. W. Baber, includes a large gymnasium-auditorium, equal to almost any in Steele City (Gary) which needs only interior finishing an ddecoration. How could one church undertake to build this $125,000 structure.

Pastor Explains

"Inspiration to undertake this challenging venture was gained largely from the need for wholesome recreational outlets in the community.

"The Rev. Mr. Morris explains the conditions that motivated the congregation:

"'We definitely felt the lack of recreational facilities was a contributing factor to the increase of crime and delinquency among our youth. We decided that although the task of building this spacious community center would be hard and demanding, we would undertake it rather than continue to see our youth deprived of opportunities we felt they should have.

"'Children were tempted and often did go into dives and joints and other unwholesome places to seek recreation and social fellowship' said Rev. Morris.

"In 1950 the First AME congregation and the Rev. Morris started the first of a series of nearly a dozen fund-raising drives they were to launch in order to build the center. With funds in hand, they purchased two lots adjoining the church to the scout. In the fall of 1950 work was begun on the center.

"Congregation members were put to the test as the financial demands for the center grew. By repeated drives they were able to raise $65,000 in the succeeding years.

"We'd have a drive and then we'd rest awhile—and then we'd have another one." the Rev. Morris explained. It was a physical as well as a financial strain on the congregation.

The Rev. Morris himself felt the strain and on two occasions physicians ordered him to leave town to take a rest from the continuing battle to complete the center.

"Once you get into a thing like this you have to keep on swimming until you get to dry land. That's what we've been doing."

Not published in the daily newspaper story are some other facts about the young minister's stewardship in Gary, Indiana, that will be easy to surmise. Among them is the fact that he has been meeting the other financial committments of his church that are rated requirements of a successful AME pastor.

In ministerial and educational work, Rev. Morris was a brilliant leader while here in Nashville and the evidence is that he has gone forward ecven farther in Gary, Ind.

The fact that his work has attracted so much favorable publicity, indicates that the young minister has made himself a power for good of whom all the people of his city are proud.

The fact that he favors his friends "back home in Tennessee" with what Gary says is the work of a successful pastor, should and doubtless will inspire other Tennesseans here in Nahville to emulate the good example he has set in doing something tangible to combat juvenile delinquency in addition to preaching gagainst it.

Bishop and Mrs. Fred D. Jordan Sail For South Africa

Friday, October 29th, at twelve o'clock noon, Bishop and Mrs. F. D. Jordan left a New York pier on the *S. S. African Endeavor* for South Africa. Bishop Jordan is the presiding Bishop over the South African Territory known as the Fifteenth and Seventeenth Episcopal Districts.

Following his election to the Bishopric at the General Conference in Chicago, 1952, and his assignment to this African field, his entry into the Union of South Africa became the subject of much discussion and comment due to the refusal of the South African Government to allow his admission into the Union. Now that the South African Government has given Bishop Jordan clearance into its country, he looks forward with happy anticipations for an opportunity to prove to All Concerned that he is just a servant of God, "Seeking his brethren."

Bishop and Mrs. Jordan took with them for their work in South Africa the largest cargo of useful articles and instruments of service of various kinds than any missionary representative of the African Methodist Episcopal Church to any of its foreign work in all of its missionary history. Thousands of pounds of well selected clothing, books, magazines, AME Disciplines and Hymnals, and an eight passenger station wagon just from the factory. These articles represent the collective and organizing ability of Bishop and Mrs. Jordan, and the missionary zeal and church loyalty of the Bishops, General Officers, the ministry and the laity of the African Methodist Episcopal Church and its friends. A new added feature to this matter of articles is that fifteen Communion sets are snugly tucked away in the State Room of these two servants to be used by the presiding elders and pastors, so that each Presiding Elder District may have a set.

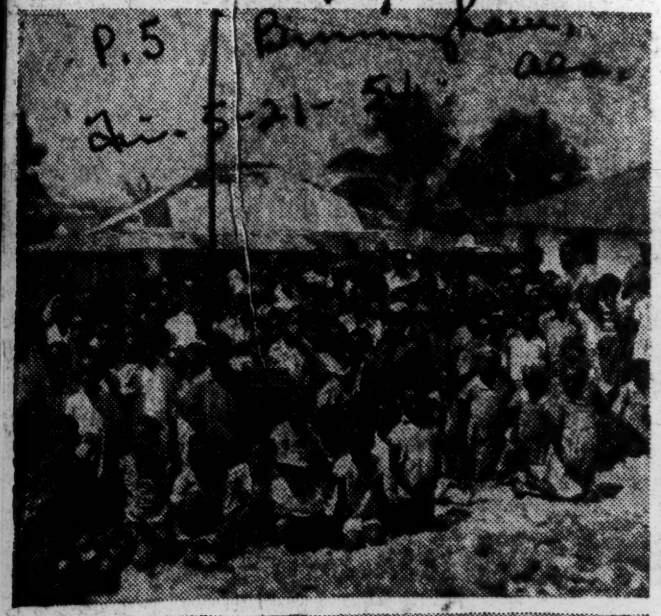
All of the above is to typify the spirit of Jesus Christ who said, "Even so, but the son of man came not to be ministered unto, but to minister."

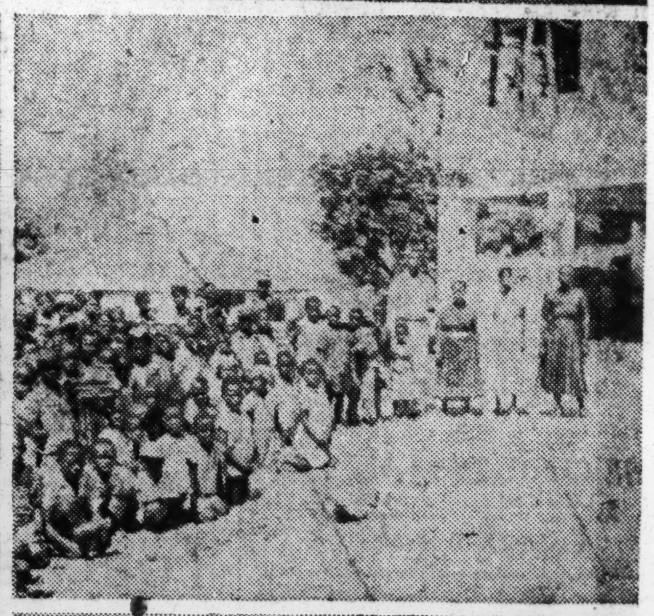
Prior to the departure of Bishop and Mrs. Jordan, October 28th, at 8:30 P.M., a number of interested friends and members of the African Methodist Episcopal Church visited the Headquarters of the Missionary Department to witness a Bon Voyage Program which had been arranged in their honor. The following is the program:

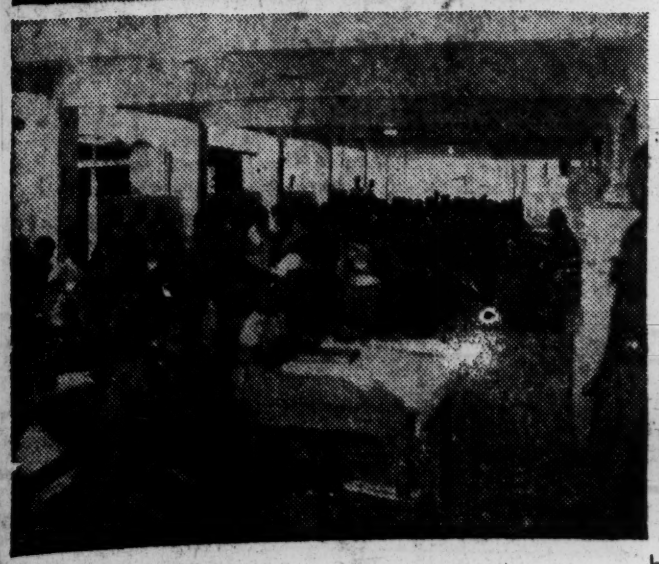
The prayer of the evening was offered by the Rev. M. C. Swann, Bethel AME Church, Greensboro, N. C. Felicitations were expressed by the following persons: Bishop and Mrs. D. Ward Nichols of the First Episcopal District, New York; Bishop and Mrs. A. J. Allen, Third Episcopal District, Cleveland, Ohio; Dr. C. Y. Trigg, pastor of Salem Methodist Church, New York City; Dr. H. D. Floyd, New York Conference; Dr. J. D. Howell, Third Episcopal District, Columbus, Ohio; Dr. Harrison J. Bryant, Second Episcopal District, Baltimore Conference; Dr. D. H. Stanton, Secretary of the American Bible Society, Atlanta, Ga.; Dr. R. A. Hildebrand, Bethel AME Church, New York City; Dr. W. A. Beckles, Moravian Church, New York City; Dr. Charles E. Stewart, Bethel AME Church, Albany, N. Y.; Mrs. Gertrude Floyd, Interdenominational Ministers' Wives. Bishop Jordan's mother and brother were introduced and made remarks; Mrs. Carrie Jordan of St. Louis, Mo.; Mr. E. A. Jordan of Henderson, N. C.

Telegrams were acknowledged by Dr. John W. Moses, New York Conference, from the following persons: Bishop and Mrs. S. L. Greene, Senior Bishop, A. M. E. Church; Bishop and Mrs. R. R. Wright, Phila., Pa.; Bishop W. J. Walls, Senior Bishop, A. M. E. Z. Church; Bishop and Mrs. C. A. Gibbs, Jacksonville, Fla.; Bishop and Mrs. I. H. Bonner, Birmingham, Ala.; Bishop and Mrs. E. C. Hatcher, Nashville, Tenn.; Mrs. Anne E. Heath, President of the Women's Missionary Society; Dr. George W. Carpenter, Executive Secretary of the Division of Foreign Mission of the African Committee; personal greetings from Dr. Emory Ross, including a large number of Bon Voyage gifts and cards. The response, Bishop and Mrs. Fred D. Jordan.

At the close of the song, "Blest Be The Tie That Binds," the guests repaired to the dining room of the Department where a most enjoyable repast over which Mrs. Beulah A. Berry, wife of Dr. L. L. Berry, Missionary Secretary, presided with her associates.







A. M. E. CHURCH BUILDS IN LIBERIA—The Mission Work of the A. M. E. Church has taken a great spurt in Liberia. Under the leadership of Bishop E. C. Hatcher who was assigned to West Africa two years ago, Monrovia College which was built by the denomination but was destroyed by fire in 1949, is being rebuilt.

New spirit is being engendered. The government of Liberia has contributed generously toward the work and has honored Bishop Hatcher by conferring a high order upon him.

Above left to right: Bishop and Mrs. Hatcher with some of the more than 200 students in the elementary school; the new building being constructed of cement blocks. Center: two views of eager students who have flocked to the new institution hungering for training. Bottom row: A scene in a classroom and Bishop Hatcher superintending construction.

When finished the first buildings will cost $125,000. The foundation is in. The walls are up. Bishop Hatcher is now in America raising funds to put the roof on and complete the interior before the seasonal rains set in.—(ANP).

Bishop Jordan here, tells plans to return to Africa

Bishop Frederick D. Jordan, of the AME church, returned to Los Angeles this week to complete arrangements for his third trip to Africa, which he will make this Fall, to carry out his assignment to the AME church's South African division.

He and his wife will be permitted to remain a year in Bulawayo, Southern Rhodesia this time, completing the Quadrennium, Bishop Jordan stated.

Commenting on the speculation that the Bishop's Council would assign him to complete the Quadrennium in the 13th district, comprising Tennessee and Kentucky and recently left vacant by the death of Bishop John H. Clayborne, whom he has assisted for the past two years, Bishop Jordan said that had he been willing to surrender his work in Africa, he might have been appointed to the domestic post.

He was unwilling to do this in the face of the probability that the work in South Africa "in this difficult period", would have been left without sympathetic supervision, Bishop Jordan commented. Assigned the post was Bishop William Hatcher.

Assigned to the South African district since his election to the Bishopric in 1952, Bishop Jordan has spent only 30 days in Northern and Southern Rhodesia, as close as the Malan government would permit him to come.

PROGRESS WITH MALAN

However, during those 30 days, he had personal conferences with members of Parliament, Cabinet officers, and other officials, and was able to obtain before leaving the country permission to re-enter it, and remain for 12 months, with the privilege of requesting an extension.

Bishop Jordan also claimed that he is making "some progress" in negotiation with the Malan Government for his eventual admission to the Union of South Africa.

He said that he regarded as "extremely significant" the recent action of the Malan Government in receiving a delegation of leaders of the AME church, at which time the Malan Government said that it did not "require or desire" that the African church be entirely separated from its American parent, and agreed to reconsider the granting of a visa to Bishop Jordan.

Bishop Jordan also said that he is heartened by the decision of the Bishops' Council to develop a secondary school in the area of the Central African Federation. The Council has made funds available to improve the house in Bulawayo which will be Bishop Jordan's headquarters for the Quadrennium, he said.

While in Los Angeles, Bishop and Mrs. Jordan are at their Los Angeles residence at 129 N. Reno. Bishop Jordan is the first Los Angeles man elected to the AME bishopric from Los Angeles.

Richard Allen's Genealogy and Progeny—1760-1954

By MONTROSE W. THORNTON, Ph.D
Historian

One of the great, great, granddaughters, of Bishop Richard Allen. Living in Philadelphia. Graduate of State Teachers College, Bachelor's degree; school teacher.

A name, especially when it becomes historic, is an asset to memory and a distinction to any, in whose veins flow the blood of royal inheritance. This is true of individuals, progenitors, or the ages blessed with the glory thereof.

Abraham, the "Father of the faithful," will ever stand monumental, the Patriarch. Isaac, and

MISS KATHERINE HALL BURNLEY.

Jacob, progenitors of the Hebrew race, the "Chosen people of God," as long as their blood flows in the veins of their progeny. Luther, the father of the reformation will survive history as long as Protestantism has a son in the faith, or followers of this wonderful movement; John Wesley and his co-adjutors will live, the Methodist, spiritual awakening, as long as the Holy Ghost bears out the mighty power in Kingdom-Building; their progeny, who ever they are or wherever found, will have a niche of admiration, a feeling of highest esteem, the survivors of a renowned ancestor.

What is true of personalities in state is equally so in the church; thus George Washington, "the Father of his country," Abraham Lincoln, "the Emancipator;" the scientific, or economic, an Edison, a Marconi, Booker T. Washington, or Carver. The blood-stream flows on, their progeny, if surviving, behold in admiration the acclaim of the ages in honor of their wonderful forebears.

History is replete, religious and secular, of the life and works of Richard Allen, "the Founder," "Father of the African Methodist Episcopal Church," than, no greater in modern history. Of Richard Allen, relates Bishop Daniel A. Payne, in his History of the A. M. E. Church, "We ought to consider Richard Allen not a whit behind the chief of Protesant reformers of all time."

Truly, his life, from birth to death, its effects and achievements, covering a period of seventy-two years, has proven a God-send; after one hundred and ninety-four years, a blessing to millions, with feelings of emotion, admiration and exaltation beyond the mind of comprehension or the fluent pen of description.

His phenomenal work, achievements and accomplishments to the present, marvelous; yet as said of the Father of greatness, throughout, "They died without the sight;" the insignificant, the small mustard seed, to the mammoth tree, from what was, to that is.

And now, the uppermost thought of this writing, contribution, Allen's Genealogy. As a father in the church, the writer covering some fifty years, the question has often been asked in these latter days, has this great man any off-springs, descendants, that have survived the history of time, and can behold the glory and grandeur of their illustrious forebear? With the mighty host, the millions that honor the name and enjoy the benefactions, of this wonderful man whose name is Richard Allen?

To this question I address myself. To my knowledge, this is the only edited history on Allen's Genealogy to be found throughout the years. I am familar with most authorities concerning Richard Allen, have enjoyed closest associations with the descendants for many years, was the honored pastor of Mother Bethel, of which they are members, six years, thus I make the contribution, the accuracy, and research of this ancestry.

Richard Allen, born in Philadelphia, 1760. He married Sarah his consort and six children were born in to this union, Richard, Jr., Peter, John, Sarah, Anna and James; four boys and two girls. Anna, the youngest daughter married Nathaniel Adams; Sarah, granddaughter of the Bishop, married George Kennedy; from this union, four children, three sisters and one son were born; Katherine Kennedy, who married George Hall of Philadelphia; Lillian Kennedy, who married Professor John R. Hawkins, financial secretary of the Connection; Lena Kennedy, who married Edward Johnson, a prominent lawyer of New York City. All these children, the direct descendants of Richard Allen, are deceased.

The grand-succession of descendants, living continues as follows: From the union of Katherine-Kennedy-Hall, the oldest of the three granddaughters, were born Joshua, George, Jr., and Clarence, deceased. Katherine-Hall Burnley, Irene-Hall-Walker, Corbin Hall. The grandchildren of Katherine-Hall-Burnley, are Katherine Burnley, a very accomplished young lady, graduate of the public school, high school of Yeadon, Pennsylvania, of State Teachers College, with degree of Batchelor of Science and now a public school teacher; Harold Burnley, a brother, and great grand-son, Ber'nee, Younne and Harold, Jr., the descendants of Irene-Hall-Walker, are William, Jr., Bertram Hall and Bertram, Jr., Lillian Kennedy, wife of Prof. Hawkins, two children, John, Jr., deceased and Esther, wife of Wm. Wilson, Boston: Lillian Kennedy-Johnson, of New York, one child, Adelaide, deceased.

Anna Allen, the youngest daughter of Bishop Allen, was mother of six children, Virginia, John, Marceline, Josephine and Nathaniel Adams. Mrs. Carrie Gould Fisher, is great granddaughter of Virginia Adams. Of these six children, Sarah Adams through the marriage to George Kennedy handed down the descendants of Bishop Allen to Katherine, or Katie Burnley, Irene Walker and Corbin Hall. From these descendants, living, are Katherine Burnley, Harold, Jr., Ben'ee, Yuonne, Harold, William Walker, Jr., Betram Hall and Betram, Jr., and Esther Wilson. Thus the conclusion of this historic Genealogy of this great and wonderful Number of Royalty.

May one arise, carrying on the glory of their illustrious forebear.

The following, composition by the writer, set to music by Prof. George Cambridge, Organist and Chorister of Mother Bethel, for twenty years, the theme song, sang on Allen's Day at Bethel; dedicated in memory of Richard Allen's one hundred and forty-eighth birthday, February, 1908:

This is the Church of Allen,
The Saint that's gone to rest,
We celebrate his memory,
Blest day that gave him birth.

The Church is now assembled,
With songs of praise to sing,
For one who did so noble,
His brothers to redeem.

Hosanna's chimes are ringing,
The blacksmith house still stands,
The anvil power is wielding,
His son's in every land.

From six the army rises,
A mighty host to tell,
Salvation's blessed story,
Our hero loved so well.

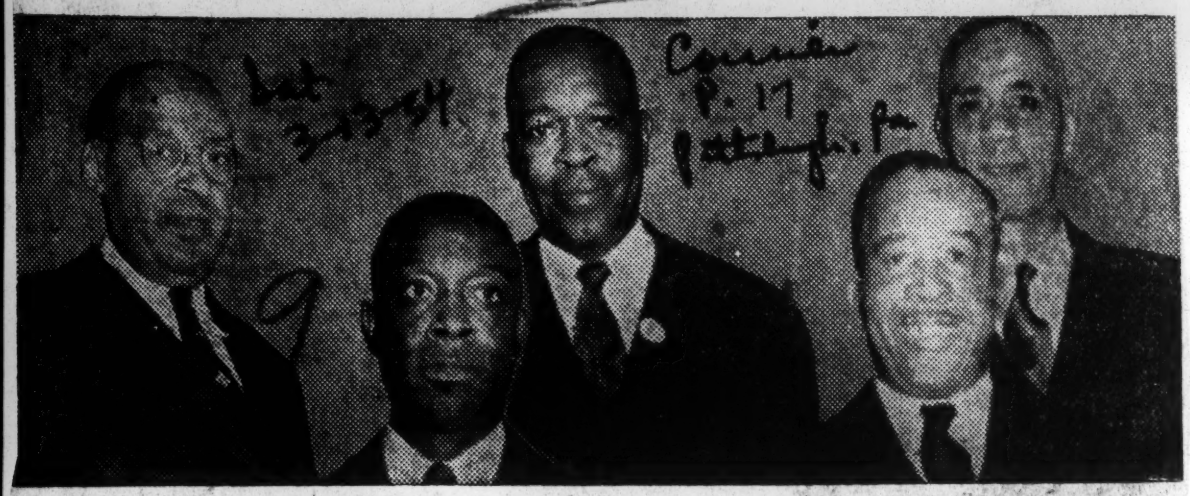
We raised our humble voices,
In praises to his name,
Sleep on, our Richard Allen,
Your joys celestial ring.

CHORUS

Allen lives, lives, lives,
His deeds will never perish;
Let every heart rejoice and sing
Our Hero lives today.

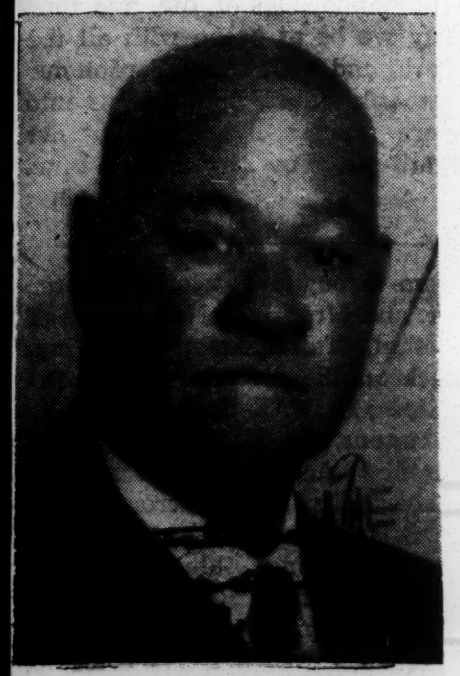
Montrose Thornton, B.D., Ph.D.
Former Pastor, Mother Bethel
Former Editor A.M.E. Review
Presiding Elder, North Nashville District, Tennessee Annual Conference.

Big Field in AME Bishop Race



Aspirants—Although there is only one vacancy on the Bishops' Council bench in the AME Church, over one hundred candidates are seeking the post. Among these aspirants are numbered, left to right: H. M. Nelson, Memphis, Tenn., and G. N. Collins, New Orleans. Back row: J. A. Portlak, New York; J. R. Coan, Atlanta, and Fred A. Hughes, St. Louis, Mo.

The A. G. Gaston Release on West Africa



BISHOP S. L. GREENE

No one can read the article of Dr. A. G. Gaston on his recent trip to West Africa and other countries, without being enlightened, but knowing me as he does, and being such good friends as we are—no one knows better than he, that I would most certainly answer him, as regards his reference to the Proposed West African Trip.

First, I want to thank Dr. Gaston for that most illuminating release, in general and to say, it deserves at once, for him, the tribute of being, perhaps, the most outstanding accomplishment of any layman of our Church in the area of a foreign missionary gesture, but I must say, with equal firmness, that the proposed West African Trip was conceived for that very purpose—to the end, that as with himself; a sufficient number of our church leaders (ministerial and lay, adult and young people) might so enlighten themselves; that in turn, as a church, we might have the testimony of a representative group, as against what we have been limited to, through the years—merely the urging on the part of a few who had been sent to the field as bishops or missionaries.

I repeat, that all in all, I want to commend Dr. Gaston and to thank him; because I, also, have had a taste of foreign travel—and thus able to realize by personal experience, that following such a trip, a tourist is so enthused that he cannot resist the temptation to share his good fortune with others! But, after some years of further reflection, often finds that much of his earlier conclusions could well stand revision.

And now, to the point at issue—one of the best evidences oft'times of the value of an idea or an article . . . is its capability of arousing adverse opinion. When Columbus conceived the idea of going west to end up east . . .he, likewise, was greatly differed with, even to the point of the vilest criticism . . . but, who, today, is not a beneficiary of this dreamer of all times? *In this connection, of a pardonable enthusiasm,* I cannot refrain from recalling the "One World Idea" of the late Wendel Wilkie and how he proclaimed it, following a trip around the globe! When, *as to originality*—we had only to remember that the Man of Galilee and other philosophies of centuries past, had long discovered that reality and also proclaimed it as goal!

Thinking of myself—I am minded to call attention to the fact, that the very lifting up of an individual, impels him to think differently, more broadly, even more ecumenically! It does not suggest at all, that he has any more sense than ever, or most certainly, any more or as much as many of his subordinates—but the very position into which he has been elevated—compels it. The late Bishop Henry McNeil Turner barely missed being unfrocked because of some of his "wild ideas!" Among them, his contention that the Negroes in America, should aim at colonization of Africa and the acquisition of areas—adequate for world development: likewise, his pleadings that his Church should seek new conquests and new fields of operation, such as West Africa, South Africa and other far flung posts.

As regards the first, our Negro people in America failed to catch either his vision or his spirit, but American Big Business did, and today their investments and progress, give ample testimony to the wisdom of a sage, who died almost in disgrace. Likewise, there are few of us who still remain, who can recall Bishop Turner's many rebuffs, as regards particularly, his West and South African Expeditions, but today, these two fields, in no small degree, stand out as our lone excuse and justification for the claim of being a world church.

And now, a bit closer to the point! My friend's contention, that we should not go in a group of two hundred or more, for the reason that unless we took something like $25,000.00 along, to leave there for our work, the African People would be disgusted! Let us not be so quick to under-rate the African intelligence, for there is no country in the world today, that is not keen on the value of tourist trade! The European economy, in no small degree, is built upon it. No people would be quicker to understand that, aside from the thousands of dollars left in the purchase of both luxuries and essentials, that a tremendously wonderful opportunity had come to them to sell the growing greatness of Liberia in the U. S. A., an accomplishment that would be yielding fruit for years to come.

And then, what it could mean to our own work, both there and here! I am of the mind, that as a Church, we cannot depend too much longer upon the old program in missions as being sufficient! In the days of W. Sampson Brooks, a whirlwind campaign, such as none other of his day could put on like him . . . could build a College in West Africa overnight . . . but since that day, the financial program and requirements in each Episcopal District, have been so significantly stepped up; until, unless we can evolve some method whereby a larger number of persons who control the Home Field, can be talking Africa and the other foreign fields, I fear that the voices of just one or two, or even three Bishops, whose incidental official nearness demands it, will not be able to do what is imperative, in our Zion, if these respective fields are to keep pace!

I want to see my good friend, Bishop Hatcher, come home, for as an individual, we doubtless have none more capable than he to help arouse African Methodism at home, but I shudder to have to try to vision this, as conditions at present prevail, I cannot say that this Proposed Trip in itself, would be a panacea, for veritably it is going to require many devices . . . but a trip that has been approved, by practically all of the Divisional Councils and Boards of the Church, without a single objection expressed, should have some merit. I cannot say, either, that the trip will ever be realized, for it is no small task to obtain even the minimum of two hundred for the chartering of a vessel, hence, it was for that reason I was determined that the arrangements would be so geared to stability and security, that no one could question its purposes as being other than impersonal. I don't think that there could be any doubt of the ability and resolution, of Arthur S. Jackson, that, if the trip (as many others have done in the past) should fail to materialize, that any funds advanced would not be returned

without cost.

Finally, I am regretful that my good friend felt it incumbent upon him to throw this little wrench into the machine, but I do recognize it to be his right, if he felt that way about it. THE PROPOSED WEST AFRICAN TRIP IS STILL BEING PROPOSED!

S. L. G.

Appoint Two On Methodist Worship Board

Prof. J. DeKoven Killingsworth of Clark college, Atlanta, and the Rev. Daniel Lyman Ridout, administrative secretary of the Baltimore area, are among the 16 members of the Methodist Commission on Worship and the Fine Arts.

The pair attended annual meetings of the group at the Garrett Biblical Institute on the Northwestern university campus and the North Shore Hotel in suburban Evanston here recently.

The commission is currently engaged in publishing a handbook on worship for pastors of the denomination.

Besides being on the commission, Rev. Ridout was chosen by the commission to write a report on the church's policy, scope and its accomplishments in the current quadrennium.

Back In U. S. Again . . . .

Bishops Hatcher, Jordan Tell Of Work In Africa

BISHOP AND MRS. E. C. HATCHER, home from West Africa relax in their living room with a display of African art given them by friends in West Africa.

WASHINGTON — Bishop Frederick D. Jordan of the AME church has won another round in his campaign to be admitted to South Africa to assume the jurisdiction of the church territory to which he was assigned.

Bishop Jordan who was repeatedly barred from entering the Union unless the church would agree to terminating its more than 60 years work there, was granted permission to spend a year in Central Africa with headquarters in Southern Rhodesia close to the border of the Union.

The bishop recently returned from a 30-day visit to the Central Federation which is a part of his territory. He plans to go back following the meeting of the World Council of Churches at Evanston, Ill., in August to which he is a delegate.

PRESSURE RELAXED

While it does not appear immediately possible that the South African government will relax its ban, the pressure which previously the government of the Union had exerted upon British authorities to keep him from entering Southwest and Central Africa now appears to have been relaxed.

Bishop E. C. Hatcher has also returned to the states on furlough after 14 months in Liberia, the Gold Coast, and Nigeria, West Africa.

The bishop gave a glowing account of the progress of the work there. One of his chief accomplishments has been the work begun on a new steel and concrete building to replace the one destroyed by fire of the Monrovia College for Boys.

The Liberian government has contributed $40,000 to the fund. Total cost is over $100,000 with the valuation at $250,000 by American standards.

Bishop Hatcher brought with him a letter of commendation from President William V. Tubman on his work in Liberia. He was recently made a Knight Commander of the Republic by President Tubman.

COVERED GOLD COAST

Bishop Hatcher has covered the Gold Coast and Nigeria and conferred with Prime Minister Nkruham and Izikwe in Nigeria. While in the states the bishop is conducting a $50,000 drive for the school in Monrovia.

Mrs. Hatcher accompanied the visit on his return trip. The Hatchers say that with trained ministers and teachers in Nigeria, there is a potential of 10 million new members for the church.

Bishop Jordan announced the establishment of an educational trust fund for the college, university, and medical education of Julius Chabala of Lusaka, Northern Rhodesia. The goal for the fund is $15,000 to cover the entire period of his education. Over $1,000 has been subscribed thus far.

TRAIN MEDICS

The fund was set up after Bishop Jordan cited the fact that there are no trained native doctors in the whole of the Central Federation. Chabala will be the first attempt to correct this situation. He will take his training in the States and return to his native land to practice.

Officers of the trust fund are besides Bishop Jordan, Hugh Noble, president of the Occidental college, Eagle Rock, Calif.; Sidney Schallman, Los Angeles; Richard Wright, III, manager of the Broadway Federal Savings and Loan Association, Los Angeles; Atty. Vince Monroe Townsend, jr., Los Angeles; and Mrs. Tommie Lee Reeves, Los Angeles.

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AMEZ

Defender P.19 Chicago Dec.
Dat. 9-11-54

DENOMINATIONAL DELEGATES and accredited visitors of the AME Zion church who attended the recently concluded World Council of Churches in Evanston, Ill., are seated left to right: Mrs. Martha Frances, New York, secretary of the Bureau of Supplies, General Missionary Society; Mrs. Abbie Clement Jackson, Louisville, Ky., financial secretary, Fourth District AME Zion church; Mrs. Rena Karefa-Smart, lay member of the AME Zion church, now resident of Sierra Leone, West Africa; and Mrs. H. T. Medford, Washington, D. C. Standing: Rev. J. W. Findley, New York, director of the Bureau of Public Relations; Miss Dorothy Jordan, New York, secretarial assistant; Senior Bishop William J. Walls, Chicago, delegate and outgoing member of the central committee, control committee, World Council; and Bishop Hampton T. Medford, Washington, D. C. delegate.

Shortage Found In Mission Fund

Headed P. 5 A

LOUISVILLE, Ky. —(AP)— The board of bishops of the African Methodist Episcopal Zion Church has announced that a shortage of $18,741.83 has been found in funds handled by Mrs. Julia Baum Shaw of Columbia, S. C., treasurer of the Women's Home and Foreign Mission Society.

The board said Mrs. Shaw admitted the shortage and assumed personal responsibility for it. She asked for consideration and opportunity to restore the funds.

Commercial Dis.

Wed. 8-4-54

2,500 Attend Convention

AMEZ Schools to Comply With High Court Ruling

Marshall Speaks to Assembly

LOUSIVILLE, Ky. — Schools and colleges under the jurisdiction of the AME Zion Church have been ordered to amend their charters and rules to comply with the Supreme Court school decision.

The action was taken while 2,500 delegates attended the AME Zion Quadrennial General Christian Education Convention and Youth Assembly here last week.

Among the speakers to address the body were Thurgood Marshall, chief NAACP counsel; Joseph D. Bibb, Illinois director of Public Safety, and Dr. George E. Haynes, City College of New York lecturer and consultant on African culture.

ATTORNEY MARSHALL keyed the sessions with the admonition that "Negroes must stand on their own and fight the battle of implementing the the U. S. Supreme Court decision on school segregation on the local level."

Marshall said the NAACP, which has set 1955 as its target year, will make no compromise in principles and "we won't rest until the 'for colored" signs are in the Smithsonian Institution."

Mr. Bibb asserted: "This is the age of challenge and youth should accept it." The Illinois State official opined that the Negro group has become "top-heavy" with professional people. More should enter business, he said.

DR. HAYNES said that "We need to get across to everybody that you don't have to be a white man to be an American." Another speaker, Rabbi Maurice Davis of Temple Adath Israel, Lexington, Ky., said that "America is not a melting pot where everybody comes out looking alike."

The rabbi said that people who hold to the "melting pot theory," usually expect the process to produce white.

The Board of Bishops, which also held its Connectional Council session here, elected Senior Bishop William J. Walls of Chicago as chairman and secretary.

John S. Tally, Detroit, was elected president of the general convention of Christian Education.

Other officers elected were: Vice presidents C. M. Palmer, Durham, N. C.; Mrs. M. D. Singleton, Pensacola, Fla.; Mrs. S. B. Lawson, Richmond, Va.; Mrs. Marjorie S. Lyda, Detroit; Mrs. Nona Powell, Birmingham, Ala.; Tamah Smith, Cove City, N. C.; Mrs. Mary B. Perch, New York, and Samuel Love, Philadelphia.

Executive secretary, Dr. Victor J. Tulane, Washington, D. C.; recording secretaries: Mrs. Ernestine S. Hill, Chicago; Mrs. Devera Johnson-Lockhart, Washington, D. C.; Eleanor Felton, Washington, D. C.; Dema Saunders, Washington, D. C.; treasurer, Arthur E. Brooks, Washington, D. C.; auditor. D. D. Garrett, Greenville, N. C.

Executive committee: E. S. Peters, Mobile, Ala., chairman; George A. Moore, New Bern, N. C., vice chairman: Mrs. B. Earlene Morgan, secretary, Birmingham, Ala.; John W. White, New York; Samuel Besteda Jr., Mobile, Ala.; Mrs. C. J. Bundy, Bluefield, W. Va.; D. Booker Bridges, Brooklyn; S. E. Duncan, Reidsville, N. C.; E. P. G Gist, Rock Hill, S. C.; E. M. Graham, Chicago; Minnie Payton, New Orleans; J. W. Manuel, Norfolk, Va.; W. H. Moore, Kingston, N. C.; Mrs. Mary E. Murphey, Memphis;; Dr. M. S. Rudd, New Haven, Conn.; Mrs. Geneva Miller, Mooresville, N. C., and Mrs. Charlotte Haselrig, Chattanooga, Tenn.

Missionary officer admits 18G deficit

LOUISVILLE, Ky. — The Board of Bishops of the AME Zion Church announced to the Connectional Council, Monday morning, Aug. 2, the result of the investigation of the treasury of the Woman's Home and Foreign Missionary Society in which there had been some irregularities.

The treasurer, Mrs. Julia Baum Shaw of Columbia, S.C., was found $18,741.83 short in the funds handled by her.

"Mrs. Shaw admitted shortages and took personal responsibility for it and the processes that had been devised to make the shortages good pleaded for the merciful consideration," the bishops said.

The bishops' conclusion was as follows:

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THAT MRS. SHAW be immediately removed from office as recommended by the Board of Foreign Missions;

That Mrs. Shaw is commanded to make restitution to avoid prosecution at the end of 30 days.

The board also made it clear that no part of the defalcation in any way involved the president, Mrs. Elsie Keys, Washington or the executive secretary, Mrs. Emma B. Watson, Lancaster, S.C.

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IN MAKING HER statement of appreciation to the bishops and the Connectional Council, Mrs. Watson declared her gratefulness that the facts had been clearly observed.

She stated that in their findings of the truth that neither she nor any other officer could be held responsible or involved in any way with this irregularity and dishonesty.

The statement was made by Bishop Hampton T. Medford, acting secretary, and verified by Bishop William J. Walls, president and secretary of the Board of Bishops.

Behind the Headlines

By ROBERT M. RATCLIFFE
(Courier's National News Editor)

Bishops Had to Act! . . .

BISHOPS of the AME Zion Church were forced to make a public announcement concerning the $18,741.83 shortage found on the books of **Mrs. Julia Baum Shaw** of Columbia, S. C., general treasurer of the Church's Woman's Home and Foreign Missionary Society.

They figured such an announcement would prove harmful to the church and they were perfectly willing to keep the shortage a secret, but they had not figured on protests coming from other officers of the organization.

Two other officers of the church women's organization threatened to carry the matter to the **FBI** as a means of clearing their good names.

Rather than have a sure-enough scandal the Bishops announced the shortage, placing full blame on Mrs. Shaw, the general treasurer, and at the same time clearing the names of the president, **Mrs. Elsie Keys** of Washington, D. C., and the executive secretary, **Mrs. Emma B. Watson** of Lancaster, S. C.

Courier-Journal Photo

CHRISTIAN CITIZENSHIP was the subject for this panel yesterday at the A.M.E. Zion Church's General Convention on Christian Education. From left are Dr. George E. Haynes, Miss Marion Marsh, Rabbi Maurice Davis, and the Rev. Charles C. Webber.

'Melting-Pot' Theory of U. S. Disputed

A.M.E. Zion Panel Heard

The "melting-pot" theory of America got a going-over yesterday by a panel of speakers here at the General Convention on Christian Education of the A.M.E. Zion Church.

"America is not a melting pot, where everybody comes out looking alike," said Rabbi Maurice Davis of Temple Adath Israel, Lexington. He said people who hold the melting-pot theory usually expect the melting process to produce a white, Protestant American.

Still Remain Different

"America is more like a symphony orchestra," he said, "each different instrument combining with the others to make beautiful music, but still remaining different."

Dr. George E. Haynes, professor at City College of New York, went along with the rabbi.

"We need to get across to everybody that you don't have to be a white man to be an American. We shy away from our African heritage because we think that makes us inferior," he said.

The Rev. Charles C. Webber, Detroit, a Methodist clergyman and a representative of the Congress for Industrial Organization, urged the convention delegates to "join only trade-unions that don't discriminate by race and that support fair-employment-practices legislation."

Va., urged the formation of interracial, interfaith youth councils in the home cities of the delegates. The convention, at Central High School, will end today.

Bishops Council urges churches lead fight against 'voluntary segregation

NEW YORK—The AME Zion Board of Bishops passed a resolution at the recent Connectional Council and Bishops meeting at Louisville, Ky. urging the church to continue to "lead and advise on matters of domestic and foreign concern.

Commenting on the momentous school segregation decision, the resolution pointed out that "the work is not complete, years of implementation lie ahead."

The council said the decision set off a "new stream of purification and added "we join those who give sound warning of good sense, patient plodding and wise procedure to our own people"

It warned, however, that "to temporize and compromise" excessively will "encourage attempts to bypass" the decision.

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"BY NO MEANS should we in any place permit ourselves to become adjusted to voluntary segregation, professing we think it necessary to keep the peace" the board declared.

Because of colonialism, "we inherit the dislikes of people oppressed in this sinful system because of our association with the oppressors. An example is Indo-China and the unhappy after-math of the truce between France and that people."

It was urged that the United States "find a way to escape this misunderstanding."

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COMMUNISTS ARE "undependable and vicious and we must keep them at bay," but the bishops urged patient efforts to preserve peace and avoid a threatening war of unprecedented distruction and suffering for the whole world."

An appeal was issued to pastors, educators and other church people to "take new courage and cultivate a consuming zeal for saving souls and men's lives.

"We need a constructive and ongoing evangelism more than ever before," the council asserted.

AMEZ Pilgrimage To Tubman Home Set

AUBURN, N. Y. — (ANP) — The second annual pilgrimage to the Home and Shrine located here will be held Thursday afternoon, Sept. 14, 1954.

More than 600 persons are expected in attendance, including bishops, general officers, pastors and laymen of the African Methodist Episcopal Zion church, as well as official representatives of national organizations throughout the country and the general public.

The main speaker for the occasion will be Mrs. Harper Sibley of Rochester, N. Y. Mrs. Sibley is the wife of the president of the Western Union Telegraph company. Mrs. Sibley also is a leader in the Golden Rule organization which selects annually the "American Mother."

In addition to Mrs. Sibley's address, other speakers will include: Mrs. Abbie Clement Jackson of Louisville, Ky., chairman, United Church Women of the National Council of Churches of Christ, USA, consultant at the Second Assembly of the World Council of Churches, Evanston, Ill., and whose mother was the late Emma Clarissa Clement, the American Mother of 1946.

Harriet Tubman is spoken of as the "Moses of her people" for having led more than 300 Negroes from slavery into freedom through the underground system. She also served as a spy and nurse for the Union Army during the Civil war period. Harriet Tubman deeded her Auburn property to the AME Zion church for an "Old Folks Home," prior to her death in 1913.

The present Tubman Home reconstruction began in 1951. In April 1953, at a cost of $33,000—the sum of which was entirely raised by the denomination — the dedicatorial services held at that time marked the first annual pilgrimage to the Tubman Shrine in Auburn, N. Y.

AME Zions slate confab for Memphis

MEMPHIS, Tenn — The resident bishop of Africa, Daniel C. Pope of Gold Coast, W. Africa, is presiding over the mid-winter sesion of the Bishops' Council of the AME Zion church at the five-day meeting being held at Warner Temple church here this week.

The session will be devoted to observing the centenary of the birth of Fr. Joseph C. Price, founder and first president of Livingstone college, the denominational institution at Salisbury, N. C.

Paying tribute to the late Dr. Price will be Dr. Rufus E. Clement, president of Atlanta University, and Livingstone's President William J. Trent;

Dr. Solomon S. Seay, secretary of home missions, pensions and relief; Mrs. Emma Watson, secretary of the woman's home and foreign missionary society; Bishop Herbert B. Shaw of the ninth episcopal district, and the Rev. J. Clinton Hoggard, secretary of foreign missions.

Bishops To Assist

Bishop Pope, who is chairman of the church's Board of Bishops will be assisted by senior Bishop William J. Walls of Chicago, secretary of the Board of Bishops, and Bishop H. B. Shaw of Wilmington, N.C., treasurer.

Bishop Stephen G. Spottswood of Washington, of the 10th Episcopal district, will be host bishop. Host pastor is Rev. William C. Ardrey.

Opening Session

Bishop William A. Stewart of Washington, retiring chairman of the board of bishops, will preach the communion sermon at the opening session Wednesday. Other bishops taking part will be Bishop John W. Martin of Chicago, and Bishop Cameron. C. Alleyne of Philadelphia.

Bishop William C. Brown of Brooklyn, N.Y. Bishop Walter W. Slade of Charlotte, N. C.; Bishop James C. Taylor of Montgomery, Ala.; Bishop Raymond L. Jones of Salisbury, N. C., and Bishop Hampton T. Medford of Washington, D. C.

Devotions will be held daily with the bishops in charge. The sessions to be continued by reports of heads of various departments of the A.M.E Zion Church. The Bishops' council will close with a luncheon on Jan. 16.

Conference Honors Livingstone Founder

MEMPHIS, Tenn.—Bishop Daniel Carlton Pope of the Gold Coast, West Africa, will preside over the mid-winter session of the Bishop's Council of the AME Zion church at a meeting here Jan. 12-17 at Warner Temple church.

Much of the inspirational portion of the five day session will be devoted to observing the centenary birth of Dr. Joseph Price, renowned orator and AMEZ minister, who founded Livingstone college, the denominational institution at Salisbury, N. C.

ELECTED CHAIRMAN

Bishop Pope, who was elected chairman of the board of bishops at the Connectional Council meeting held in July in Cleveland, Ohio had rescheduled his return to Africa in order to head a special fund-raising committee for furthering church work in Africa, and is thus able to preside.

Assisting at the session will be Senior Bishop William J. Walls of Chicago, secretary of the board of Bishops, and Bishop H. B. Shaw of Wilmington, N. C., treasurer.

Bishop Stephen Gill Spottswood of Washington, D. C., who serves as head of the tenth Episcopal district, of which Werner Temples is part, will be host bishop. Host pastor is Rev. William C. Ardrey, who with Bishop Spottswood has carried on an intensive building program to complete Warner Temple in record time.

Slated to preach the communion sermon at the opening session Wednsday morning is Bishop William Andrew Stewart of Washington, D. C., retiring chairman of the board of bishops.

Other bishops taking part in the session will be John W. Martin of Chicago, Cameron C. Alleyne of Philadalphia, William C. Brown of Brooklyn, N. Y., Walter Slade of Charlotte, N. C., James C. Taylor of Montgomery, Ala., Raymany L. Jones of Salisbury, N. C. and Hamilton T. Medford of Washington, D. C.

City officials, leading business, professional and church leaders of Memphis will join members of Warner Temple in welcoming the bishops at a program Wednesday evening.

Reports of heads of various departments of the AMEZ church will be heard each day. The bishop's council will close with a luncheon Jan. 16.

Presiding over the AME Zion Ministers and Laymen Association's annual business sessions, held concurrently, will be Dr. E. Franklin Jackson, pastor of John Wesley AMEZ church in Washington, D. C. "The Role of Zion Methodism in a changing World" is theme of the association's meet.

Resolution Of Thanks On School Decision Passed

LOUISVILLE, Ky. — About 2500 delegates of the AME Zion Church attended the Quadrennial General Christian Education Convention and Youth Assembly held here July 31 — Aug. 6.

Meeting at Central high school, Gov. Lawrence Wetherby and Mayor Andrew Broadus were among the convention welcomers Monday night. Mayor Broadus presented keys to the ciy to Bishops W. J. Walls and J. W. Martin, both of Chicago; W. C. Brown, Brooklyn, and H. T. Medford, Washington, D. C.

* * *

KEYS WERE also given to Dr. James W. Eichelberger, Chicago. Dr. Felix S. Anderson was host pastor and Bishop Brown, host bishop.

Among the speakers were Thurgood Marshall, chief NAACP counsel, and Joseph D. Bibb, Illinois director of public safety.

* * *

MR. MARSHALL was presented a citation by Bishop Shaw for legal service and attainment.

The convention adopted resolutions thanking God for the Supreme Court school decision, asking the 723,000 Zion members to work actively to implement it and ordering its schools and colleges to amend their charters and rules to conform to the decision.

MR. BIBBS, a graduate of the denominational college, Livingstone, said today is the "age of challenge and young men should accgept it. The Negro group is "top-heavy with professional men and we are not integrated into big business, he said.

John S. Tally, Detroit, is the new convention president succeeding John -W. White, New York. Dr. Victor J. Tulane, Washington, D. C., executive secretary

* * *

--TOP OFFICERS of the National AME Zion Youth Council are Miss Marian J. Marsh, Richmond, Va.. president, and Clennie Murphy, Washington, D. C., first vice president.

A highlight of the convention was a dinner honoring Elliot S. Peters, Big Zion Church, Mobile, Ala., for 50 years service as Sunday school superintendent.

* * *

--TWO SCHOLARSHIPS ot Livingstone Colleg-e, Salisburg, N C., were given winners of the Youtharama Contest on Friday night. They were Roberta Flack, Arlington, Va., one-year scholarship, and Mary Garnette, Bristol, Tenn., one-semester scholarship.

In a convenion address, Dr. Nelson Chappell, general secreary of the Wor-ld Council of Christian Education and Sunday School Association, said "The 50 million Christian youths are the most important army in the world today."

* * *

George E. Haynes, New York City College lecturer on racial culture, said Negroes dont value their African heritage. They seem to shy away from it because they think it makes them-inferior or Un-American, he said.

He pointed out, "One doesn't have to be a white man to be an American."

The Christian Education Department presented Walter Reuther United Automobile Workers president a citation for his courageous and sustained work to improve human relations. It was accepted by the Rev. Charles C. Webber, Detroit, in Reuther's behalf.

* * *

DR. J. VAN Catledge, Charlotte, N. C., editor of church literature, paid honor to Dr. J. W. Eichelberger, general secretary of the Christian Education Department, for his 38 years of work for the denomination.

-Among other noted church leaders at the convention were Dr. Merrel D. Booker, Dr. Thomas K. Thompson, Mrs. Josephine Kyles, Dr. Gene Stone, Lem T. Jones, president United Church Men's National Council.

AMEZ PRELATES MEET—The bishops of the African Methodist Episcopal Zion Church held a joint mid-winter six-day session in Memphis, Tenn., Jan. 12-17, with ministers and laymen of the denomination at the new Warner-Temple AMEZ Church.

In the above photo, seated left to right, are: Bishops William Andrew Stewart, retiring chairman of the Board of Bishops; Hampton T. Medford, assistant secretary; William J. Walls, secretary and senior bishop; Daniel Carlton Pope, newly elected chairman and resident bishop of the Gold Coast of West Africa; Stephen G. Spottswood, host bishop; and John William Martin.

Standing, left to right, Bishops Raymond Luther Jones, William C. Brown, Walter W. Slade, Herbert B. Shaw, treasurer; Cameron C. Alleyne and James C. Taylor.

9 1954 AMEZ

Church schools pioneer in freedom, education

LOUISVILLE, Ky. — The General Church School Convention here is the outcome of a century and a half of effort at self-education and development through religion of a group of people for freedom and social status.

Of the five schools of the AME Zion Church, Livingstone College is the outstanding institution. It is an "A" grade college with theological and business schools.

When Livingstone was begun in 1879 under the sponsorship of Bishop James Walwood, who led the connection into building a major college, there were eight or nine other such ventures across the country from the Atlantic to the Mississippi, all of which have perished.

The other secondary schools have grown up since.

Fathered By Dr. Price

Dr. Joseph C. Price, its first president, actually established Livingstone College.

His trip though England made possible the purchase of the campus with $10,000 and his oratory and leadership which enabled him to raise tens of thousands of dollars from American philanthropy made Livingstone a definite fixutre in education.

It now has reached the importance of being ready to share in the interracial integration of American education when desegregation shall be affected.

Livingstone is prepared for desegregation in its charter. There is no racial limitations in that document. It is one of the only two schools in the entire South that has an unlimited charter on race relations.

Other Schools Contribute

There are other schools in this system which may be contributing factors in the integration program. Dr. Price's leadership was a romance in the story of colored education enterprise, for he symbolized self-autonomy in college building which was then spreading forth.

He made the plea for the support of liberal education, helped to establish schools in his own state and encouraged schools in the black man's organization throughout the country.

Price was regarded as Exhibit A in his personality and work, and of the capabalities of the colored man and stirred the race potential in all lines of self-development. Actually he gave the church its first impulse to education and the race its first national leadership in the same area.

Praised By Booker T.

Dr. Booker T. Washington said once to Andrew Carnegie concerning Livingstone College when Mr. Carnegie was induced to give the library to the college; "Livingstone College is not a sectarian school but is a contribution of the AME Zion Church to education."

The same may be said of the efforts of the AME Church, the Baptist Churches and, to a degree, the CME Church, the latter having regular and definite help, of course, from the Mother Methodist Church which is being set toward interracial integration and education.

The Louisville convention will have the presidents of all the Zion schools and many of the teachers and graduates on its program.

Alumnus Becomes President

The subsequent presidents of Livingstone College have been Dr. William H. Goler, campus constructor; Dr. D. C. Suggs and present president, William J. Trent.

Dr. Suggs remained only a short while and President Trent has remained for 27 years, being the first graduate of the school to occupy the position. His administration has given the school its greatest expansion since the founder.

Freedom Of Worship

The AME Zion Church is story No. 1 in this enterprise. Its first object was freedom of worship, having launched on this when it first set up an organizational and physical structure.

The first church edifice of Mother Zion Church ("mother" of the denomination) was erected by Christopher Rush, the second bishop after the founding bishop, James Varick.

Rush built an extension to his church edifice for a parochial school and thus, in its fight for freedom and worship, the church began its struggle and life.

Through the early years the churches, either by additional buildings or by using the church structure itself, began and kept up parochial schools down past the emancipation in the South until the beginning of the 20th century when the parochial school began to be replaced by the public schools.

Freedom And Education

Not long after establishing his freedom of worship, the black man through his church began the fight for freedom and citizenship and the common things of life.

Religion, therefore, can justly be said to have mothered the colored man fight for his own freedom and citizenship in the United States.

In the sesqui-centennial, the AME Zion Church chose as its theme, "Climbing Together With Christ." Thus in organizational progress, the religious education of the AME Zion Church reads like a romance.

Christian education was begun by the pastor catechizing the children. The general conference of the 80's ordered that this be done weekly. In 1832, Sunday schools began to increase. A few years later, the churches voted to make the Sunday schools general.

First Publications

After the emanicpation during the 70's the church began to command its own literature, at first using hymn books and Sunday School leaflets of the mother church.

In the 80s the church began to edit its own literature when Dr. R. R. Morris , a native of Canada, came into the denomination and was elected its first editor of Sunday School literature. He was succeeded by Dr. George W. Blackwell in 1896.

Dr. Blackwell became dean of Theology at Livingstone, later general missionary secretary and finally was elected bishop. The educational effort and the Sunday School grew under his successor, Dr. R. B. Bruce, who later also became bishop.

Sunday School Organized

The Sunday School was organized in 1916 at the general conference, here. Bishop N. J. Walls was chairman of the group and Dr. J. W. Eichelberger was elected first general superintendent of Sunday Schools.

The Christian Endeavor Society had now come of age. Superintendents of Christian Endeavor had been elected by the general conference ever since 1900 at Washington. Dr. J. B. Colbert was elected its first general secretary.

Dr. Aaron Brown of Alabama succeeded Dr. Colbert and after 24 years in office, he was replaced by Dr. J. W. Eichelberger when all the Christian education departments were combined under one board and secretary.

Educational Secretaries

The first AME Zion Christian education secretary was Dr. Simon G. Atkins, nominated by the late Dr. C. Price, founder of Livingstone College. Dr. Atkins taught with Dr Price when he was establishing that school in North Carolina.

Incidentally, Dr. Atkins was co-editor with Dr. Price of the first magazine published in the United States by colored people, known as the Southland. So far as is known, there are only about two copies of that journal in existence.

Dr. Atkins, after leaving Livingstone College, built Winston-Salem Teachers College, now a state institution of North Carolina. He gave the AME Zion Church its educational ideal and helped create and supervise its schools.

Following him was Dr. John W. Martin, now Bishop Martin, who made a brief contribution, but remained in this position but four years, being elected in 1924.

Dr. Eichelberger, elected in 1932, has maintained the department under a dual organization of two boards and chairman. His main contribution, however, to Christian education stems out of the rise of the Sunday school organization.

Church School Convention

This church, now coming here with its Christian Education Convention, sponsors the cause of education in the same way that the member churches of the International Council and World Council of Christian Education carry on.

The Zion convention takes as its theme the command of Jesus, "Go Teach All Nations."

DR. WILLIAM J. TRENT

Expect 3,000 Leaders

"The teaching Ministery of the Church" will be discussed by some 3,000 Christian education leaders, adult and youth members of the church at the convention here July 31 to Aug. 6.

The 11 bishops are expected to be present. They are:

William J. Walls and John W. Martin of Chicago Cameron C. Alleyne, Philadelphia; William C. Brown, Brooklyn; Walter W. Slade, Charlotte, N.C.; James C. Taylor, Montgomery, Ala.; Raymond L. Jones, Salisbury, N.C.; Herbert B. Shaw, Wilmington; Stephen G. Spottswood, and William A. Stewart of Washington.

The 12 general officers of the denomination will also be here, having remained over from the Connectional Council and Bishops' meeting the week before with the exception of Bishop Daniel C. Pope, resident bishop of Africa.

To Honor Wesley, Others

Dr. Eichelberger will address the convention Aug. 2.

Honor will be given to the memory of John Wesley, who founded Methodism 225 years ago, in an address by Bishop Walls on Sunday.

Addresses also will be given by Bishop William A. Stewart and President Trent of Livingstone in honor of the centenary of the birth of Dr. Price, founder and first president of Livingstone.

Bishop James C. Taylor will give an address on the commemoration of the birth of Bishop John W. Alstork of Alabama, with Bishop Cameron C. Alleyne preaching the general convention sermon and Bishop William C. Brown, retiring acting chairman of the board of bishops, speaking Sunday morning.

The service of commitment and dedication and installation of officers will be conducted at the closing session on Friday by Bishop Walls.

Scandal Hits AME Zion Membership

Treasurer of Woman's Group Admits Shortage After Probe

LOUISVILLE, Ky. — What happened to the $18,741 missing from the coffers of the AME Zion Woman's Home and Missionary Society was a matter for speculation following the dismissal of the treasurer, Mrs. Julia Baum Shaw of Columbia, S C.

The disappearance of the funds was not cleared up, although the Board of Bishops announced that Mrs. Shaw "admitted shortages and took personal responsibility for it, and the processes that had been used to make the shortages, and pleaded for merciful consideration."

The Bishops also moved to remove Mrs. Shaw from office and demanded that she make restitution to avoid prosecution at the end of thirty days.

had been observed and the findings had pointed out that neither she nor any other officer could be held responsible or involved in any way with this "irregularity" and "dishonesty."

The prelates also made it known that they completely absolved from the defalcation the president, Mrs. Elsie Mays of Washington, D. C., and the executive secretary, Mrs. Emma B. Watson of Lancaster, S. C.

The irregularity had been discovered during a probe of the finances in the Woman's Home and Foreign Missionary Society.

The church statement regarding the action taking on the missing funds was issued by Bishop Hampton T. Medford, acting secretary, and verified by Bishop William J. Walls, president and secretary of the Board of Bishops.

* * *

NOWHERE IN the official statement was there contained any indication of what happened to the missing funds or whether or not persons other than Mrs. Shaw were involved.

However, Mrs. Watson, speaking to the Bishops and the Correctional Council, announced her "appreciation" and said that she was grateful that the facts

A.M.E. Zion Connectional Meet Draws 400 Delegates

LOUISVILLE, KY. —Approximately 400 attended the annual Connectional Council and Board of Bishops meeting of the AME Zion Church here at Broadway Temple July 28—August 2, 1954

The meeting was saddened by the sudden death of Bishop James Clair Taylor, Montgomery, Ala., who presided over the 6th Episcopal District which comprises other conferences of Alabama His death occurred the previous week in Montgomery.

Bishops present were W. J. Walls, Chicago; J. W. Martin, Chicago; C. O Adeyne, Philadelphia; W. C. Brown, Brooklyn; W. W. Slade, Charlotte, N. C.; R. L. Jones, Salisbury, N C ; H. T. Medford, S. G Spottswood and W. A Stewart, Washington and H. B. Shaw, Wilmington, N C.

Absent was Bishop D. C Pope who is serving in West Africa.

The next Board of Bishops' meeting will be held in New Orleans, January 19—22, 1955. The Rev C. Donald Alstork, pastor of New Petty AME Zion Church, will be host and host bishop Herbert S. Shaw of Wilmington, N. C.

Also convening here was the Executive Board of the Woman's Home and Foreign Missionary Society Those present: Mrs. Elsie G. Keys vice president and acting president; Mrs. Emma B. Watson, Executive Secretary; Mrs. Cynthia M. Waff Recording Sec'y; Mrs. Willie Bascom, Sec'y Young Woman's Society; Mrs. Edra Mae Hilliard, Supt Buds of Promise; Mrs Martha B. Francis; Sec'y Bureau Supplies; Mrs Daisy E. Rudd, Sec'y Life Members' Council; Miss Eula Brown, Editor of Woman's Column Missionary Seer; supervisors: Mrs. Margaret May, Mrs. Ola M. Martins, Mrs. Gertrude C. Brown, Mrs. S. Mae Slade, Mrs. Carrie L. Jones, Mrs Savannah Medford, Mrs. M. Ardelle Shaw, Rev and Mrs. G. Pait, Mrs. Sula Stewart and Mrs. Willie G Alstork. The board made plans for the 1955 General Missionary Convention in Los Angeles.

The bishops had special praise for the report of President W. J. Trent, Livingstone College, Salisbury, N. C ; it showed "remarkable progress" for the institution.

Other general officers' reports heard were: Dr. F. Claude Spurgeon, general secretary and auditor; Richard W. Sherrill, financial secretary; Dr L. L. Boyd, manager, AME Zion Publishing House; Dr. Walter R Lovell, editor of the Star of Zion, official organ of the denomination; Dr. David H. Bradley, editor and manager of the AME Zion Quarterly Review; Dr J. Van Catledge, editor of church school literature and Church School Herald; Dr. James W. Eichelberger, secretary of the department of Christian Education; D W Andrews, secretary of the Church Extension Dept ; Dr. Solomon S. Seay, secretary of Home Missions, Relief and Brotherhood Pension Service and Rev. J. Clinton Hoggard, secretary of the department of Foreign Missions. Dr. W. S Deems, director, Bureau of Evangelism; Mrs. Elsie G. Keys, acting president of the W. H and F. Missionary Society made the treasurer's report; and Rev. J. W. Findley, director, Bureau of Public Relations.

During the meeting sermons were delivered by Reverends R W Gullette, White Plains, N Y., and W C. Ardry, Memphis, Tenn , with music by the Chorus Choir of Broadway Temple AME Zion Church.

Bishop W. C Brown of the fourth episcopal district, which incluudes Kentucky, was host bishop and Dr. Felix S. Anderson, host pastor.

9 1954

ASSEMBLY OF THE CHURCH OF THE LIVING GOD

African delegates at Afro-American Baltimore Church of God session

P.20

PHILADELPHIA

Delegates from as far as West Africa and the British West Indies Assembly of the Church of the Living God, which was held at the National Temple, 58th and Thompson Sts., Oct. 18-25. Bishop J. H. White, president general, was host pastor.

Bishop White preached his annual sermon, Sunday noon, and Bishop J. H. Smith was the speaker at the evening broadcast. Bishop G. F. Giles preached the memorial sermon in the afternoon.

Sat. 11-6-54

THE MEMORIAL SERVICE was also in memory of Bishop S. M. Green of Detroit, who formerly presided over the Michigan division. The prelate, who was a member of the Board of Bishops, was buried yesterday (Tuesday).

Pre-Assembly and Patron Day was observed at the opening session. Bishop G. Allen lectured, and Bishop W. T. Peacock Jr. preached the introductory sermon.

Bishop Giles lectured, Tuesday, when National Sunday School, Educational and Publishing House Day was observed. Elder B. B. Mitchell, representative of a publishing house, spoke. Elders M. C. James and A. Warren preached.

The Rev. W. M. Frazier was lecturer, Wednesday, National Rescue and National Temple Day. Sermons were preached by Elders W. B. Glenn and M. Thomas.

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NATIONAL MOTHERS and Missionary Day was on Thursday. Mother S. Williams and Sister Julia Cobbs lectured. Elder B. M. Savage preached.

Bishop J. H. Smith lectured, Friday, National Church and Evangelist Day. Bishop C. W. Thomas and Elders Mitchell and W. B. Showers preached.

National Holy Young People's Bible Class and National Youth Circle was observed on Saturday. Sermons were by Bishop W. J. Marshall, the Rev. L. C. Selby Williams and Elder B. L. Washington.

All of the general officers, with the exception of Bishop White whose position is lifelong, were re-elected. The officers (omission of hometown indicates Philadelphia) are:

BISHOP J. H. SMITH, Chicago, vice president general; Bishop G. F. Giles, Columbus, Ohio, second vice president; Sister M. Johnson, secretary general; Sister L. Belvue, treasurer general;

Elder B. L. Washington, Dover, Del., HYPBC president general; the Rev. A. Bronson, HYPBC, vice president general; Sister H. Burke, Springfield, Mass., HYPBC secretary general; Sister M. Williams, Detroit, HYPBC treasurer general;

Elder A. Warren, Newark, N.J., Sunday School supt. general; Elder M. C. James, Waterbury, Conn., vice Sunday School supt. general; Sister L. Hollis, Wilmington, Del., Sunday School secretary general; Sister P. Dickerson, Providence, R. I. treasurer general;

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ELDER B. M. SAVAGE, missionary president general; Sister J. Cobb, Waterbury, vice missionary president general; Sister R. Dennison, missionary secretary general; Sister H. Harrison, Waterbury, Missionary treasurer general; Elder W. B. Showers, Detroit, evangelist president general.

Elder B. B. Mitchell, evangelist vice president general; Elder A. Harrison, Conemaugh, Pa., evangelist secretary general; Elder E. Allen, Duquesne, Pa., evangelist treasurer general; Elder M. Thomas, rescue president general; Elder W. B. Glenn, Springfield, rescue vice president general;

Sister S. Culbreth, Wrightsville, Ga., rescue secretary general; Sister J. Johnson, Bridgeport, Conn., rescue treasurer general; Mother S. Williams, Lancaster, Pa., general mother;

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THE REV. PEARL GRANT, Monrovia, Liberia, foreign missionary; the Rev. L. C. Selby Williams, general president, National Youth Circle; the Rev. M. Tyler, York, Pa., general vice president; National Youth Circle: Sister M. Polk, Harrington, Del., general secretary, National Youth Circle;

Elder M. R. Jackson, Detroit, president general, National Youth Congress; the Rev. R. White, vice president, general National Youth Congress; the Rev. A. Bronson, second vice president general, National Youth Congress, and Sister J. Scott, secretary general, National Youth Congress.

Board of Bishops (hometown omitted when indicated above) includes:

A. H. White, J. H. Smith, C. W. Thomas, Wilmington; G. F. Giles, G. Allen, Columbus, Ga.; W. J. Marshall, Springfield; W. T. Peacock Jr., Alcoa, Tenn.; J. Miller, Library, Pa., and H. R. Spence, Jamaica, British West Indies. Other officials include:

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ELDER M. R. JACKSON, J. W. Aalker, Barnesville, Ga.; B. B. Mitchell, W. B. Glenn, Board of General Evangelists; Bishops J. H. Smith, G. F. Giles and W. T. Peacock Jr., and Elder B. L. Washington, Executive Board; Elders A. Warren and E. Allen and Sisters C. Culbreth and L. Hollis, Statistics Committee;

The Rev. C. A. Stewart, Phila., chairlady; Bishops W. J. Marshall, C. W. Thomas and A. H. White, the Revs. M. Tyler, J. Fountain, Ocean City, N.J., and P. Ray, Lancaster; Elders F. Wilson, Library, and M. Thomas, and Deacon S. McCadney, Brooklyn, N.Y., Home and Foreign Mission Board;

Bishops A. H. White, and W. J. Marshall, the Rev. C. Moore, Phila., Elders J. W. Dennison, Phila.; B. L. Washington, B. M. Savage, C. L. Spragins, Bradenton, Fla., W. M. Frazier, Phila.; and Sisters C. Spearman, Phila. and Sister Susie Russell, New York City, Board of Education.

Afro-American Sat. 11-6-54 P. 20 Baltimore, Md.

FIVE BISHOPS—Bishop A. H. White (center), permanent president general of the Church of the Living God, is flanked by (from left to right) Bishops C. W. Thomas, Wilmington, Del.; J. H. Smith, Chicago; G. McNair Allen, Columbus, Ga., and W. T. Peacock, Alcoa, Tenn., at general assembly, last week, at National Temple 58th and Thompson Sts., of which Bishop White is pastor. Prelates are five of 10 re-elected for 1955.

Dexter Baptist Will Dedicate New Organ In Recital Sunday

An organ recital by Ralph Simpson will be the feature of the formal dedication of the new Kilgen organ at the Dexter Ave. Baptist Church in a special service at 4 p.m. on Sunday.

The recital will open with Bach's "Cathedral Prelude and Fugue in E Minor" and will include another well-known Bach number "Be Thou But Near." Two compositions by Vierne, "Berceuse" and "Carillon," a number by Karg-Elert, "Now Thank We All Our God," Purvis, "Communion," and Fletcher's "Festival Toccata" will conclude this portion of the program.

The organist is a native of Birmingham and attributes much of his musical attainment to Miss Ethel Dinkins, of Selma, who was his music teacher during his high school career at Selma University. He was graduated from the Alabama State College in 1952 as the second student with a major in organ. In his senior year, he was cited as "Musician of the Year" for having made the most progress in organ during that year. His advanced study has been in New York City with Dr. Thomas Richner and last summer at Teachers College of Columbia University was an accompanist for a senior recitalist.

The choir of the church directed by J. T. Brooks will present a short program of hymns and anthems including Sullivan's "The Lost Chord," Nichols' "O Worship the King" and Handel's "Largo." The litany of dedication will be led by Prof. T. H. Randall, chairman of the board of deacons.

The chimes for the organ were donated by Dr. H. Councill Trenholm in memory of his father and mother, George Washington and Ellen Brown Trenholm; while the cornopean has been given by Dr. R. T. Adair in memory of his father and mother, Green and Jane Craig Adair.

The general public is cordially invited to share the services of dedication, which will be followed by a social hour in the dining room of the church, directed by Mrs. Hattie Mae Smiley.

A one-day institute on family life will be conducted at Alabama State College on Thursday, beginning with an assembly presentation at 10 a.m. featuring Walter R. Chivers, prof. of sociology at Morehouse College, Atlanta, Ga. During the day, there will be discussion groups. Serving as consultants will be Mrs. Carrie Chivers, wife of Dr. Chivers and also a professor at Morehouse College; Dr. R. D. Crockett, Mrs. Ruby Henton, J. E. Pierce, George W. Jones, Dr. W. E. Anderson, and Mrs. Catherine Gordon. The theme for the day will be "The College Student Faces Marriage," and the activities are under the direction of Dr. V. E. Daniel, dean of the graduation division and chairman of the department of social studies.

The public is cordially invited to share both the assembly period and the discussion groups. Additional information is available through Dr. Daniel.

White Baptist Church Lets Race Bars Down

OAK GROVE, Ark. —(ANP)— The membership of a small white country church in this farm community was thrown open to Negroes of the Baptist denomination last week. The church is the Oak Grove Baptist church, pastored by Rev. A. C. Rufloff, a former army chaplain and currently administrator of Southern Baptist college.

Rev. Rufloff, with the enthusiastic approval of the congregation, invited a Negro minister to conduct community revival services and to baptize four of 10 new Negro members who joined as a result. According to report, this was the first revival conducted for Negroes of any denomination in this area in 65 years.

Said one church member, "the members took the position that if we could not do something like this here, we'd look funny talking about foreign missions."

The new Negro members will form the nucleus for a Negro mission in Paragould, a town five miles to the south which has a Negro population of 50,

According to Dr. B. H. Duncan editor, white Arkansas Baptist, the Oak Grove church has the first racially mixed membership in an Arkansas church affiliated with the State Baptist convention. The church has been in operation only two years.

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In Oak Grove, Ark.

White Baptist Church Drops Racial Barriers

OAK GROVE, Ark. (ANP) —The membership of a small white country church in this farm community was thrown open to Negroes of the Baptist denomination last week.

Jernagin Honored For 42 Years As Pastor Of Washington Church

WASHINGTON, D. C.—Rev. W. H. Jernagin was honored with a reception last week in recognition and appreciation of his 42 years of service as pastor of Mt. Carmel Baptist Church, in Washington.

Dr. Jernagin, who has just celebrated his 85th birthday, was also cited jointly by five organizations for his leadership in the Lincoln Thanksgiving Pilgrimage last Sept. 22, when he called leaders of the nation to prayer to give thanks to God for the unanimous decision of the Supreme Court.

Organizations combining their efforts to honor Rev. Jernagin were the Baptist Ministers Conference, District of Columbia and vicinit Rev. J. P. Nichols, president; Baptist Ministers Conference, Baltimore, Rev. Vernon T. Williams, president; International Minister Alliance, Rev. C. H. president; Inter-denominational Pearson, president; Methodist Ministers Union, Rev. W. E. Williams, president; Baptist Convention of D. C. and vicinity, Rev. R. P. Gainey, president; with Rev. J. H. Randolph serving as chairman of the joint committee.

Among visitors paying tribute to Dr. Jernagin for his general leadership in civic and religious life of the District of Columbia and the world were Dr. Frank T. Wilson, dean, School of Religion, Howard University; Mrs. Josephine Kyles, director, Christian Education, Washington Federation of churches; Dr. Frederick Ressign, executive secretary, Washington Federation of Churches; Judge Armond Scott and Judge Howard, municipal court; Rev. Luke Reynolds, Ministers Confeernce, Baltimore; Rev. Kenny, AME Church; and Chaplain T. P. Ford, who presented a gift sent by the armed forces and chaplains in Okinawa.

White Baptists Take Colored Into Fellowship

PARAGOULD, Ark.—(NNPA) — White Baptist have taken into fellowship 10 colored residents of Green county, who have been without a church in which to worship.

Membership was opened to the 10 colored persons recently by Oak Grove, a little country church. As far as is known, the church now has the first nonsegregated congregation in the history of the Arkansas Baptist Convention.

"The members took the position that if we could not do something like this here, we'd look funny about foreign missions," said the Rev. A. C. Radloff, pastor of the church.

About 40 other colored persons are eligible for membership in the church, and a colored minister has been invited to hold evangelistic services at Oak Grove in an attempt to convert them.

Ike Sends Greetings To Baptists At Convention

By JAMES L. HICKS

ST. LOUIS, Mo. — President Eisenhower sent his "warmest greetings" to the 74th annual Baptist convention Thursday and President J. H. Jackson followed the unusual procedure of asking the convention to "adopt" it.

Political observers attending the convention saw Dr. Jackson's action as being a mild rap on the wrist of President Eisenhower for an action taken by the President a few weeks ago when Dr. Jackson returned from a church session in Europe.

RETURN TO COUNTRY

Prior to his departure for Europe, and aide of Dr. Jackson wrote the president telling him of Dr. Jackson's coming participation in church affairs in Europe and suggested to the President that, he (the president) might be interested in a "report" from Dr. Jackson on his return to the country.

This was not unusual procedure inasmuch as the President had invited evangelist Billy Graham to the White House to make a "report" on his European travels.

The White House, however, in a letter signed by Tom Stevens, told Dr. Jackson's aide that the President's tight schedule would not permit time for such a report.

90-MAN COMMITTEE

Meanwhile Dr. Jackson went to Europe and returned as a looming figure in the World Council of Churches, ultimately being elected to the strong 90 man Central Committee.

During the same time the President was invited and accepted an invitation to address the World Assembly of Churches. When this became known the aide of Dr. Jackson once more wrote to the White House asking for an audience and again pointed out that Dr. Jackson would be at the World Assembly and thereby making it easy for the two to meet.

Once again, however, the White House notified Dr. Jackson that the President couldn't find the time for the meeting.

After Dr. Jackson's election to the Central Committee of the Assembly however, had been widely acclaimed in the press of the nation, on of his aides suddenly rereceived a White House phone call at the Baptist Convention in St. Louis last week informing him that the President is deeply interested in Dr. Jackson's European observations and that he would be happy to meet with him after he returns to Washington from Denver.

This phone call was followed by the President's personal message to the contention from his Denever headquarters.

When it was received and read at the convention by the Rev. T. J. Jemison, Dr. Jackson first asked the convention to adopt the message. Ordinarily in messages of this kind they are simply read to the body.

After the "adoption" of the message, Dr. Jackson then said: "It is my hope that before this session is over this convention will have a message to send the President of the United States."

The next of the President's messag said: "I extend my warmest greetings to all attending this year's annual session of the National Baptist Convention. I hope that you will have a successful meeting, giving new determination to work zealously for the spiritual health and happiness of the communities in which you live. And may the children learn from you that great religious ideal of self dependence, enabling them to make the richest and fullest use of the opportunities of our democracy.

"You have my earnest hope that you will enegretically carry forward this splendid work."

Behind the scenes in the maneuvering between the two is the fact that this is an election year, that Dr. Jackson supported Adlai Stevenson and is a Democrat and the Republicans are out to capture the colored vote.

Ala. Basptist Group To Study Ways To Integrate Schools

SELMA, Ala. — (ANP) - Over 4,000 delegates representing the state's largest Negro Baptist religious group concluded last week one of the best sessions in the 87 year history of the organization.

Highlighting the session was the resolution adopted by the group endorsing the United States Supreme court's historic decision ending segregation in the nation's public schools. A commission to study the ending of Alabama's Jim Crow transportation facilities was also created.

Other business of interest was the election of officers. A very heated discussion developed over the office of president, vacated by the death of the late Dr. D. V. Jemison of Selma, Ala., who held the office for 37 years.

Rev. U. J. Robinson, nationally known pastor of the Franklin Street Baptist church emerged victoriously from the struggle with a total of 280 votes.

Other candidates D. C. Washington and Dr. E. Q. Williams provided close competition with Williams getting 156 votes and D. C. Washington 133 votes.

Other officers elected were: Revs. A.W. Wilson of Montgomery, vice president; J. L. Ware of Birmingham, secretary, and R.J. White of Anniston, treasurer.

The convention listened with close attention to the program offered by the newly elected president. Among the foremost proposal was the new and more inspired program for Selma university and the entire Baptist family of the state.

Dr. U. J. Robinson plans to attend the third biennial assembly of the National Council of Churches which will open Sunday in Boston, Mass.

There were more than $15,000 given for mission and Educational work.

The Alabama Baptist State Convention will convene in Mobile, Ala., Nov. 1955.

Climaxes 107th Anniversary Of Concord Baptist

BROOKLYN. — (ANP) — The cornerstone of the first million-dollar church ever constructed by a Negro congregation was dedicated in Brooklyn last Sunday. The event was witnessed by thousands of persons at the site where in October, 1952, the previous Concord Baptist church was consumed by flames. It climaxed the church's 107th anniversary during which $20,000 was raised.

Dr. Gardner C. Taylor, pastor, acclaimed the building as not only a milestone for the members, but another attainment in the steady upward march of the American Negro.

The lower assembly hall of the new church is expected to be ready for occupancy by late next fall at which time the congregation will return to its former site for worship. The main auditorium will seat 2,500 when completed.

The Rev. Arthur A. Boulton of Union Methodist church in his dedicatorial message described the new church as "an open door for all peoples."

City Council President Abe Starks stated that efforts are being speeded to add a much needed municipal hospital to the Bedford Stuyvesant area to keep in stride with the progress of the community.

Others participating in the program included Atty. Harold Manson, treasurer of the American Baptist convention; Richard Brennan, president of the Brevoort Savings bank; the Rev. L. Doward McBain, Greenwood Baptist church; the Rev. Henry B. Hucles, St. George's Protestant Episcopal church; the Rev. B. J. Lowry, Zion Baptist church; the Rev. Robert Ross Johnson, Nazarene Congregational church, and J. Daniel Diggs, general chairman.

The diedication ceremony was conducted by the Most Worshipful Prince Hall Grand lodge of New York, Arthur T. Giddings, Sr., most worshipful grand master.

Music was offered by the former 176th Military Police band NYG, Henry E. Gittens, director the Concord senior choir directed by Wyatt L. Logan and the Concord drum and bugle corps George P. Davis post No. 116 o the American Legion, Brooklyn Harold Tillinghurst, commander also participated

Historic Augusta church will honor late founder

AUGUSTA, Ga. — The pastor, officers and members of Tabernacle Baptist Church participated in memorial services Sunday in honor of the late Dr. C. T. Walker, founder, organizer and builder of the church.

Following the worship service in the church the congregation, lead by the pastor and officers, marched to Dr. Walker's grave, located in the church yard, and there, one of the few remaining members baptized by Dr. Walker placed a floral wreath on the grave.

Tabernacle Church was dedicated Dec. 13, 1885. During the administration of Dr. Walker, two church eifices were erected. The first building was erected Septembr 1885. That was the first brick church erected by colored people in Augusta. The first pipe organ in any colored church in the city was installed in that church.

Among the other firsts for Tabernacle were the first usher board, the first individual communion service, the first Baptist Training Union and the first departmentalized Sunday school.

The first building, which still stands, was eventually sold to a Jewish congregation.

Second Building Erected

The second structure, now being used by the congregation, was begun in 1916. It was later was ready for occupany. However, the structure was not completed until recent years. The building was modern in very respect, providing space for a doctor's office and a drugstore, classrooms, facilities for manual labor, handcrafts, a cooking school and a school of tailoring.

This present edifice is one of the largest colored church building in America, built by colored contractors. It is the largest in the South and is valued today at $1,500,000.

Tabernacle Church was made famous both at home and abroad by Dr. Walker. Men came from all parts of the world to hear him preach. The late John D. Rockefeller Sr. was a regular visitor. He contributed large sums of money to help with the building of this massive structure.

Services Attract Notables

Among other notables who visited this church regularly to hear sermons by Dr. Walker were Andrew Carneige, J. Pierpont Morgan, Dr. Nicholas M. Butler, late president of Columbia University, and President William Taft.

Dr. Walker was one of the few men to occupy two famous pulpits simultaneously. For five years he was pastor of Tabernacle Baptist, here, and pastor of Mt. Olivet Baptist Church, NYC now pastored by Dr. O. Clay Maxwell. The Harlem Branch YMCA was founded by Dr. Walker.

Here in Augusta, Dr. Walker played a prominent role in the organization and promotion of the Pilgrim Health and Life Insurance Company, founded the Walker Baptist Institute and Ninth Street branch YMCA.

Following the death of Dr. Walker, Tabernacle has been pastored by four noted pulpiteers; Dr. Silas X. Floyd, author of the only known biography of Dr. Walker, Dr. D. F. Thompson, who did much towards completing the present edifice and Dr. L. A. Pinkston, present moderator of the General Missionary Baptist Convention of Georgia.

Present Pastor In 8th Year

The present pastor, the Rev. A. Leon Lowry, became pastor in the Fall of 1946. Under his administration the edifice has been completed and renovated. Many additional auxiliaires have been organized and the membership of the church has greatly increased.

A pipe organ valued at $25,000 has been installed, a $4,000 heating plant has been installed, the entire edifice redecorated, a public address system installed and the basement completed, with new sanitary restrooms.

The church parsonage has been renovated and at present, plans are being considered for setting aside of a room in the basement of the church to be known as the C. T. Walker Chapel. Also being considered is an air conditioning system for the main sanctuary.

The pastor can be heard over radio Station WAUG each Sunday morning at 7:30.

Two offices are occupied, one by Dr. P. D. Weston, first colored surgeon admitted to practice in the University Hospital Augusta. The other office houses the tailoring establishment of Theus Perry.

During the eight years that the Rev. Mr. Lowry has pastored Tabernacle, there has been a marked improvement in the worship service and the attendance. Contributions have greatly increased, so much so that during these eight years upwards of $120,000 has been raised and spent on the work of the church.

Holds Many Offices

During the past 11 years Mr. Lowry has been an instructor in the National Baptist Sunday School and Baptist Training Union Congress. For four years he has been dean of the Georgia Baptist Missionary and Educational Sunday School and Baptist Training Union Convention.

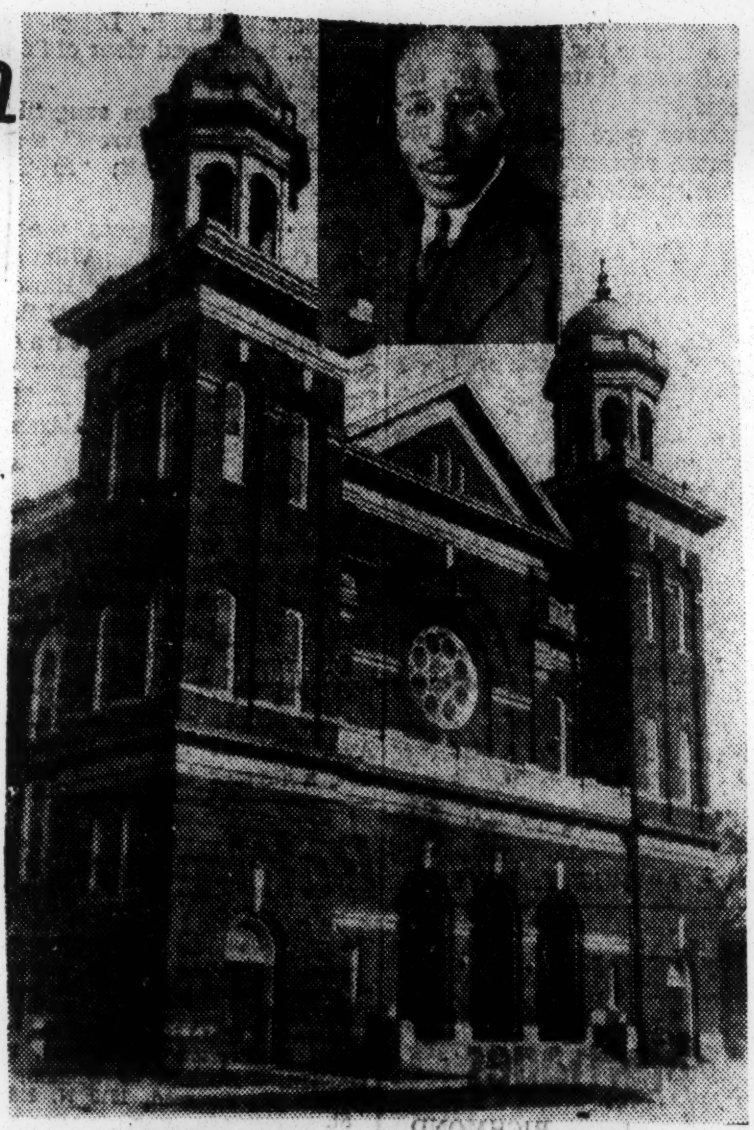
He is president of the Augusta Baptist Pastors' Conference, grand chaplain of the Prince Hall Grand Lodge, Georgia, Masons; one of the two members of the Augusta committee on Health and Welfare, member of Augusta Committee on colored policemen and chairman of the citizen's advisory committee.

Served In New England

Formerly he was pastor of the Massachusetts Avenue Baptist Church, Cambridge, Mass.

Born in Savannah June 12, 1914, Mr. Lowry represents the second generation of preachers in his family. He graduated from Morehouse College Atlanta, received his divinity degree from Andover-Newton Theological School, and did further study in the field of church history at Boston and Harvard University schools of Divinity.

His elementary and high school education were completed in Brooklyn, N.Y., where his father, the Rev. B. J. Lowry, is pastor of Zion Baptist Church.



TABERNACLE BAPTIST CHURCH
Rev. A. Leon Lowry, Pastor

Mr. Lowry married the former Claudia Whitmore, a Paine College graduate. She is head of the music department of Lucy Laney High School here. They are the parents of two children, Alfonso L. Jr., and Benjamin W. Lowry.

Current Church Officers

Present church officers and auxiliary chairmen are:

Edward Heard, T. W. Harris, Harvey Henry, Richard Dent, Isaac Nix, Andrew Mobley, William Carpenter, Edwin Dove, V. V. Lowe, Frank Campbell, J. C. McNatt, J. L. Starks Sr., Edgar Brown, Charlite Murphy, W. J. Harrison, Coleman Carpenter, Isiah Turner, Alfonso Kent, Lee McNatt, Wilbur Pope, Clarence Thompkins, Dave Daniel, John Williams, deacons;

Hornsby Drayton, Harold Byrd, Mose Abraham, L. P. Bohler, Robert Miller, Leo Davis, R. Jefferson Lowe, Noah Byrd, Henry Clark, Marion James and John Brown, trustees;

Mrs. Mattie Bell Braxton, Sunday School superintendent; J. L. Starks Sr., BTU director; Miss W. J. Hibler, senior choir president; Mrs. Ruby McNatt Scott, chours president; Miss Hattie Williams, youth chorus director;

L. P. Bohler Church Clerk

L. P. Bohler, church clerk; T. W. P. Harris, treasurer; Rufus J. Lowe, publicity director; Mrs. Lucy Chinn, missionary society president; Mrs. Beatrice Rickerson, female usher board president; Mrs. Eunice Johnson, assistant;

Mrs. Anna Bell Hudson, C.T. Walker Club president; Mrs. Ernie Hudson, vacation Bible school director; Mrs. Mattie Foster, Volunteer Workers Club president; Dr. T. W. Josey, Men's Bible Class director;

Mrs. Claudia Lowry, president of Red Rose Matrons' Auxiliary; Miss Georgia L. Batey, Girl Scout leader; Lawrence Bethel, young people's department instructor, and Mrs. J. M. Millsaps and Mrs. Annie M. Searles, organists.

Baptist Leader of Mixed-Race Center Leaving After 10 Years

The Rev. Joe M. Conley, superintendent of the Baptist Fellowship Center, 1107 W. Chestnut, hates to leave the project he has worked on 10 years. It is, in a way, a project to improve racial relations, but the phrase "racial relations" rarely crops up.

Mr. Conley has accepted a teaching position at Selma University, Selma, Ala. He will also work with the Southern Baptist Home Mission Board and the Baptist State Mission Board in Selma.

Building Jointly Owned

Mr. Conley will leave his post here today. He will be succeeded by the Rev. R. E. Poston, pastor of First Baptist Church, Vanceburg, Ky. Mr. Poston was once on the staff of the Baptist Fellowship Center here.

The Negro Baptists of the Central District Association and the white Baptists of the Long Run Association own the large red-brick building at the West Chestnut Street address. From it they work, study, and worship together. The center has been in existence since 1915 at different addresses.

The work includes all Baptist churches in Louisville and several surrounding counties. The pastors of both associations take turns preaching in each other's pulpits.

There is an annual united music festival for the two groups. Last year it was held at Walnut Street Baptist Church. There are exchange and combined programs among the Royal Ambassadors, the Young Men's and the Young Women's Auxiliary, and the Red Circles of the two associations. For the past five years the Royal Ambassador track and field days for the two associations have been combined.

Meets Once A Month

The Women's Fellowship Group, composed of Women's Missionary Society representatives from the two associations, meets each second Wednesday for fellowship.

Workshops, camps, forums, student centers, and vacation Bible schools are among the other projects of the center.

"Without any talk about 'racial relations' we prove we can and will do things together," Mr. Conley said. "When people have true fellowship with Christ they have true fellowship with one another."

Courier-Journal Photo

PLANNING a Baptist fellowship program with slides are, from left, Dr. W. Augustus Jones, chairman of the advisory committee of the Baptist Fellowship Center; the Rev. Ben F. Mitchell, missions superintendent of the Long Run Association of Baptists, and the Rev. Joe M. Conley, resigning superintendent of the center.

American Negroes Increase Support Of African Work

LOUISVILLE, Ky. — (ANP) — The secretary of the National Baptist Convention's Foreign Missions Board said last week that Negro America is increasing support of African missionaries.

Rev. C. C. Adams, Philadelphia, said that 4,500,000 National Baptists support more than 500 missionaries on the African continent.

Commenting that "you frequently find more common ground away from home than at home," he said that some 40 churches sponsor missionary work in Africa in close cooperation.

However, he said that the Negro missionary is more effective among African natives because "they naturally gravitate to someone of their own color and are more confidential to the [illegible] missionary."

Tex. Churchmen War With Bias

FORT WORTH — The Baptist General Convention held here last week, resolved to appeal to its members to use some initiative in working out a Christian solution of "our racial problem".

The resolution warned members not to be influenced by "demagogues or radicals" and allow them "to rob us as Christians of that moral leadership which God wants us to exert in the solution of this problem which is primarily moral and spiritual."

Dr. Foy Valentine of Dallas, director of the Church Christian Life Commission, in speaking to the convention, said the world is watching what the Baptists of the South are going to do about race relations, and added, "And what is more important, God is watching".

"We can not afford, under God, to sit around and whine about what the Supreme Court has done".

Of the Baptist educational institutions in Texas, only two have admitted Negroes. They are Wayland College at Plainview and Southwestern Baptist Theological Seminary in Fort Worth.

Baptists mixed

PARAGOULD, Ark. (NNPA) —White Baptists have taken into fellowship ten colored residents of Green County, who have been without a church home.

Oak Grove, a country church, thus became the state's first non-segregated congregation. About 40 other colored residents are eligible for membership. A colored minister has been invited to hold evangelistic services here to win them over.

9 1954

BAPTIST

114-year-old church marks anniversary

Bank Street Baptist, Norfolk's second largest, celebrates

NORFOLK, Va.—Bank Street Baptist Church—Norfolk's second largest—is celebrating its 114th anniversary and the 11th of this pastor, Dr. J. B. Henderson, May 16-23 with the theme, "Crossing New Frontiers."

Speakers at Sunday morning services were the Rev. R. G. Williams, pastor of Zion Baptist Church, and Dr. Lyman B. Brooks, director of the Norfolk division of Virginia State College.

Afternoon speakers were D. C. H. Jordan, pastor of Third Baptist Church, Portsmouth, and Mrs. Ernestine Chatman. Mrs. Ruth Valentine, president of the Virginia Beauticians Asociation, spoke at 6:30.

Rev. Laws Sunday Speaker

The Rev. R. A. Laws, former pastor of Queen Street Baptist Church, now pastor of Salem Baptist, Jersey City, N.J., will preach at 11:30 a.m. Sunday. Thomas L. Dabney, journalist, will speak at the same service.

Guest speaker at 3:30 p.m. will be the Rev. Z. P. Jenkins, pastor of Union Congregational Church. Mrs. Myrtle P. Hughes will discuss "Crossing New Frontiers In Community Service."

Mrs. Geraldine Crocker Young will speak at 6:30 p.m. on "Crossing New Frontiers in Evangelism."

Ala. Baptists Approve U. S. Ruling Outlawing School Bias

ANNISTON, Ala. — (SNS) — Baptists in Alabama have stamped their approval on the May 17 United States Supreme Court decision blotting out enforced public school segregation.

In a resolution adopted at its July 30th annual meeting here, the Alabama Baptist State Sunday School and B. T. U. Congress headed by Dr. H. C. Walker of Dothan said "We give thanks to God for this (Supreme Court decision)." It called the pronouncement "another step in the emancipation process" and suggested that it was "an act of bringing the Kingdom of God on earth."

The resolution was presented as "The Report of the Committee on the Recent Ruling on Segregation in Public Education." The Rev. David Abernathy, newly-elected pastor of First Baptist Church, Montgomery, served as chairman of the 37-person committee.

Alabama has some 300,000 Negro-identified Baptists headed by the Rev. E. W. Williams of Fairfield, Ala., who is president of the powerful Alabama Baptist State Convention. The 87th annual session of the convention is scheduled for Selma, Ala., in November. The convention is expected to reinforce the position taken by its auxiliary in Anniston.

Text of the adopted resolution reads:

Mr. President:

We, your committee on the recent Supreme Court ruling on segregation, in public education, submit the following as our report:

Those of us who are concerned about brotherhood wish to do more than merely go through the motions. It is a trite saying now, "that science has made the world a neighborhood." We Christians believe we can transform the world into one great brotherhood. If Christianity and Democracy fail, then our case in hopeless indeed.

For years we have been mis-educated. Our history books, our geographies, our biographical sketches have emphasized the differences of the peoples of the world. For years we have been led by illusions. Instead of many races, in truth there is really one race. That is the human race.

The Bible and Science are agreed upon the fact that the differences which exist among peoples of the earth are not great enough to hamper the building of a peaceful society. All blood is essentially the same. "Out of one blood God has created all the peoples of the earth."

In keeping with this thinking, the Supreme Court, the highest tribune Court in the land, handed down to the people of the United States of American on May 17, 1954, that world shocking, unamious decision holding that segregation in Public Schools of this great Country is un-Constitutional. We your committee recommend that the Alabama Baptist Sunday School and Baptist Training Union Congress, now in session with the Seventeenth Street Baptist Church, Dr. D. C. Washington-pastor, go on record as stamping its approval on this history-making decision and that we give thanks to God for this another step in the emancipation process, an act of bringing the Kingdom of God on earth.

Segregation is an evil that separates men and hampers true brotherhood. Jesus is against it and He want us to fight it. Our problem is not so much the disposal of certain individuals as important as that may be, for every man has the right to live, work and think irregardless of his beliefs. Our business as Christians is to get rid of a system that creates bad men and women and to break down the walls of partition which have divided the human race for such a long time. Indeed that old world has well now breathed its last breath with its out-moded boundaries, its false standards, and silly customs. It is sick unto death. The ancient prophet said a long time ago, 'If my people which are called by my name, will humble themselves and pray; and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and heal their land." Because segregation hinders religious progress blinds ones' eyes to understanding and because Jesus is against it the Committee further recommends that the members of this Body return to their respective communities deermined to fight this evil until Black Men of Alabama are privileged to enjoy every God-Given opportunity as any other man; irrespective of race color, or creed, or previous conditions of servitude.

Because this blessing did not come to the human race in a corner, we feel that the attitude of Alabama Baptist should be made known to the Nation. Therefore, we further recommend, that a copy of this report be sent for publication in our State Paper, "The Baptist Leader," the local and National Negro Press and that a copy be retained in the Archives to become a part of the minutes.

Respectfully submitted, The Committee: Rev. Ralph D. Abernathy, Chairman; Mr. Andrew J. Peterson, Rev. Wilson Fallen, of Bessemer; Mrs. Octavia B. Adams, of Selma; John Edward Gamble, Miss Josephine Weir, secretary of Kennedy, Ala.; Rev. J. B. Toney, Selma; Mrs. Ellen Simmons, Rev. T. M. Archie, Gainesville, Ala.; Rev. J. C. Parker, of Montgomery; Miss Dorothy Bracy, Mrs. Anne Campbell, Mrs. Pearl Mills, Mrs. Rhodie Williams, Mrs. Laura Green, Mrs. Dora Harris Mrs. Amanda Mims, Miss Beartice Sumlin of Birmingham;

Mrs. C. M. Johnson, Rev. Herman Stone of Birmingham; Miss Mary Pace, Mr. A. O. Thomas of Mobile; Rev. B. B. Burns, Mr. Eli McCrary, Miss Elizabeth Scott, Miss Sophia Slaughter of Lanett, Ala.; Rev. J. F. Steele of Bessemer, Ala.; Rev. C. J. Evans of Birmingham; Miss Annie Butts, Miss Mirian Drain of Birmingham; Mr. Henry J. Franklin, Mrs. A. E. Fletcher, Rev. Joseph Evans, Miss Katrina Jone, Miss Mary Jenkins, Mrs. O. P. Woolin of Birmingham; Mr. Johnson Curry.

This was the 11th annual meeting of the Congress with over 1 000 registered delegates in attend ance.

Ala. Baptists Study Ways To Integrate

Selma, Ala. (ANP) — Over 1,000 delegates representing the state's largest Negro Baptist religious group concluded last of the best sessions on the history of the organization ending lighting the session was the resolution adopted by the dorsing the United States Supreme court's historic decisio segregation in the nation's public schools. A commission the ending of Alabama's Jim Crow transportation facilities created.

A Significant Statement

The resolution favoring the May 17 decision of the United States Supreme Court in the school cases adopted at the eleventh annual session of the Alabama Baptist State Sunday School and Baptist Training Union Congress is a significant statement. It said, "Segregation is an evil that separates men and hampers true brotherhood."

When you consider that there are an estimated 300,000 Negro persons in the Baptist denomination in Alabama and that this resolution came from those working with the young people it points to a brighter, healthier and cleaner day in Alabama. This group went on "record as stamping its approval on this history-making decision" and recommended "that members of this body return to their respective communities determined to fight this evil until black men of Alabama are privileged to enjoy every God-given opportunity as any other man irrespective of race, color, or creed, or previous conditions of servitude."

Baptists have a splendid opportunity to make good on their resolution in the field of higher education. Could not Baptists open the doors of Selma University and Birmingham Baptist College to all who desire to attend without regard to race? Could not they let it be known that all who desire to worship in their churches are welcome to do so as a part of the congregation? Could not they work closely in the desegregation projects of the NAACP and the Southern Regional Council? Baptists have a great opportunity to champion this new "step in the emancipation process."

Meantime over the week-end, Dr. Benjamin E. Mays, president of Morehouse College, carried the Christian's case against segregation to the World Council of Churches in session at Evanston, Illinois. He described racial segregation as "the great scandal in the church."

Dr. Mays observed further: "The local churches permit secular bodies such as the state and federal courts, the United Nations, big league baseball, professional boxing, colleges, the public schools and theatres to initiate change in the area of race."

He pointed out: But even when secular bodies initiate the change, local churches, Negro and white, follow slowly or not at all. It will be a sad commentary on our life and time if future historians can write that the last bulwark of segregation based on color in the United States and South Africa was God's church."

The race issue is a bombshell in world relations today. It creates ethnic tensions and cultural sore spots. A solution can be found to it among leaders of goodwill and human justice. The Negro identified Baptists in Alabama have placed themselves squarely on record for eliminating all things which serve as a barrier to true brotherhood among men and women.

Let us applaud the Alabama Baptist State Sunday School and Baptist Training Union Congress for its encouraging and sound resolution backing up the United States Supreme Court in its decision banning the segregated public school system. This decision now the law of the land must be obeyed, respected and implemented. For it is the key to better and wholesome relations among good Americans. It is the guide to responsible and moral leadership in our everyday lives. Because of it a better America is in the making.

Bapt. Head Announces Official Tour Abroad

CHICAGO — Announcement of n official tour by the National Baptist convention, U.S.A., Inc., to he Baptist World Alliance meeting in London, England in July, 1955, has just been made.

Dr. J. H. Jackson, president of he National Baptist convention, aid that over 1,000 ministers and aymen from his organization will nake a Biblical and Historical tour visiting as many as three continents and 11 countries including he Holy Land — in addition to attending formal sessions of the World Alliance in London.

So as to accommodate the wishes of the greatest number of travelers, the official tour will be divided into three sections. One section will leave New York City on July 8 and will arrive in England for the Alliance, then visit Scotland, France, Switzerland, Italy, Greece, Egypt, Lebanon, Syria, Jordon and Israel, returning to New York on August 27.

Another tour section will leave New York on July 8, go directly to London for the meetings, and will then visit Scotland, and other parts of England, returning to America July 30.

Another group will leave London following the conclusion of the meetings of the Alliance and will proceed to visit France, Switzerland and Italy, returning to New York on August 14.

Dr. Leonard G. Carr, one of the tour leaders, and the bonded treasurer of the National Baptist Convention, reports that 25,000 Baptists are officially expected to attend the Golden Jubilee Baptist World Congress.

"Sailing to Europe in the summer are usually booked almost a year ahead, so that those who intend to participate in this great Congress should so register their intent immediately," Dr. Carr said.

All inquiries and reservations may be sent directly to Dr. Carr at the Vine Memorial Baptist church, 5600 W. Girard Avenue, Philadelphia 31, Pa. Dr. Carr noted that there is already a heavy demand on ship and air travel.

Tour Leaders include Dr. D. G. Lewis, of Gary, Ind.; Dr. Louis W. Rawls, of Chicago; Dr. J. Pious Barbour of Chester, Pa.; and Mrs. Mae McCrary of Philadelphia. All travel arrangements and bookings are being carried out by the Rodgers Travel Bureau of Philadelphia.

Virginia Church—Up From Slavery

By FRANCIS H. MITCHELL

BURGESS, Va. — Today's church-goer in Burgess cannot conjure up out of his own memory the events which brought him from the slaves' gallery of the white Fairfields Baptist Church to the huge building where he now worships.

It remains for history to remind him that a letter dated, July 7, 1867 was the instrument which after emancipation led him out of the religious aspects of the master-slave relationship to a church of his own.

THE LETTER, written 87 years ago, started the Shiloh Baptist Church congregation out on its own, and upon its foundation and by the faith of its membershp, Shiloh is now a singletary effective rural church.

Standing proudly in the center of the menhadden fishing community of Northumberland county, the church, which was dedicated on Sunday, April 25, serves a community of more than 1,000 people. There are approximately 800 financial members on the rolls.

* * *

SOME 80 years ago the potential congregation had just been released from slavery—under which they had bent their backs to support a succession of masters, and had had only their freedom songs and their dreams and their pride to remind them that their bodies, too, might someday be free.

Against this background 38 members of Fairfields Baptist Church requested of their former masters permission to form a separate congregation and two years later had their first pastor. Rev. Paymus Nutt—a carpenter who helped build the first house of worship.

* * *

THE SECOND pastor, a young man of the community, who was encouraged by the congregation to train for the ministry, was Dr. L. R. Ball who assumed charge of the congregation from 1897 to 1916 when he died.

Under him a new church was build for $2,150, and dedicated in August, 1893. Following the death of Dr. Ball, Dr. John M Ellison, now president of Virginia Union University, Richmond, became pastor and served until 1926 when the congre-

Virginia Church 87 Years Up From Slavery

(Continued from Page 1)

gation boasted 600 members.

* * *

THE PRESENT pastor, Rev. H. M. Ruffin, has served the church and the community since that time.

Under his leadership a parsonage was bought, and the operation of Shiloh Chapel, begun under Dr. Ball, continued as it does to date.

TODAY, TWO Sundays away from its dedication, the new Shiloh Baptist Church forms a solid anchor for the spiritual life of the community.

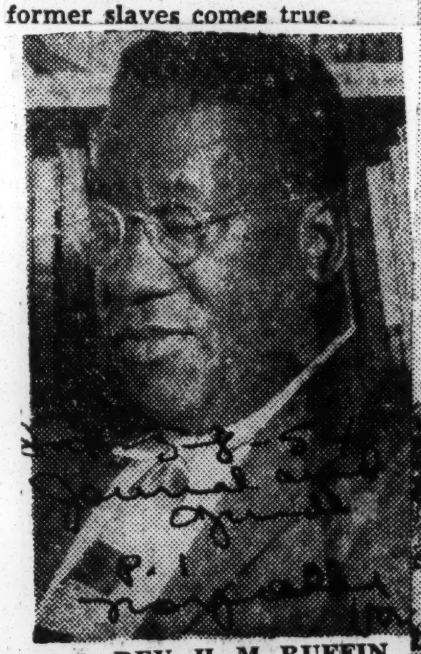
The congregation, like the church, is dedicated to the proper use of its seven departments, and to clearing up an obligation of $35,000 indebtedness on the church during the next three years.

* * *

THE MEMBERS have heard the words of the dedication sermon by Dr. R. P. Daniel, president of Virginia State College, and have cemented close relations with the parent church, Fairfields Baptist, which is justly proud of its offspring.

"Here," says the Rev. Irvin Baldwin, pastor of Fairfields, "is where men of both races must learn to live together."

And here, the dream of 38 former slaves comes true.



REV. H. M. RUFFIN

Gets Post With White Baptists

NEW YORK — (ANP) — For the first time in its history, the white American Baptist convention recently employed a Negro girl as youth work interne for its board of education.

She is Miss Helen E. Banks 23, Mumford, N. Y., who was selected along with seven others for training in the field.

SHILOH BAPTIST CHURCH

Educational Baptist General Association

Pres. Curtis States This Was Successful Year For Them

More Than $9,000 Raised For Work By Baptists of La.

Alexandria, La.—The Educational Missionary Baptist General Association has just closed its year's work, with tremendous success. Dr. E. C. Curtis is president.

Total money raised from all departments was $9,000. Not including the Sunday School and BYPU Congress. This Association is supporting Christian education one hundred percent. Leland College is its objective; and giving scholarship to students, through its Educational Board.

This Association has been operating under the Divine guidance of God since 1895. There are Fifty-one churches that are members of this Association. It has thirty-five pastors, fifteen non-pastors, and twelve license preachers. And covers five parishes, namely Grant, Rapides, Avoyelles, St. Landry, and Allen parish.

Under the leadership of Dr. Curtis, this Association has twenty-one units: operates a Sunday school & BYPU Congress, Youth Day, and a Baptist encampment, and has its own Associational Band which comprises thirty-three instruments. There is a membership of 10,000 Baptists. This group of Baptists stands behind the president one hundred per cent. For he is a born leader and a firm believer and a defender of the Baptist Faith and Principles.

We are satisfied with his leadership, and the decision that the members reached and voted to become a General Association we are proud of that decision because we are free to assume that name Christ made us free Baptists and all Baptists are free. Therefore we wish every man and every organization abundance of success in their fields of endeavor, whatever they are so long as they are helping fallen humanity.

The ministers of this association are clear so far as the Association is concerned. Therefore we pledge our unceasing support, confidence and loyalty to our great president, Dr E C Curtis. We are not misled, we understand the Convention position clearly. So we are rejoicing in the God of our salvation for a mind that thinks and the ability to put our thoughts into action

The Apostle Peter told the Master one day that they found men doing the same work that they were doing, and they were not with them; Jesus said to Peter "What is it to you, follow me"

Dr E C Curtis, President
REV. P. M. HALL, Secretary.
REV. W. L. JACKSON, Rept.

Interracial Church Gets Negro Pastor

BRONX, N. Y. — The Rev. James Joshua Thomas became the first Negro pastor of an American Reformed Church in the 325-year history of the denomination when he was installed this week as pastor of the Mott Haven Reformed Church, 252 East 146th st., here.

The thirty-five-year-old pastor holds degrees from Lincoln University, Pennsylvania, Drew university in Madison, N. J., and Columbia university. For the past year he has been stated supply pastor of the church which has an interracial congregation of approximately twenty-five percent Negroes and the rest whites and Puerto Ricans. The institution celebrated its 103rd anniversary last week. It is adjacent to the Patterson Homes, a city project for 1,791 families.

QUIZZED ON READINESS

Rev. Thomas was asked the customary constitutional questions about his readiness to serve, by the Rev. Fred D. Buttenbaum, former pastor of the church and now minister of the Mile Square Reformed Church of Yonkers, N. Y.

In a similar question-and-answer [illegible] usual, the congregation promised to receive the new pastor and to encourage him. This part of the service was conducted by the Rev. Daniel K. Polling, minister of Fort Washington Collegiate church, New York and the Rev. Edler G. Hawkins, minister of St. Augustine's Presbyterian church, the Bronx, and vice-president of the Protestant Council of New York.

Rev. Thomas lives with his wife and their two children, Ralph, five, and Joy, four, in the congregation's parsonage adjacent to the church at 350 East 146th street.

Other participants in the service were the Rev. James Martin, stated clerk and treasurer of the New York Classis of the Reformed Reformed church of Staten Island; the Rev. Alvin Neevel, field secretary of the Reformed Synod of New York and the Rev. Elder G. Fort Washington Avenue and 181st street.

Rev. Jackson Faces Court Action; Ousted Group Asks Accounting

CHICAGO—(Special)—Dr. Joseph H. Jackson, National Baptist Convention of America, Inc., president and pastor of historic Olivet Baptist Church here, was hit by an unwelcome court suit this week. The suit demands an itemized accounting of church monies taken in since 1951 when Jackson allegedly engineered the mass expulsion of a large group of high-ranking officials and members who opposed his "one-man" methods of running the church.

Many of those ousted had belonged to the church for over fifty years and helped it acquire world-wide fame.

The seventeen-page bill of complaint filed in Cook County Court, was drawn up for fifty one of the expelled members by famed NAACP counsel and University of Chicago law professor Robert R. Ming, in association with his partner, Loring B. Moore.

It was the opening gun fired in the all-out battle of the petitioners to be reinstated in the church. This development could conceivably affect Dr. Jackson's presidency of the National Baptist Convention to which he was elected in 1953.

* * *

MOST EXPLOSIVE issue in the suit is the luxurious $35,000 eight-room parsonage purchased in 1951 by the church for the tenancy of Jackson and his family.

This was a radical departure for a church which never before during its 106 years of organization had to provide living quarters for its pastor. The parsonage, located in the exclusive Hyde Park residential district, is said to contain approximately $23,000 worth of furnishings also bought with church money.

Because none of the former trustees, deacons and other officials, their wives as well as the general congregation said to number 10,000, had never been invited as a group to inspect the parsonage and its premises as is customary—demands to see what the money was spent for crystalized into open hostility between Jackson and the pioneer officials.

THESE MEN and women had spent most of their lives in the services of the church which, during the pastorship of the late Dr. L. K. Williams (1916-1941) became one of the largest Baptist congregations in the world, a power in religious, political and community circles.

are filing the suit claiming that Jackson and other officers of the church are denying them their rights as church members, are Henry E. Henderson, Stephen A. Griffin, Daniel R. Tyler, and William E. King, all deacons and members of Olivet Baptist church from 30 to 50 years.

Among the defendants in the suit along with Jackson are Nathan Clark, chairman of the board of trustees; Mason J. Pearry, chairman of the board of deacons; George D. Anderson, treasurer, and T. P. Hines, secretary of the official board.

The group bringing suit does not charge dishonesty, but charges that a disportionate amount of the church assets have been spent in the purchase of a home and furnishings and an automobile for Jackson and that required monthly, quarterly, and annual financial reports have not been duly made since 1951.

ASSETS OF $150,000

In 1951, the complaint charges, Olivet Baptist church had assets of approximately $150,000 consisting of a church building, a vacant lot, and $60,000 or $70,000 in cash and bonds.

The charge is that $35,000 was used for the purchase of an elaborate parsonage and for furnishings in the amount of $19,000, and the pastor is furnished with automobiles to meet his requirements.

No statement was given by the plaintiffs as to exactly what they want the Superior court of Cook county to grant them.

Defendants were unable to be reached and as of last week had released no official statement to the press.

Hit Expenditures Of Church Funds

The Rev. Joseph H. Jackson, president of the largest Negro denomination in the United States, has been sued by members of his Olivet Baptist church who charge him and certain of the church's officers with conspiring to oust them because of their inquiries and criticisms as to the disposition of church funds.

Jackson is head of the National Baptist Convention USA, Inc. which has nearly five million members across the nation.

Leaders of the group of 60 who

Southern Baptist Convention Prepares Golden Rule For Christian And Interracial Fellowship

Interracial Workers Outline Program Of Brotherhood At Meeting

OKLAHOMA CITY, Okla., Feb. 22 (Special)—When Rev. Guy Bellamy, Oklahoma City, secretary of Negro work, Southern Baptist Convention, gathered his interracial workers together in a recent meeting, he prepared an outline covering a program of brotherhood for Indians, Negroes and Caucasians that is calculated to go far in the realm of Christian fellowship.

Rev. Bellamy is seated in the center, and Rev. C. C. Pierson, pastor of the Mexican Baptist church is at his right. Rev. J. W. Johnson, pastor of St. John Baptist church, Oklahoma City. Standing at the left can be seen Rev. W. Taft Watts, director of the Fellowship Center, Oklahoma City, and Rev. B. Frank Melvin, superintendent of Indian Work, Southern Baptist Convention.

'Too Christ-like'

Baptist Board Fires 3 Over 'Racial' Issue!

By A. M. RIVERA JR.

CHAPEL HILL, N. C.—On the eve of the centennial celebration of the Baptist Church here, the Star Baptist General Board fired Baptist Student Union leaders of the University of North Carolina, North Carolina State College, Raleigh and Duke University in Durham.

The BSU leaders, fired after a three and a half-hour secret meeting of the executive session of the board, were charged with "unbelief" in the virgin birth of Christ, constant friction with "superiors," and for not adhering to "traditions and patterns of the BSU."

Those fired were the Revs. Max Wicker, BSU chaplain at Duke University; James Ray, North Carolina State College, and J. C. Herrin, University of North Carolina.

* * *

KEY BAPTIST figures who attended the day-long emotion-packed meeting in Greensboro last week expressed the feeling that the general board never faced the particular issue at hand.

The Rev. Mr. Herrin told the Courier that the real issue was "the race issue."

The firings are the latest episode in a bitter battle between reactionary and liberal church memberships which began in 1944 when the Rev. Charlie Jones, then pastor of the University Presbyterian Church, declared that "the church would not be true to the teachings of Jesus if it should let color, race and creed bar anyone from its fellowship."

* * *

FROM THIS beginning the ministers of Chapel Hill inaugurated an interracial community sing at Easter and Thanksgiving. Since 1946, all six of the denominations in Chapel Hill have fired preachers.

The Rev. Mr. Jones was dismissed last year (Courier, Jan. 9, 1953) for "being more Christian than Presbyterian."

In an exclusive interview for the Courier, Mr. Herrin stated, "I am disappointed, of course. One would hope that if the Baptist State Convention were given all the facts about what we are trying to do in student work they would continue to support us."

The young BSU leader declared, "I am happy, however, to know what the mood of the people is . . . distrustful of freedom, reactionary, according to the national pattern, and afraid."

Herrin said, "I am happy to know what I have to work against, for and with."

THE MOST caustic criticism of the action of the general board was hurled by the V. M. Herron, pastor of the First Baptist Church of Dallas, N. C.

Mr. Herron, a former BSU leader himself, said the fired men were "too Christ-like on the race issue . . . and the die-hards in the wool had to show their barbarous nature."

Herron warned Baptist leaders, "Whether it meets the approval of the North Carolina Baptist General Board, Christian people, without regard to race, are going to be united."

Touching on the rise of Catholicism in the state and in the South, Herron said, "These good brethren (the general board) will have the audacity to preach a mixture of the fatherhood of God and the brotherhood of man so far as it can suit their so-called conservative tradition and pattern.

* * *

"WHILE MANY churches are sitting on the sidelines practicing church-tianity," Herron said, "Bishop Waters and the Catholic Church are leading the way in practical Christianity."

Bishop Vincent S. Waters, Bishop of the Raleigh Diocese, is remembered here for his declaration last June that no segregation of the races would be tolerated in the Raleigh Diocese.

W. J. Privette, influential churchman, commenting on the dismissal of the BSU leaders, stated, "It is well known that the racial issue is the basis for any differences that may exist between Dr. Samuel Habel, pastor of the Chapel Hill Baptist Church, and Herron."

* * *

A DEACON, who first asked that his name be witheld, then permited use of his name, admitted that the friction between Herron and Habel was not the cause of Herrin's dismissal. The deacon, Dr. M. K. Berkut of the UNC medical school, declared flatly that " . . . there is friction between the two church officers, but it is because of the race issue."

He said, "We've all got to learn to live together, white, black or red—that is the issue."

It is significant that the board of deacons at the Chapel Hill Church had never discussed officially or formally the firing of Herrin, and they claimed that they never had been briefed on the controversy.

* * *

BERKUT SAID, "I'm embarrassed and ashamed that I can't throw any light on reasons for the charges against Herrin."

The three dismissed BSU leaders were wholeheartedly endorsed by the student bodies of the three institutions involved.

The Chapel Hill Baptist Church will celebrate its centennial during the week of April 4-11.

In Pine Bluff, Ark. . . .

First Baptist Church Nearly A Century Old

PINE BLUFF, Ark.—One hundred years ago, when First Baptist church was founded here on Oct. 6, 1853, it had one Negro charter member, a free woman. The next year, May 13, 1854, the congregation met in the newly built church home, and by the end of that year, had [illegible] white and 57 Negro members.

Much history surged around First Baptist in the ensuing decade. The issue of slavery came to a showdown, and the Civil war erupted. Midway the war, the campaign moved to the West, and the battle of Pine Bluff was fought on Oct. 25, 1863, almost in the shadows of the church.

Fifty-three Confederate soldiers were killed and 1[illegible] wounded. The Union losses were 11 killed and 27 wounded. The church was shaken by artillery fire as the Union guns bombarded the courthouse.

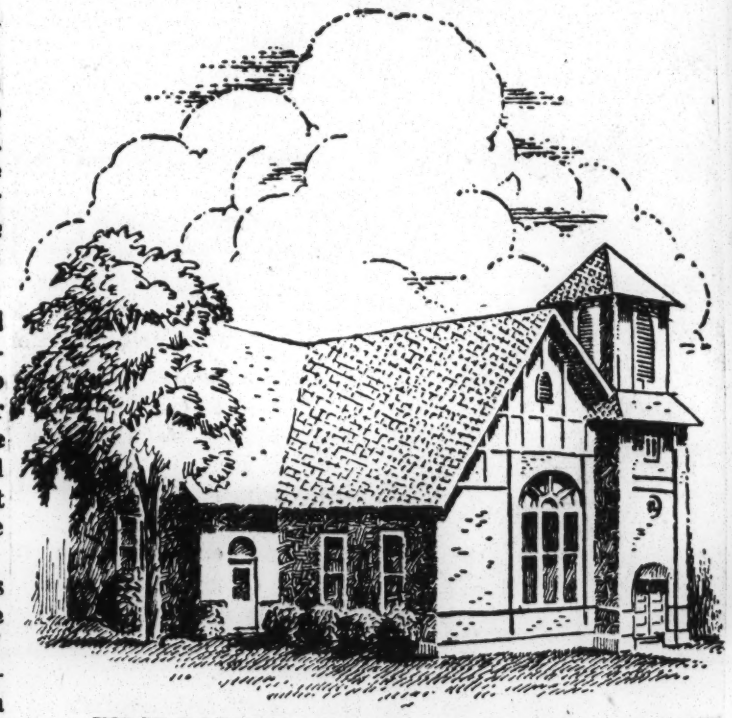
The next year, with the sound of guns far in the past, First Baptist church joined the Baptist Convention of Arkansas, and the first minister ordained from the church, Rev. James Storyan, a Negro slave, was given the right to preach.

In 1865, at the close of the war the First Baptist church (colored) was founded by Rev. Ben McGuire and 168 charter members. Two years later, the Baptist State convention was organized in Pine Bluff with the First Baptist churches of Ft. Smith, Helena, Little Rock and Monticello, joining First Baptist of Pine Bluff.

CHARTER MEMBERS

Charter members of the convention were the Revs. W. B. Gipson J. T. White, Ruben White, Ben McGuire, George Robinson and James Storyan.

In the ensuing years, First Baptist church and the convention have thrived, serving the people of Arkansas and ministering to their Christian needs.



FIRST BAPTIST CHURCH, PINE BLUFF, ARK.

CERTIFICATE OF ORDINATION — The Rev. Henry C. Bailey, pastor of Second Mount Zion Baptist church, 1903 Catharine St., presents certificate of ordination to Mrs. Agnes A. Williams, (right), while Mrs. Bailey looks on. Mrs. Williams preaches Sunday nights at the church.

Woman preacher asks Baptist clerics if they will ordain her

By RUTH ROLEN

PHILADELPHIA

Mrs. Agnes Williams wants to know if there are any Baptist ministers in Philadelphia willing to ordain her. She has received a certificate of ordination from the Rev. Henry C. Bailey.

The Rev. Mr. Bailey is pastor of Second Mount Zion Baptist church, 1903 Catharine st. Mrs. Williams preaches there every Sunday night. Signatures of 12 Baptist ministers are required for her ordination.

Meanwhile, Madame Williams has joined the "pros" and "cons" controversy of women in the pulpit. If the Lord's chosen ones would do what they have been called to do, she said, there would not be any controversy over the issue.

Saint Matthews 5:19

There should be rejoicing that the Lord is using people, whether they be male or female, to carry His word, Madame Williams stated. She then cited Saint Matthew 5:19.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

"Singing Beautician'

Mrs. Williams, hithertofore, was known as the "singing beautician." She has gained a reputation as a soloist and as a leader of gospel singing groups.

She lives at 1933 Federal st., where she also conducts a beauty shop. Besides being a beautician, she manufactures her own hair products.

WARMED BY FAITH—Prophet Russell, a member of the Barefoot Prophet cult of Philadelphia, waits for bus at Fourth and Clay sts. Although the ground is covered with snow and the temperature 15 degrees above zero, Prophet Russell is barefoot. "I wear no shoes, summer or winter," he told a reporter. "My faith keeps me warm."

Discrimination Against Nuns Result Of McCarran Act

FRESNO, Calif.—(NC)—U. S. immigration law, as it is interpreted for nuns who seek to enter the U. S. to staff American seminaries, is "discriminatory even though it is not intended to be," Bishop Aloysius J. Willinger, C.Ss.R., of Monterey-Fresno said in a letter to Congress.

Bishop Willinger said the "first preference" category of the McCarran-Walter Immigration Act is being interpreted "as meant for the material benefit of America and her citizens but not for their spiritual benefit." He based this objection on the fact that nuns who are needed for domestic and specialized work in seminaries and religious establishments are not considered as qualified for "first preference."

The Bishop's letter was in support of a special bill which allowed 14 Italian nuns of the Pius Disciples of the Divine Master to remain in the United States as staff members at Ryan Seminary in Fresno although they have overstayed their visitors' permits.

* * *

THE BISHOP said the special bill was necessary because there is no provision for such nuns under current interpretations of U. S. immigration law.

Bishop Willinger pointed out that women members of other religious denominations can gain entry outside the regular immigration quota because they may be ministers or the wives of ministers. The Bishop said this was "as it should be," but added that the law is "being interpreted to exclude" nuns even though their "whole life is exclusively dedicated to Church work."

The Bishop said that nuns and Brothers, though not ordained, were in a sense "ministers" of the Church and "essential to its proper function in our age and country."

He said it was necessary to get nuns from other lands to serve as staff members in U. S. seminaries because only nuns are capable of doing the essential work and it is become more and more impossible to get American citizens who are trained for such work.

He said the present laws—"or their interpretation"—"give us no relief."

* * *

BISHOP WILLINGER said that because the Italian nuns on his Fresno seminary staff could not remain in the U. S. under the regular immigration set-up, there was no alternative "but to go directly to the Congress of the United States and petition relief in the form of a private law."

The law granting residence rights to the 14 Italian nuns was passed by both houses of Congress and signed by President Eisenhower. The nuns work in seminaries on Staten Island, Canfield, O., and Fresno.

Newly Ordained

Rev. Lawrence P. Thornton, S.V.D., was one of 18 Divine Word Missionaries recently ordained at Techny, Ill., by Archbishop William D. O'Brien, Auxiliary Bishop of Chicago. Father Thornton is the 26th Negro priest ordained for the Divine Word Fathers. (NC Photos.)

Two Negroes Honored By Pope In Crescent City

NEW ORLEANS, La. — Two New Orleans Negroes were honored with 28 by the Pope, head of the Roman Catholic Church in ceremonies held in St. Louis Cathedral, oldest Catholic church in America. Honored with investiture into the Knights of St. Gregory were Haidel J. Christophe, president of the People's Life Insurance Company and Numa J. Rpusseve, art professor of Xavier University.

This marks the second time within the month that a signal honor has been bestowed upon Mr. Christophe. He was chosen a member of the subcommittee of Region 12 of the Voluntary Home Mortgage Credit Program which supervises Louisiana, Mississippi and Arkansas and is the result of planning by President Eisenhower of the United States.

Mr. Christophe was chairman of a Catholic Fund Drive here some years ago and raised sufficient funds to carry on the recreational program for that organization. He was also the chairman of the drive to secure funds for the construction of a new home for the Sisters of the Holy Family. He is a former treasurer of the Knights of Peter Claver.

Mr. Rousseveis also a member of the executive board of the Knights of Peter Claver and has been active in civic affairs, former president of the local Urban League.

Presiding at the investure ceremonies was His Excellency Joseph Francis Rummell, archbishop of the New Orleans area for the Catholic Church. Music was furnished by the choir of the seminary here which trains priets for the church. Many Negroes are in training at this seminary and some are members of the choir.

Pope Pius honors Jersey City layman

JERSEY CITY, N.J. — A native Washingtonian who came here 52 years ago was recently appointed a Knight of St. Gregory by His Holiness Pope Pius XII.

He is William Ward, 77, of 319 Pacific Ave., who was born in Washington, D.C., on Jan. 17, 187[illegible].

He was cited for outstanding pioneering work as one of the first lay persons to contribute unselfishly of his time and efforts in doing volunteer work in the parish after Christ the King Church was established in 1930.

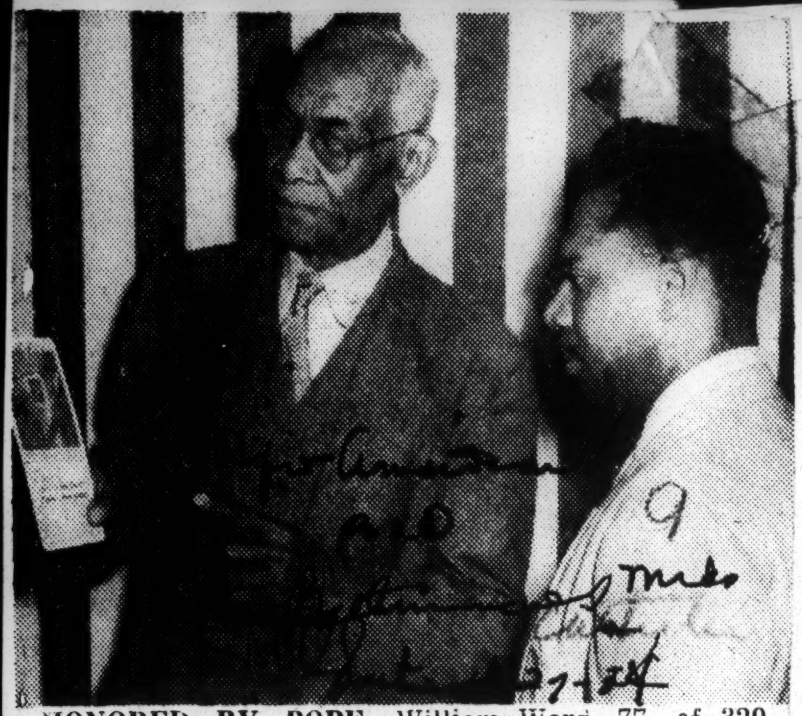
The Rev. Fr. Joseph Malone, who is in charge of the parish was elevated to the office of Monsignor by the Pope.

BOTH THE MONSIGNOR and Mr. Ward will receive the insignias of their offices at an impressive ceremony scheduled to take place on Dec. 5 in the recently completed Catholic Cathedral in Newark.

Mr. Ward is a trustee of Christ the King Church, a member of the Knights of Columbus, and is president of both the church's Holy Name Society and the St. Vincent de Paul Society.

Before his conversion to Roman Catholicism 25 years ago he used to attend the Presbyterian Church but never embraced its doctrines.

His wife, the former Miss Mary Tuenan, whom he married in All Saints Church here in 1908, died two years ago.



HONORED BY POPE—William Ward, 77, of 329 Pacific Ave., Jersey City, a native of Washington, D.C., shows Erie Macon clipping from Catholic organ announcing his recent appointment as a Knight of St. Gregory by His Holiness Pope Pius XII. He was cited for his volunteer work in Christ the King Church parish during the past 25 years. Mr. Ward is a member of the Knights of Columbus, a church trustee, and is president of both the Holy Name Society and the St. Vincent de Paul Society. (Photo by Reginald DuValier)

PAPAL LEGATE IN NIGERIA—In Lagos, Nigeria, Cardinal J. F. McIntyre appears with Oba (King) of Lagos, Oba Adele II, at a civic reception for the Cardinal who brought a letter from Pope Pius XII in which the Pontiff sent his love to the people of Nigeria. The Cardinal is in Nigeria for a Marian Year Congress.

The Catholic Church Leads

The Roman Catholic church last Wednesday recorded its belief in the universality and brotherhood in Christianity when it formally and publicly outlawed segregation in all of its parochial schools in Oklahoma. Monsignor Gavan P. Monaghan, state superintendent of Catholic schools in Oklahoma, made this significant announcement, and the superintendent said the order was issued in compliance with the recent decision of the United States Supreme Court on this subject. It is assumed the action in Oklahoma is in lines with a general order to be enforced in all Catholic school all over the United States.

This is a very challenging position for the communicants ruled by the Pope at Rome, in view of the fact Protestant churches are at the present time meeting at Evanston, Illinois, wrestling with the same subject. It is unquestionably an indictment of such individuals as the Baptist minister down at Hobbs, New Mexico, who news reports say is leading a mob in opposition to the considered judgment of the Supreme Court on the question of segregation.

President Eisenhower quite recently said he was desegregating the district schools in Washington, D. C., and he requested other political units to follow suit as quickly as possible. It is certainly commendable on the part of the Catholic church when they fall abreast of secular government in its move towards a higher type of morality and brotherhood in the United States.

This writer's brother, immediately following World War I, spent some time visiting about in the mountains of Belgium, and he returned to America to say he found millions of the people of Europe, and especially up in the mountain fastness of Western Europe, treasuring images of black Christs in their home. This custom points to a time in the distant past when the Lowly Nazarene was considered a black man, and to a day when dark people had higher standing in the spiritual world than at this hour. It accounts for one of the reasons black people, especially in South America and in Africa, have been able to rise higher in Cathdic leadership than in lily-white America.

Some discussion is being held as to whether or not the action of Catholics in the Tuesday edict, will run afoul of state law, but this publication hardly feels this is possible. With the attorney general of the state assuming the position he has respecting segregation we are at a loss to see who it is who would prepare an information charging Catholics with violation of the law, and we suspect the idea that parochial schools should be segregated is one of such rules. The idea that theatres, hotels and restaurants came within this ban has also developed out of sufferance launched at statehood.

With the Catholic church taking this bold stand in compliance with law, we shall watch anxiously to see whether the Protestant establishment "renders unto Caesar the things that belong to Caesar." A white college in Oklahoma City last year desired to enroll a student from Africa but refrained from doing so because they felt the school might be doing so in defiance of state law. They are still diffident although advised by the legal staff of the NAACP that they will be defended in such action. Perhaps the Tuesday action of the Catholic church will be thoroughly convincing, and this group of Christians will at an early date expand its mission work in the direction indicated here.

It would be a fine thing if all of the religious denominations meeting at Evanston, Illinois, at the present time, would see the wisdom of following in the path of the Roman Catholic church. Just now, when representatives of religion the world over are meeting on our shores, a fine occasion presents itself for dark people in Asia, Africa and the isles of the sea to let people of the universe know that America is anxious to take the lead in brotherhood, just as she nas in every other field.

One practical aspect of the Catholic program of desegregation in Oklahoma and the Southland will develop out of the fact that immediately present before state authorities seeking to prove it will take a long time to effect the order of the federal court, there will be present before everyone in all of the states white and black children actually attending school together. It will be the proof necessary to show that mixed schools can operate peacefully even in Mississippi and Georgia. One of the ways reaction proves liberalism will not work is by never permitting a liberal program to function. It will be rather difficult for the mob to attack the church as it otherwise might do.

Catholics and Racism

By Ted LeBerthon

In Catholic countries, racism has never existed. Wherever the French, Spanish, or Portuguese colonized, they intermarried with the dark - skinned natives and have produced rich racial blends.

Legalized segregation was unknown. These colonists would have been horrified at any suggestion of segregation in the house of God or that Indians and colored persons be obliged to worship in separate churches.

Race pride, like all other forms of pride, is antithetical to Christian humility. It occurs chiefly among those never made humble by the sacrament of Penance and by examinations of conscience.

Norm In South

Segregation is still the social norm in the South — where, except in Lousiana and Maryland, Catholics constitute but 3 percent of the population.

In most Southern communities, it has even taken on the false semblance of a divine sanction. Not that white Southern Protestant clergymen preach race supremacy from their pulpits, but from the time a white child is old enough to be taken to church he becomes aware of segregation, becomes habituated to it, and unconsciously concludes that this practice must be ordained by God Himself.

Churches Separate

Some readers may exclaim: "But the Catholic Church maintains separate churches and educational institutions for colored people in the South, even in Maryland and Louisiana, and I have been in other Catholic churches in the South where the races were segregated." This is true.

But Catholic churches and schools, in order to exist in the South, must obey civil statutes requiring racial segregation, and must conform to social customs.

Any departure from these invariably causes violence and bloodshed. Even in Maryland and Louisiana, where Catholics are more populous, they are still in the minority.

Spread To North

Well, then, what about the racial attitudes of Catholics in the North? Do they differ, in any great degree, from those of Protestants or the general public?

The answer is that racism, often through Southern "carriers," has spread to the North; that Catholics are but 18 per cent of the population of the U.S.; and that human beings, like chameleons, take on the hue of their environment.

Also, Catholics have less opportunity than Protestants for contact with colored people on the most fundamental social plane, that of religious fellowship.

Of an estimated 14 million colored persons in the U. S., almost half belong to no church, more than half are Protestants, only 3 per cent are Catholics.

Many American Catholics are ignorant of some of the larger implications of Christ's teachings as well as of Catholic history and traditions.

Because of such ignorance, and because of social pressures, they have adopted the notion of white supremacy, imagining it to be universally valid.

Not Position Of Church

But this has never been the position of the Catholic Church, nor could it be.

As hundreds of Catholic writers have pointed out again and again, racism is incompatible with the doctrine of the mystical Body of Christ.

In that mystical Body, St. Paul wrote, there is "neither Jew nor Greek, bond nor free, Scythian nor barbarian, but all are one in Christ Jesus."

All are brothers, and brothers always are equal except where an individual, by his own free will, lessens his own spiritual stature by deliberate sin.

Orders Are Mixed

Today, practically every Catholic Religious Order, whether of priests, Sisters or Brothers, has members of many races. Catholic schools have their colored and other non - Caucasian students where civil statutes permit.

The process of racial integration began in Catholic schools and colleges in Missouri, not without some violent opposition from Catholics as well as non-Catholics.

In 1947, with integration in full swing, a group of 750 Catholics, some of them wealthy, prominent and influential, made formal protest to Archbishop Joseph E. Ritter.

They wished to go back to segregation. When he refused to consider it, they announced that they were going to sue him in the courts.

He thereupon threatened to publicly excommunicate, by name, every plaintiff to such action. No suit was ever brought.

The opposition collapsed.

World Two-Thirds Colored

Two-thirds of the population of the globe is non - Caucasian, and of various gradations of skin color.

Hence, American racist practices, being clearly anti-Christian, scarcely are conducive to world peace.

Rather, they have resulted in deep enmities towards the U.S., and have given world communism a powerful weapon for further inflaming such enmities, especially in Asia and Africa.

Archbishop Robert E. Lucey of San Antonio has persistently stressed this danger in numerous public addresses.

In Washington, D.C., Archbishop Patrick A. O'Boyle has insisted that there shall be neither discrimination nor segregation in the Catholic Church.

Communists have made powerful impressions on many colored persons by proffering full friendship as equals.

But the price tag was too high: acceptance of the atheistic and materialistic interpretation of life, history and the individual

(Condensed from the Marianist)

With St. Jude's Holy Name Men As Hosts

MONTGOMERY—For the first time in the history of the Montgomery Holy Name Union a Deanery meeting was sponsored by a colored Holy Name Society. The Deanery hosts were members of the St. Jude Holy Name Society of Montgomery.

After the opening prayer the function got under way with a welcoming speech by Monsignor John J. Raleigh, pastor of St. Jude's, and another by Louis Gilmer, president of St. Jude's Holy Name Society. In these talks the attending Holy Name representatives were reminded of their duty and importance to their respective parishes and pastors.

A FEW MINUTES later the delegates centered their attention on the coming Diocesan Holy Name Convention. Among the many points discussed from the floor was the possibility of a chartered bus for transportation and advance registration by the delegates who intend to be part of the "On to Mobile" movement within the Montgomery Deanery. To prevent any of the Deanery delegates from going "home" empty-handed, Al Jordan, "On to Mobile" chairman, equipped each man with placards and literature, regarding the Diocesan Convention, to circulate in their own parishes.

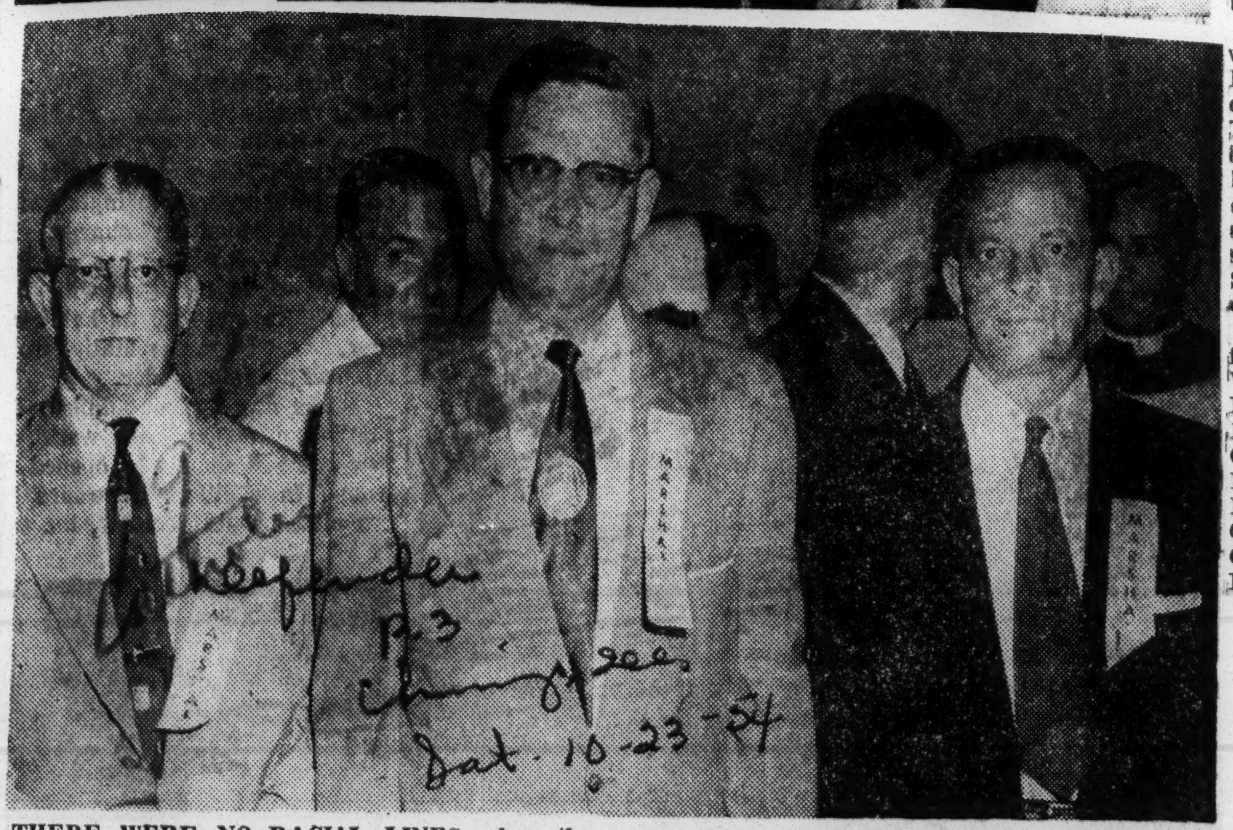
A sidelight to the discussion of the "On to Mobile" movement was the proposal of John Dowe concerning the coming Youth Event which is to be sponsored by the Montgomery Deanery. As a result of this proposal there are plans in the making for a Youth Day which will include a Marian Year Mass, a dinner and an evening of dancing for the younger set.

The business meeting ended on a note of gratitude which was expressed by the Deanery President, Ed Clark, in his "Thank You" speech to the men of his Deanery for their fine work and cooperation during the past months.

After the closing prayer the men adjourned to St. Jude's Church where they attended the Benediction of the Most Blessed Sacrament in which the Rt. Rev. Msgr. James J. Rogers was the officiant. Monsigner Rogers is also the Spiritual Director of the Montgomery Deanery.

To top off the day's events a buffet dinner was served to the delegates by the Sisters at St. Jude's Hospital.

"On-To-Mobile" Rally Staged In Montgomery



THERE WERE NO RACIAL LINES when the Marian Mass was held recently in the Sugar Bowl in New Orleans, La. Grand Marshall Lucien T. Vivien (center) selected two aides—one white, Joseph Vincent (left); and one Negro, William Parker (right). Both Vincent and Parker are members of the executive board of the Holy Name Societies in New Orleans.

Clergy Conference Of The Midwest On Negro Welfare

MILWAUKEE, Wis.—Speaking to the 33rd meeting of the Catholic Clergy Conference of the Midwest, in session at Milwaukee, Wisconsin, Mr. Nicholas Von Hoffman, a community organizer in the Woodlawn district of Chicago, Illinois, advocated a wider use of Community Council Organizations. However, before Community Organization, you must establish the existence of a community. Geographic proximity alone does not establish this existence, declared Von Hoffman, but people who actually know neighborhood interest. Where a community spirit needs to be developed before the setting up of the Community Organizaiton, at least some of the people in a neighborhood can be brought together by interests such as child welfare and good recreation.

Father Howard Tuite, assistant pastor of St. Martin's Church, Chicago, Illinois, spoke on conditions in a changing community. The work of the Urban League Block Units was commended by Father Tuite for easing some of the neighborhood problems.

Other talks at the conference were presented by Father Robert Hagarty, of Holy Name Cathedral, Chicago, and Father Joel Tuller, O.F.M. Cap., St. Benedict the Moor, Milwaukee, Wis. Father Hagarty's topic was "Problems of Previous Marriages of Prospective Converts." Father Tuller spoke on the "Life of Father Stephen Eckert, Apostle and Champion of the Colored Race."

The officers of the Clergy Conference of the Midwest on Negro Welfare are: Reverends P. J. Malloy, Holy Angels, Kinloch, Mo.; Werner Verhodd, C.P.P.S., Queen of Angels, Hamilton, O.; Leonard Sudhoff, C.P.P.S., Our Lady of the Blessed Sacrament, Cleveland, Ohio; Alexis Pruemer, O.F.M., Corpus Christi, Chicago, Illinois.

2 Negroes Honored By Pope In New Orleans

NEW ORLEANS —Two New Orleans Negroes were honored with 28 by the Pope, head of the Roman Catholic Church in ceremonies held in St. Louis Cathedral, oldest Catholic church in America. Honored with investiture into the Knights of St. Gregory were Haidel J. Christophe, president of the People's Life Insurance Company and Numa J. Rousseve. art professor in Xavier university.

This marks the second time with in the month that a signal honor has been bestowed upon Mr. Christophe. He was chosen a member of the subcommittee of Region 12 of the Voluntary Home Mortage Credit Program which supervises Louisiana, Mississippi and Arkansas and is the result of planning by President Eisenhower of the United States.

Mr. Christophe was chairman of a Catholic Fund Drive here some years ago and raised sufficient funds to carry on the recreational program for that organization. He was also the chairman of the drive to secure funds for the construction of a new home for the Sisters of the Holy Family. He is a former treasurer of the Knights of Peter Claver.

Mrs. Rousseve is also a member of the executive board of the Knights of Peter Claver and has been active in civic affairs and was former president of the local Urban League.

Presiding at the investure ceremonies was His Excellency Joseph Francis Rummell, Archbishop of the New Orleans area for the Catholic Church. Music was furnished by the choir of the seminary here which trains priests for the church. Many Negroes are in training at this seminary and some are members of the choir.

Southern Editors Urge Cooperation With Ending Of Racial Segregation

WASHINGTON, D. C.—(NC)—All citizens were urged to cooperate with the ending of segregation in one of the resolutions adopted by editors and representatives of Southern Catholic newspapers in their two-day meeting here.

The journalists went on record as saying that "not unmindful of the difficulties involved," they urged cooperation "with the eventual implementation of this decision (anti-segregation in public schools ruling of Supreme Court) and with all other legitimate moves to eliminate racial discrimination in the United States."

The group which met here was the Southern Regional Conference of the Catholic Press Association Nineteen newspapers were represented. Most of them are organs of dioceses in states where segregation was the law.

THE GROUP also passed two other resolutions, and re-elected last year's slate of officers at its business meeting. The officers are: John J. Daly, editor of the Catholic Virginian, Richmond, chairman; Father Frederick Koch of the North Carolina Catholic, vice chairman; Nevelle J. Morgan, business manager of the Catholic Standard, Washington, D. C., secretary, and Father William McKune, of the Louisville (Ky) Record, treasurer.

In their second resolution, the journalists commended the N. C. W. C. News Service and in particular Father Patrick O'Connor, NC Far East correspondent, for "vigorous, prompt and accurate reporting" which has rendered "a valuable contribution to the cause of the whole free world."

* * *

THE THIRD RESOLUTION urged a continued protest against persecution of the Church in communist-dominated countries, and other Red encroachments on human freedoms. The Secretary of the Conference was instructed to forward the protest to the U. S. State Department.

The group's resolution dealing with segregation read in full: "Whereas, the Supreme Court last May declared racial segregation in public schools unconstitutional, and whereas we feel this action represents a forward step toward the full realization of Christian justice in the United States:

"Be it resolved that we, members of the Southern Region of the Catholic Press Association, not unmindful of the difficulties involved, urge the cooperation of all citizens with the eventual implementation of this decision and with all legitimate moves to eliminate racial discrimination in the United States."

Monastery For Negroes Is Plan Here

A group of Catholic fathers expect to build a monastery and training school for Negro children in Atlanta, it was revealed Thursday.

The 2½ million dollar project would include a hospital and church, the parochial school buildings and the monastery itself.

The Passionist Fathers, monastic order with headquarters in Union City, N.J., have indicated they propose to build on a 40-acre tract at Collier drive and Harwell road, SW, adjacent to a rapidly developing Negro residential area.

Chief of Construction Clarke Donaldson and Water Works Manager Paul Weir said they have been in contact with the monks in connection with building and water rights.

Donaldson said the order has not acquired property for the buildings yet, but it is understood that the fathers have option on the southwest Atlanta property.

Catholic Church Dominant Factor

Leaders Insist Church Favors 'Go Slow' Policy

Reasons: Fear of Racial Strife and Possible Loss of Parochial School Enrollment

By A. M. RIVERA Jr. and ROBERT M. RATCLIFFE

NEW ORLEANS, La.—Like the great god Janus, this historic city, nestled on the banks of the romantic Mississippi River, is a two-faced creature who looks longingly at symbols of a dying past while flirting with the advances of a sparkling new world.

Louisiana has been influenced by many old world cultures and divergent racial groups and religious faiths, perhaps more than any other state in the Union.

* * *

IN ALL, TEN flags have flown over the state; several from Spain and France, the British Union Jack, the Star of West Florida, the Independent Flag of Louisiana, the Stars and Bars of the Confederacy and Old Glory.

The greatest single influence, aside from the Confederacy itself, is the Catholic Church. Only the northern and central areas of the state have managed to show a Protestant majority. In New Orleans the Catholics comprise an estimated 50 per cent, or more, of the population.

Negro leaders throughout the state insist that this heavy concentration of Catholics, more than any other single force, is responsible for the apathy of the Negro masses here.

* * *

AT FIRST glance this charge appears baseless and false in view of the fact that at least two Catholic schools have started integrated programs. It is pointed out, however, that although Negroes have been admitted to the small, but very old College of the Sacred Heart at Coteau, La., and at Loyola, that this is only a token step and that it falls far short of the vigorous public pronouncements of the Bishops.

Negro leaders say that the Bishops are "window dressing" to attract Negro converts.

A Negro faternal leader who asked that his name be withheld said that "so great is the influence of the Catholic Church that desegregation in this state will depend largely on the sentiment of the parishioners of the church." He said further that the Bishops were friendly and apparently sympathetic toward integration but that so far "we've gotten nothing from them (Catholics) but words."

Catholic school officials claim that the parochial schools are all over-crowded and that integration can not begin until this situation is relaxed. When it was pointed out that integration did not mean expansion and that no more space would be required to mix the enrollments, we were referred to the State Superintendent of Catholic Schools, Monsignor Henry Bizou.

* * *

MONSIGNOR BIZOU admitted reluctantly that the church was fearful of racial strife and the possible loss of enrollment if the schools were integrated.

He also admitted that these considerations more than any other had convinced the church leaders to adopt a "go slow" policy.

Orleans Parish Supt. James Redmon is reported to have stated that the New Orleans parochial school enrollment has increased some 2,000 since the 1953-54 term. He is quoted as having said that he felt that these schools were powerless to act contrary to the state pattern.

* * *

THIS REASONING is difficult to understand in view of the fact that Negroes have been attending the undergraduate departments of Loyola, a Jesuit institution for more than five years. the state has yet to admit Negroes to the undergraduate departments at LSU.

The Catholics were also blamed for the lack of initiative among Negroes. Unlike most large Southern cities, white and Negro life is an easy going relationship relatively free from fear, but just as free of effective leadership. Negro leaders declare that until World War II Negroes here did not exhibit much desire to improve their status. As one tavern owner put it, "Everyone took his troubles to the priest for him to work out for them."

Since the war the Negroes throughout the state have launched a campaign for equal civil rights and political representation that cannot be duplicated in any other era since Reconstruction.

* * *

A FIGHT FOR equal teachers salaries which was started in 1940 required twelve suits before it was successfully won in 1848. Four cases were carried to the courts against LSU and this year sixty-two Negro students won their right to attend Southwestern. Currently two cases are pending, one against McNeese and another against Southeastern.

Negroes in New Orleans have also filed a case against the city for the privilege to use the municipal park and all of its facilities.

The end of World War II not only awakened the Negro, but in quite a few instances elevated him to the exciting position of the nauveau riche. With this new money, ideas of the Negro and ideas about him suddenly changed. One of the most interesting changes came in the traditional attitude of superiority over Negroes that most Creoles displayed at every opportunity.

* * *

TO UNDERSTAND the full significance of this change, we must go back to the change of the century when Louisiana was in the process of establishing the "separate-but-equal" schools. The Creoles refused to attend the Negro schools and they were denied admission to the white schools. To save face they took the only way out, the parochial school.

For years these schools went only to the sixth and seventh grades. Negroes, in the meantime, were graduating from segregated schools as teachers, doctors and skilled artisans. The Creoles were forced into shops, factories, trades, small businesses and as salespeople.

The more the Negro prospers, the less the Creole regards him as "those black n——rs."

* * *

A SOCIAL worker said, "The greener his money the brighter his complexion becomes." Negroes will tell you quite proudly that "New Orleans is a city where whites haul the garbage and Negroes carry the mail."

Though the Negro is making some gains here, he has suffered some serious setbacks, many of his own making. Negroes formerly dominated the building trades, but white trained and organized against him.

Much of this is blamed on Negroes who ran so hard from the "hammer and saw" idea of Booker T. Washington that they passed up all technological training. A Negro is still president of the brick mason's union, and Negroes are integrated in the cement finishers union, but the carpenters are separated.

Negroes are denied membership in unions organized for electricians, plumbers and machinists.

* * *

THE MOST encouraging note on the entire labor scene is the willingness of certain Northern industries and manufactors to include Negroes in their training programs. This development is the result of the joint efforts of Negro organizations and interested white capitalists. So explosive is the whole program that no one wants any publicity at this time.

* * *

IN FACT, the companies doing the most noteworthy things do not want any mention and the individuals most responsible for securing one-the-job training for Negroes requested anonymity. They point out that to deny one-third of the potential labor force is bad business anywhere.

9 1954

CATHOLIC

ROLE OF NEGRO PRIESTS TOLD BY SOCIOLOGIST

Catholic Experts Hear of Racial Problems

BY THE REV. JOHN EVANS

How American Negro priests in the Roman Catholic church solve conflicts and problems associated with their race was outlined before 400 sociologists at the annual meeting of the American Catholic Sociological society yesterday in Lewis Towers, 820 N. Michigan av., by the Rev. Albert S. Foley of Spring Hill college, Alabama. Sessions continue thru Thursday.

Cardinal Stritch welcomed the members of the society from various parts of the country an dthe Most Rev. Edwin V. O'Hara, bishop of Kansas City, Mo., told the sociologists of the importance of their work. Father Foley said Negro priests in all-Negro churches, even under the segregation system in southern states, perform a normal role as pastors.

Elements Conflict

"But in a society that culturally defines the non-essentials of a priest's role in the cultural context of the dominant white culture, it becomes apparent that the priest role and the Negro role involve some conflicting elements," said Father Foley, a Jesuit.

Negro clergy have resolved these conflicts in one or more of five ways, Father Foley explained.

First is the outright assertion, "I am a priest, period." This, Father Foley said, is a denial of the entire problem. Others have crossed the color line, abandoning their race. Others, under stress of shock, have abandoned the priesthood either temporarily or permanently.

Others Escape Tensions

Others, by adopting foreign missions work or retiring to all-Negro work, escape the tensions of conflict. Others have ridden out the storms and have refused to be deterred from their sacred roles. One-fifth of Negro priests in the United States, added Father Foley, have engaged in a completely white ministry. He said there had been one Negro bishop, the Most Rev. James A. Healy, who was sponsored by Bishop John Fitzpatrick of Boston in the 19th century.

Dr. C. J. Nuesse of Catholic University of America read his presidential address. Other papers were by the Rev. Paul Furfey of Catholic university, Dr. Thomas O'Dea of Massachusetts Institute of Technology, and Dr. N. S. Timasheff of Fordham university.

Father John LaFrage

Son Of Famed Painter Gave Up Life Of 'Gentility' To Serve Underdogs

Defender P. 12 Chicago Sat. Oct. 4-10-54

by ARNOLD DE MILLE

The Rev. John LaFarge, S. J., could very well be a rich man — rich not in talent, friends, accomplishments and ambition, but rich in turn of what most of us would like to have — the stuff that moves the milkman, tickles the grocerman's palms and sends the merchants into a fast spin.

If his earnings were valued in dollars and cents, it would send many of our professional and top boys running for cover, realizing that they have not yeat learned the whys, let alone the ways and means.

For Fr. LaFarge's name is like a household word across the country and is known in every nation in the world. His latest book, "The Manner Is Ordinary," an autobiography of his life, is out only a few weeks but is already the non-fiction best seller. His other books, "Interracial Justice," "Race Question and the Negro," and "No Postponement" have been widely read and found in the libraries and colleges in almost every country.

FOUNDED LAYMAN GROUPS

Fr. LaFarge is the creator of the Catholic Interracial Council, which has constantly fought segregation and discrimination within the Catholic movement, and for equal justice for all. He is the founder of the Catholic Layman's Union and of the Liturgical Arts Society, a national group devoted to popularizing the liturgy of the church.

He is also one of the founders of the Catholic Association for International Peace and the founder of the Catholic Rural Life Conference, devoted to the problems of farm living in southern Maryland for both whites and Negroes.

He became interested in the race problems while he was pastoring in southern Maryland as a young priest. He was taken aback by the poverty of the Negroes, the amount of discrimination to which they were subjected, the lack of occupational and educational opportunities, and the lack of home and farm ownership.

Their problems and plight were more than he could put out of his thoughts, and it was more than he could bear to sit around and do nothing about it. But the question was: What could he do and where could he start?

VISITS SCHOOLS

Among the first things he did was to study the programs of Negro colleges like Tuskegee, Hampton, Fisk and Howard university. Then he turned to the leaders of those days for consolation and guidance in his efforts to meet the problems facing the people in Maryland head on.

Today, Fr. LaFarge is among the first to admit that he was more than impressed with the advice given him by leaders like the late James Hardy Dillard, head of the James Fund and after whom Dillard university in New Orleans was named; Charles S. Johnson, president of Fisk; Dr. Channing H. Tobias, former YMCA secretary, U. S. alternate delegate to the UN, former director of the Phelp-Stokes Fund and now chairman of the NAACP board of directors; Elmer A. Carter, then editor of Opportunity Magazine and now a commissioner of the New York State Commission Against Discrimination; Philip A. Randolph, head of the Brotherhood of Sleeping Car Porters; the late James Weldon Johnson, great author — poet and secretary of the NAACP; Walter White, now secretary of the NAACP; Lester Granger, executive director of the National Urban League; the late Dr. E. P. Roberts, member of the N. Y. Board of Education; E. Kinkle Jones, for many years secretary of the National Urban League; Rev Mother Katharine Drexel, founder of Xavier university and many other outstanding leaders, some of them passed on and some still with us.

RURAL CONFERENCE

The founding of the Catholic Rural Life Conference was one of the movements he started to help relieve some of the pressure on the people in his parish, both Negro and white, but the establishing of the Cardinal Gibbons Institute in Ridge, Md., was the first important move he made to help. It was the first high school in the area for Negro children. It closed during the depression because of the lack of finances.

His interest in the Negro increased with the years. He began writing about their plight, the problems he thought were of grave importance.

His efforts, however, were welcomed by the Negroes but greatly resented by many of the whites. While his articles were being praised by one group, several of them picked up by the Negro press, he was being damned by another. The kind and gentle white folks of southern Maryland out of town. But the more resistance was thrown in his way, the more determined he became.

ASSIGNED TO 'AMERICA'

In 1927 Father LaFarge was removed from his pastorial duties in Maryland and assigned to the

ATTENDING WEEKLY forum at New York headquarters of the Catholic Interracial Council are (facing the camera) John Perkins, Catholic Layman's Union; Father Charles Keenan, S. J., managing editor of America magazine; Dr. George S. Mitchell, director of Southern Regional Council Atlanta, Ga., addressing the forum; Father LaFarge and Guichard Parris, public reltions director, National Urban League.

Defender File Chicago Sat. Oct. 4-10-54

FATHER JOHN LaFarge shakes hands with Bishop Joseph Kiwanuka of Uganda, Africa, during the Bishop's recent visit to the U. S. Looking on is a priest from Africa.

editorial staff of America magazine in New York.

For the comfort of those who thought his ambitions and efforts would be curbed, disappointment was their reward. For a few years later Fr. John LaFarge was named editor-in-chief of America, the most important Catholic periodical in the U. S., and he spread out his arms even more.

In addition to his books, Fr. LaFarge's greatest brain child is probably the Catholic Interracial Council, which has become the spark and prime mover of interracial justice and equality in the Catholic church in the world. It is the one religious organization which has received the endorsement and support of every legitimate racial and interracial movement in the country. It was organized in May, 1934 at Town and outstanding contributions in interracial justice.

Father LaFarge is also a talented pianist and composer. While at Harvard and Innsbruck he wrote the songs and lyrics for several productions. He plays the organ, too, and is one of the few priests listed in the Social Register and a member of the Century Club. He speaks six languages.

Yes, indeed. Fr. John LaFarge branches in 24 cities, including places like Rock Hill, S. C., New Orleans, and San Antonio, Texas.

SON OF PAINTER

Further, Fr. LaFarge is of a well-to-do Rhode Island family. He is the son of the great American mural painter John LaFarge, great grand son of Commodore Oliver H. Perry, and great, great, greatgrandson of Benjamin Franklin.

He is a graduate of Harvard university, Innsbruck Seminary, Austria, and Woodstock college, Md. During the past 20 years Fr. LaFarge has made three trips to Europe, and has had personal audiences with Pope Pius XI and Pope Pius XII. Both were greatly impressed with his fine leadership could very well be a rich man. But he is a member of the Society of Jesus, dedicated to the glory of God, and vowed to poverty, chastity and obedience.

In other words, all of Fr. LaFarge's work and earnings go to helping the poor and unfortunate.

Fr. LaFarge is a great man in the eyes of the world, but just a meek and insignificant priest to himself.

GEORGE K. HUNTON, national secretary of the Catholic Interracial Council and newly elected member of the NAACP Legal Defense, and Father LaFarge, chat following forum.

Texas Cleric Bans Segregation

Herald
Miami, Florida

SAN ANTONIO, Tex.—(UP)—The Roman Catholic archbishop of San Antonio Sunday forbade racial segregation in any of the 80 parochial schools in his archdiocese. Mon. 4-12-54

Archbishop Robert E. Lucey said in his order that racial segregation is a sin. p. 13A

The order was believed to be the first issued in the South forbidding segregation at Catholic schools.

Prelate calls educational ban a 'sin'

Afro American
p-1

Texas archbishop cites Army policy, urges church to lead

Baltimore Md.

SAN ANTONIO, Texas—Catholic parochial schools in San Antonio have been opened to all pupils, regardless of race.

This step was taken by Archbishop Robert Lucey and announced in a pastoral letter read in all churches of the diocese on Sunday, April 4.

Bishop Lucey reminded Texas Catholics: Sat. 4-17-54

"If secular government, military leaders and private organizations can eliminate the sins of segregation and discrimination, we can do so, too.

"Catholics should lead, not follow," Bishop Lucey wrote.

Day of Charity Here

Asserting that "certain un-Christian attitudes have been tolerated by moral theologians for the time being, the Catholic prelate asserted:

"The day of racial injustice has passed. The day of Christ-like charity has arrived.

"Henceforth, no Catholic child may be refused admittance to any school, maintained by the archdiocese merely for reasons of race, color or poverty.

"Students applying to our schools who possess the necessary qualifications, or morality and academic standing may no longer be denied a Christian education because of their color."

Full Text of Letter

The full text of Bishop Lucey's letter follows:

"Since my coming to you, thirteen years ago, I have urged clergy and laity, in season and out of season, to stop the sin of racial segregation and to treat all human beings as children of God.

"It is quite obvious that most encouraging progress has been made.

"In the field of morality and particularly in the field of social justice and social charity, Catholics should lead, not follow.

"If secular government, military leaders and private organizations can eliminate the sins of segregation and discrimination, we can do so, too.

"Certain un-Christian attitudes on the part of our people have been tolerated by moral theologians for the time being.' The day of racial injustice has passed. The day of Christ-like charity has arrived.

"Henceforth, no Catholic child may be refused admittance to any school maintained by the archdiocese merely for reasons of race, color or poverty.

"Students applying to our schools who possess the necessary qualifications or morality and academic standing may no longer be denied a Christian education because of their color."

The office of Archbishop Francis P. Keough of Baltimore was asked to comment on this progressive step in Texas. The AFRO was advised that because of his illness, the Archbishop is not transacting his regular business yet.

2 New Orleans Citizens Receive Papal Honors

Defender Chicago, Ill.
p. 3

NEW ORLEANS — Two New Orleans Negroes were among the group who received papal honors at ceremonies at St. Louis Cathedral, America's oldest Catholic church, Sunday. Honored with in-

HAIDEL J. CHRISTOPHE

vestiture into the Knights of St. Gregory were Haidel J. Chrisophe, president of the Peoples' Life Insurance Company, and Numa J. Rousseve, Xavier university art professor.

Recognition of Christophe by the Pope brings him his second signal honor in recent weeks. He has been appointed a member of the subcommittee for Region 12 of the Voluntary Home Mortgage Credit Program embracing states of Louisiana, Kansas and Mississippi.

Appointed by President Eisenhower, these committees aim to make mortgage funds available to those otherwise unable to obtain them. Christophe has served as chairman of the Catholic Youth Organization with which he raised funds for physical training efforts in the local parish. He is a former treasurer of the Knights of Peter Claver. Sat. 11-20-54

Mr. Rousseve, active in religious and fraternal circles, is a board member of the Knights of Peter Claver.

Presiding at the ceremonies of investiture was His Excellency Joseph Frances Rummel, bishop of the New Orleans area. The Notre Dame seminary choir furnished music.

'Catholic Grandma' Of Negro Parish Dies In Phenix City At 96 Years Of Age

PHENIX CITY—Mother Mary Mission has lost one of its oldest Catholics in age, last Wednesday in the death of Mrs. Amanda Edmonds. Funeral services were held from the mission church at which the upper grades and the high school grades sang the Requiem. Most of the members of the family were present and they came all the way from Cleveland, O.; Detroit, Wyoming and California. Of them all, she was the only one of the family that was Catholic. She was buried in the cemetery south of the Mission on Graveyard Road.

For the last two years she was looking for her 100th birthday but Almighty God thought otherwise and let her live to be only 96 years old. She received the Last Sacraments before she died and so was well prepared to meet her Creator.

HER MIND was perfect up until her death and Father Gregory would take some of us down to see her and she would then tell us of her experiences of way back to the time of the War Between the States. She said that she was born four years before the Emancipation Proclamation six miles south of Phenix City.

About six or seven years ago she was baptized by one of the Trinitarian Fathers from St. Peter Claver Mission and was a "fighting" Catholic ever since that time even though she could not attend Mass on account of her age.

She did not keep her religion to herself as she often sermonized to her Baptist friends who came to see her, telling them how good the Lord was to her. She often repeated this "See how good the Lord is to me; I cannot go to see Him in His home and so He does come to see me in my house." Father Ignatius so kindly gave her Holy Communion regularly.

FATHER GREGORY tells us that she would often preach to him. On one of these occasions, Father Gregory mentioned that he wished that it would not rain the next day and she said: "Father, do you not say the Lord's prayer? Don't you say, 'Thy will be done on earth as it is in heaven? Whatever the Lord wants, you should want. I never ask Him anything but what is in the Lord's prayer and see, He has taken care of me for these 96 years."

When some of the girls were bad, Father Gregory would take us down to see her so that she could speak to them. She would then sermonize to them, telling how they must respect authority, how they must respect their teachers and then she would tell them about how her mother saw to it that she respected authority some 80 or 85 years ago. The girls would listen and go home with words of advice spoken by one who had the experience of a mother, grandmother, great-grandmother and great-great-grandmother.

Those of us who knew "Catholic Grandma," as the Fathers and Sisters called her, respected her and now that she is gone, will miss her. God rest her soul and give her the reward that she has stored up for herself for all of these years. Eternal rest grant unto her, O Lord, and let eternal light shine upon her.

—By Mary Ann Thornton.

CATHOLIC LAYMEN SET MEETING IN GREENSBORO

GREENSBORO, N.C. — A diocesan-wide pilgrimage to Our Lady of Grace Shrine will be made during the eighth annual North Carolina Catholic Laymen's Association convention here May 1-2.

SPREADING THE FAITH—Above is pictured a group of C.S.M.C.'ers of St. Joseph High School, Pensacola, who are striving in their small way to spread the faith. Miss Dorothy Ball, president, is seen presenting a check to Father Juda, C.R., pastor of Holy Family Parish in Apalachicola. The others pictured with them are from left to right, botton row: Dolores Musselwhite. Rosaleen Almario, Sister Mary Vincetta, Harold Dees. Top row: Joseph Benboe, Thomas Denton, Harold Wilson.

Students Aid Apalachicola Mission

PENSACOLA — Recently a group of the Catholic Students' Mission Crusade of St. Joseph's High School, Pensacola, accompanied by their moderator, Sister Vincetta, motored to the Holy Family Parish, Apalachicola, to visit with Father Juda, C.R., the pastor, and the Holy Family Sisters who teach in the school. While there the students presented Father Juda with several boxes of toys for his young parishioners. These toys were collected, repaired, and repainted by the students as a mission project.

Earlier in the school year the crusaders held cake sales and a fish fry. The proceeds of these projects were presented to Father on this occasion. The students visited the school, chapel, and rectory and were deeply impressed with the missionary work of this zealous priest and his co-workers.

The group returned to St. Joseph's with a strong determination to do even bigger and better things for the home missions during the second semester.

School Bias In San Antonia Forbidden By Catholic Archbishop

SAN ANTONIO, Tex., Arp. 9.—(Special)—The Roman Catholic Archbishop of San Antonio today forbade racial segregation in any of the 80 Parochial schools in his archdiocese.

Archbishop Robert E. Lucey said in his order that racial segregation was a sin.

"Henceforth no Catholic child may be refused admittance to schools maintained by the archdiocese purely for reasons of color, race or poverty," the order said, "Since I came among you 13 years ago I have preached against the sin of racial segregation."

There are now about 25,000 students in the Catholic Schools of the San Antonio Archdiocese. Twenty thousand are in 43 schools in San Antonio and 5,000 in 37 other schools in the other 32 counties that make up the archdiocese.

Chicago Racists Stone Catholic Churchgoers

Defender

Trumbull Park racists stoned the automobile in which Mrs. Donald Howard and her daughter left St. Kevins church, Sunday, and a friend who accompanied them was pushed in front of a bus.

Chicago, Ill.

It was the second attack. The Howards had no police escort. The unidentified friend was uninjured. She was a representative of Friendship House, Catholic center.

Sat. 2-6-54

A crowd gathered outside the church, 105th and Torrence, following 11:30 mass. When the Howards and a group representing Friendship House, and the American Friends Service committee emerged, they were stoned.

On Jan. 10, Mrs. Betty Howard and Faith Rich, an NAACP official, were stoned leaving St. Kevins. This was followed by threatening phone calls. At that time the Catholic Inter-racial council and other agencies attempted to ease the situation.

The police escort was ordered for Mrs. Howard and the Howard children for Sunday, but Mrs. Howard did not use it when her friends arrived.

SENTENCED JIM CROW TO DEATH:

Omegas honor Catholic bishop

Afro-American p. 13 Baltimore, Md.

WINSTON-SALEM, N. C.—The Sixth District Conference of the Omega Psi Phi fraternity, holdings annual meeting here April 16, 17 and 18, cited a Catholic bishop for his stand on segregation in his church.

At the meeting held at Winston-Salem Teachers college Friday, the Most Rev. Vincent S. Waters, bishop of Raleigh, was awarded a plaque for "distinguished and historic announcements in the cause of Christian brotherhood and social progress."

Father Waters, some months back, issued orders to abandon the practice of separate churches under his supervision.

Fr. Francis A. Gorman of St. Benedict's church of Wilston-Salem received the plaque on behalf of Bishop Waters, who was bound by church law to remain in his cathedral during holy week.

Sat 2-6-54

Father Gorman read a statement of appreciation from Bishop Waters. "Each and every individual is another Christ," the bishop said. "Christ has taught us how to treat our fellowmen. We must treat every man as if he were Christ himself."

Dr. A. O. Steele, professor of religious education and dean of chapel at Johnson C. Smith University of Charlotte, presented the plaque.

Acclaims Bishop

Dr. Steele described Bishop Water's order as a step which "all churches must follow and follow quickly if the world is to survive."

Saying that mankind now possesses the means to destroy civilization, Dr. Steele said, "we must become one in spirit or perish from this earth. We must learn swiftly to live as one humanity in one world."

Dr. W. H. Young of Anderson, S.C., district representative of the fraternity, introduced Dr. Steele and presided during the program.

Welcome To City

Winston-Salem Police Chief James I. Waller welcomed the group to the city on behalf of Mayor Marshall Kurfees. The Rev. Kenneth R. Williams introduced Chief Waller.

Dr. F. L. Atkins, college president, welcomed the fraternity to the campus. Music was by the Winston-Salem Teachers college choir. Miss Rosa Lapp was soloist and Mrs. Martha S. Atkins, organist.

Highlight of Meeting

Another highlight of the three-day meet was the annual talent hunt program, which featured 18 young musicians who had won out in local talent contests sponsored in 16 communities in North and South Carolina.

Miss Gwendolyn Smith, a student at the Atkins High school, took top honors a cash prize and opportunity to appear in the national talent hunt at the fraternity's annual conclave in Atlanta, Ga.

Another singer, Miss Eleanor Faye Artis, Wilmington, won second place and third prize went to Miss Patricia Johnson, Greensboro, who played a piano solo.

Other Talent

Other contestants included: a vocal trio of Misses Erma Jones, Erlene and Joyce Etheridge, all of Currituck county; Sandro W. Blalock, Kings Mountain; Miss Carole Anderson, Greenville S.C.;

Miss Elender C. Thomas, Kinston; Richard E. Maxwell, Charlotte; Miss Clarice Gaither, Salisbury; Donald H. Roberts, Gaffney, S.C.;

Miss Joan F. Jones, Warren County; James E. Davis, Greenville; Miss Vernell B. Foxworth, Charleston, S.C.; Miss Wilhelmina Wilson, Sumter, S.C., and Miss Edna Jenkins, Rocky Mount.

Guest Soloists

Miss Hildred Roach, 1953 winner of the talent hunt, student at Fisk university on a scholarship given by the Sixth District Conference, appeared as guest artist.

Dr. John W. Work, head of the music department at Fisk university, Nashville, Tenn., was critic-judge.

To Head Committee

Dr. Malcolm D. Williams, Shaw university, Raleigh, was named chairman of the committee to implement the high achievement scholarship program.

Officers reelected for the year included:

Dr. W. H. Young, district repsentative, Anderson, S. C.; J. Alston Atkins, Winston-Salem, vice-district representative; John H. Moore, Charlotte, district keeper of records and finance and the Rev. J. Herbert Nelson, Sumter, S.C., district chaplain.

Ervin Farmer, Fayetteville, was elected as second vice-district representative. The next annual meeting will be held in Spartanburg, S.C., during late April in 1955.

A REPORT ON WAR RELIEF

Catholic Weekly 2-17-54

Visiting the Rome offices of War Relief Services—National Catholic Welfare Conference, the Apostolic Delegate to South Africa, Archbishop Celestine Damiano of Buffalo, N. Y. (left), and Bishop Emanuel Mabathoana of Leribe, Basutoland, South Africa (right), are shown a report of the American Bishops' welfare agency in Italy, by Director Monsignor Andrew P. Landi, of Brooklyn, N. Y. Bishop Mabathoana is planning a visit to the United States. (NC Photos.)

Catholic Digest Reviews Stand On Race Issue

An examination of the Roman Catholic stand on segregated schools and the heresy of racism is explored in the August Catholic Digest reprint of Ted LeBerthon's article: "Segregation" in Marianist (Sept. 1953.)

The maintenance of separate churches and educational institutions for Negroes in the South is in obedience to civil statutes requiring racial segregation and conformity to custom, in a region where Catholics constitute but three per cent of the population, the article declares.

The reprint cites Pope Pius XII as formally condemning racism as a heresy and his consecration of bishops from many racial origins to indicate the equality of all races before God and manifest the universality of the Church.

Other indications listed in the article are the Interracial Review, Interracial Council, Catholic religious orders, with interracial memberships, mixed schools where civil statutes permit, integration in Catholic schools in Missouri as early as 1947.

Archbishop Joseph F. Rummel, New Orleans, who has championed constantly for desegregation and encouraged enrollment of Negro students in seminaries, "wishes to show the example of interracial fraternizing at a high spiritual level," the article states.

The interracial Catholic Committee of the South is quoted as "working for public acceptance of joint white and Negro hospital personnel and nonsegregation of patients, public sentiment for fair treatment of Negroes by police and courts, and seeking favorable publicity throughout the South for fraternization between white and Negro college students, on the social and intellectual plane, and in athletics."

9 1954

CATHOLIC

Newton Grove, N.C.- "The New.. Against The Old"

Catholic Church Fights Old Battle Of Race

HOLY REDEEMER (WHITE)

Reprinted by Permission From The Raleigh News and Observer

By SIMMONS FENTRESS

NEWTON GROVE, Jan. 30-In May of 1953 two very powerful and ancient forces-the Catholic Church and Southern racial attitudes-clashed here in a struggle which only one can win. Now eight months later, it seems that it is the church that will win. But it is victory at a snail's pace.

Newton Grove hardly seems the proper setting for the new and vitally important drama of desegregation being enacted here. Alone and tiny, it is to most North Carolinians little more than a slightly annoying traffic circle fringed with a cluster of business houses.

But to the world of religion, and in those areas where social progress is measured, Newton Grove is both a bridgehead and a crucial battleground. Here the new has gone to war against the old.

* * *

LAST SPRING, in a flat and final order, the Catholic Church rubbed through the religious color line in Newton Grove. Here, almost side by side, the Church of the Holy Redeemer, white, and Saint Benedict's, Negor, had been holding their separate masses. Now Saint Benedict's is closed.

It is closed, says Bishop Vincent Waters, the man who closed it, because "souls do not have nationality, race or color," because "the Church is God's Church" and because "all the people of Saint Benedict's belong to God and have as much right to God's Church as they ever had before they were segregated...I am correcting an abuse which should have not endured this long...May the God of Love and the Spirit of real Charity soften your hearts to see the Truth of this decision.

Catholic Newton Grove brushed aside the lofty words from Raleigh and almost took up arms. "Dictator" and "tyrant" were last Spring's common epithets. "Boycott" and "stay away" were slogans.

SOME PARISHIONERS talked of violence and at least one, 76-year old W. A. West, sat in his pew and cried as the explosive letter was read.

May 31 was D Day, and it brought the violence that had been talked so freely about the flat countryside. At first there was only anger and sullenness in the church-yard, and then it burst into a melee as determined white men surged into the rectory for a word with a bishop who had only one thought in mind--the obeyance of an order.

Out front, beside the narrow dirt road, a man prominent in the affairs of the Holy Redeemer sat in his car with a pencil and paper, awaiting the worshippers and ominously jotting down the names.

ONCE HE saw an old woman reach the church steps and pause unsure of whether to turn back or go on. He left the car and went to her. "Don't go in there," he said. "Don't go in there with them niggers." She turned from the church.

Fifty-eight came that day---29 whites and 29 Negroes. A week earlier, the Holy Redeemer had overflowed with Sunday worshippers. Its congregation numbered over 300; the membership at St. Benedict's ran to between 70 and 90.

On the second Sunday of the

Merger, only 51 turned up for he three masses. At the 8 a. m. service in the weatherbeaten frame building, 19 Negroes and 18 whites were on hand.

* * *

AT SECOND mass, six Negroes and four whites were in the pews. The 10 a. m. mass attracted seven whiets and but one negro. The "stay away" drive mas-

revival"-drew probably 125 s to the church.

* * *

THE PEWS were a number of Catholics who had not set foot in the Holly Redeemer since spring. They had, as one put it, "cooled off a bit... The mission was a big shot in the arm."

Some of those who have not

* * *

IN THE early January a week's mission--the equivalent of the Protes-

Journal and Guide P. 1 section 2
Norfolk, Va. Oct 2-20-54

ST. BENEDICT'S (NEGRO)

eturned now are seen each Sunday in the Catholic churches o Dunn, Benson, Smithfield and Clinton.

In many cases those churches are nearer at hand than the one at Newton Grove, since the old congregation of Holy Redeemer was spread out over an area of 25 or 30 miles. "They say the hurch at Benson is packed now" ne member tells you.

* * *

A HANDFUL apparently dropped the church entirely, for almost everyone in Newton Grove as heard of some Catholic who as not gone to any church since last spring.

A smaller handful is moving away rather than yield to Bishop Waters. "I know of two families who are leaving here, and I think this is the reason," one Catholic says. "I'm positive it is with one."

The once-thriving church school is having an even harder time, and everyone admits the parish is in danger of losing it. A church spokesman, who would not allow his name to be used, said it used to have 80 white and 30 Negro pupils and now has less than 30 white students and barely 15 Negroes.

* * *

THE ABSENTEES are in the public schools. Around 30 are in the classrooms of Newton Grove High School. Others who used to learn under the Catholic sisters are at Meadow, Hall and Westbrook schools.

In Newton Grove it is a debatable question whether those who till stay away are softening or hardening as the months go by. One well-informed Catholic says he does not believe the attendnce stiuation at the end of 1954 will be much better than now. "The troubles are not over," he says, "and they'll never be over. It was such a blow. The ones who pulled against it at the start are as bitter as ever now.

* * *

ANOTHER PARISHIONER Louis Francis Gregory, says he believes the situation will "gradually grow better, but one man's opinion is as good as another's. "We've got a lot of converts and lot of mixed marriages in our hurch....It hit us mighty hard." Gregory has attended mass reglarly since the merger letter vas read to a packed church ast spring.

Gregory's son, Francis, thinks hat "it will right itself. It'll have o clear itself up because religon speaks for itself. If you're oing to have a church and inite one and bar another, you on't have anything.

THE UNNAMED church official assures you that "we're making progress, slowly but surely.. Here the people's faith is being tested, and we are hoping hat the animal instincts and the rejudices which people acquire will vanish.

"..I think absolutely that the worst is over, although you can't xpect people to change overight.

"I don't know about the school. We're in danger of losing that.

"I think it will take another ear to find out how to stand on his. In the meantime our program will be positive, like the program of the Church the world over. We had a positive mission here recently and it was a very successful mission. "We try to ignore this condition."

* * *

IN THE conflict of the forces you find an occasional touch of humor. They will tell you in Newton Grove about the "stay away" Catholic who got drunk and then a little rowdy.

So they hauled him before a judge, and the judge gave him a suspended sentence. He suspended it on condition that he attend church regularly. You'll find him now in a Protestant church, they tell you.

NEGRO MASS HELD IN AFRICAN COLONY

Dunes

Mozambique Rite Highlights Portugal's Assimilation Aim as Against Malan Racism

P. 22

By ALBION ROSS

Special to The New York Times.

LOURENCO MARQUES, Mozambique, April 17—The celebration of Easter mass here for Negro soldiers was a symbol of the policy of racial assimilation of the Roman Catholic Church.

The church here is made responsible by the state for the education of this Portuguese colony's Negro men. According to the official policy they are to be raised to a standard where, eventually, they become full Portuguese citizens, equal to all other Portuguese.

Catholicism is the established state religion and it is through the church that the Government is undertaking to draw the Negro natives of its two big African colonies, Mozambique and Angola, into the Portuguese nation and to create a common Negro and white nation.

At the moment the policy is in sharp contrast to that being implemented in the Union of South Africa across the frontier by Prime Minister Daniel F. Malan.

The Government of South Africa has just cut by one half the subsidy to the Christian mission schools. The missions, lacking generally the means to carry on, are being told to turn over their buildings to the new Education Department, established under the Ministry of Native Affairs.

Under the new Government system of education in South Africa Negroes are taught to live apart from whites.

The support to the mission schools is being reduced and probably will be eliminated entirely within a few years because the missions have failed to teach the present South African Government's doctrine of racialism and are charged with giving the natives the idea that racial differences are not important.

Teodosio Cardinal de Gouveia, Archbishop of Mozambique, preaching to the colored soldiers of the garrison, emphasized that Portugal was their country. He said:

"May this and future communions produce in your souls the courage to fulfill your duties to God and to Portugal."

The Cardinal preached on the martyrdom of the Negro Christians at the court of the King of Buganda sixty years ago. He said:

"A little time ago we took part in Uganda in the Catholic Action Congress. On the last day there was a pilgrimage to the tomb of the martyrs. In the little church at the top of a hill a native African Bishop celebrated the mass and another native Bishop prayed, assisted by all the delegates to the Congress, come from all parts of the world to render homage to the twenty-two martyrs who, sixty years ago, were martyred for their faith."

The Cardinal continued:

"They died singing hymns to God and praising our Master serenely in the sincere and calm certitude of their Christian faith. They are today the blessed martyrs of Uganda whom the church praises and exalts in all the world."

Not a Religion for Cowards

The Cardinal told his Negro congregation that though Christianity was a religion of peace it was not a religion for cowards, but one that demanded courage of them in the war against evil, against the enemies of God and against the enemies of their country.

The arming of native Africans is one of the policies against which the Union of South Africa protests. The Cardinal urged his congregation of Negro soldiers to remember the heroic stand made by Portuguese soldiers on April 9 as a source of pride for them. The Portuguese army celebrates the day in memory of the battle in Flanders during World War I.

The mass was celebrated for the Negro soldiers of the garrison but the commander of the Portuguese forces in East Africa and his staff officers took part with them.

Negro Catholics Increase 24,000

WASHINGTON—The number of Negro Roman Catholics increased by more than 24,000 during 1953, according to a report by the Commission for Catholic Missions Among the Colored people and the Indians.

The figures include 10,000 Negro converts, the report said. Most of the converts were made in the larger Northern cities.

Baptisms of Negro infants were reported at 17,578. The total number of Negro Catholics was reported as 457,096.

The commission said special work for Negroes is being conducted in 70 dioceses in 37 states.

MOST REVEREND Vincent S. Walters (left) Bishop of North Carolina who last year ordered the end for segregated Catholic churches in the state, is guest of honor at a reception given at Fordham university in New York. In photo Bishop Walters shakes hands with Ellen Terry, author of several books for children. Looking on are Father Cornelius Drew, creator of St. Charles Community Center and School, and Maceo Thomas of the Catholic Layman Union.

Catholics Oppose Prejudice

(EDITORIAL NOTE: In the following letter and resolution, Charles J. McNeill, president of the Catholic Press Association, has stated the attitude of the Catholic press toward opposing prejudice):

Mr. Carter W. Wesley, Editor
Express and The Informer and Texas Freeman
Informer Publishing Company
2428 Leeland Avenue
Houston, Texas

Dear Mr. Wesley:

It is a pleasure to send you with this note a copy of a resolution on social and racial justice adopted May 14 by the Catholic Press Association of the United States at its annual convention in Chicago....

Very cordially yours,
Charles J. McNeill, President
CHICAGO PRESS ASSOCIATION
CJM: ch
Enc.

RESOLUTION VII

Since just and charitable attitudes and conduct towards persons of other religious and racial groups are a continual challenge to the consciences of all men everywhere,

The Catholic Press Association of the United States recognizes the responsibilities of Catholic journalists to take the lead in promoting such attitudes and conduct as part of their continuing apostolate, but especially when difficult situations arise -- whether such situations are local, national or international.

Journalist Tells Of Leavening Role Of Catholics In The South

By EDWIN A. LAHEY

Reprinted From Extension Magazine

Everyone has had a chuckle from the old story about the priest who visited the Deep South, and asked the Negro cab driver whether he happened to be a Catholic.

"Catholic " the wide-eyed driver replied. "Father, it's bad enough just being colored down here."

The story does an injustice to Southerners, whose basic instincts are certainly no less noble than those of Americans in other parts of the country.

But, it does point up the fact that Catholics are definitely a minority group in the South.

Numerically, the Catholics of the South would appear to be an unimportant group. But there is increasing ground for believing that this Catholic minority in Dixie may prove to be a historically leavening force in the southern social structure.

(Definition No. 3 for the word "Leaven" in my Webster's New Collegiate says that it is "anything which makes a general assimilating change in a mass, or aggregate." And, so you see this is precisely what I mean.)

The leavening influence of Catholic thought is already being subtly felt in the field of interracial relations generally, and specifically in the explosive field of segregation.

As this is written, the justices of the Supreme Court are debating, in the secrecy of their Saturday conferences, a number of cases in which the practice of segregation in public schools has been attacked as a violation of the Constitution.

The nation awaits the decision in these cases with intense interest. In the South there is someakin to angry panic. A court to abandon the traditional m of segregated schools would be received with resentment and resistance. Two states, South Carolina and Georgia, have already taken preliminary steps to make their school systems "private" as means of avoidance, should the Supreme Court direct an end of segregation.

In the speculation about the effect of the Supreme Court's forthcoming decision, it has been generally overlooked that the Catholic leaven in the South has already moderated interracial attitudes, and has even cracked the tradition behind the system of segregations.

Two of the school cases before the Supreme Court came up from Delaware and the District of Columbia.

In both these areas the Catholic church has shown already that segregation can be attacked without fanfare, on the simple theory that integration of students is in line with the fundamental tenets of Christian doctrine.

One of Archbishop Patrick J. O'Boyle's first moves was in this direction when the Archdiocese of Washington was created some seven years ago. Integration of school, and college level has been widely established in the Catholic school system in the District of Columbia, the "capital of the free world," where the public schools are still operated in the old Southern tradition of total segregation.

In Washington, Dela., Archbishop Edmond J. Fitzmaurice similarly demonstrated that the Catholic school system could lead the way in breaking the pattern of segregation which was rooted in the public schools.

In 1949, Negro students were admitted to two Catholic high schools in Wilmington. The experiment worked out smoothly, and in 1952 the Archbishop directed that Negro students be admitted to other schools previously restricted to white students. This long step toward integration has been taken without creating any serious tensions.

In St. Louis in 1948, Archbishop Joseph L. Ritter inaugurated a system of school integration in parishes with a mixed population. White parents resisted for time, threatening court action, but the Archbishop stood his ground, even to the extent of threatening excommunication, and the parental opposition collapsed.

Other instances of Catholic influence on the institution of racial segregation are smaller in proportion, but at the same time they are noted in places much deeper in the South than Washington, Wilmington and St. Louis.

Catholic laymen engaged in interracial work report "slight integration" on primary and high school levels in the Archdiocese of New Orleans, and the "beginning of integration" in the Archdiocese of San Antonio.

There are other straws in the wind to show the leavening influence of Catholic thought in the South.

In recent weeks there has been established a Catholic Interracial council in Richmond, Va. The Most Rev. Joseph H. Hodges, Auxiliary Bishop of Richmond, is the moderator, the first Bishop to hold such a position.

A year-end survey of Catholic interracial activity, prepared by the Catholic Interracial Council in New York, recently placed special emphasis on the South. George K. Hunton, secretary of the Council, pointed in his survey to the pastoral letters of Archbishop Joseph F. Rummel of New Orleans and Bishop Vincent S. Waters of Raleigh, N. C., as substantial contributions to Catholic thought on interracial friendship and understanding.

Outstanding progress in Catholic interracial work has been made in the South, "where the going is tougher, because of customs and attitudes of long standing," Hunton reported.

To the impatient reformers who would destroy "customs and attitudes of long standing" in one energetic weekend, there might be a temptation to measure Catholic interracial progress in terms of the segregation that still exists, and find the results inadequate. But only a blind person would ignore the tremendous leavening effect that Catholic thought has had in the South already. When the South, does find a Christian solution to its ever present interracial problem, it may learn that its Catholic minority group has been gently leading it all the time.

Pygmy Enters Seminary In Congo Vicariate

NYUNDO, Belgian Congo — (NC)—A young pygmy, from among the diminutive tribes of the Central Africa jungles who have little contact with the Church, has been admitted to the seminary here.

Bishop Louis Bigirumwami, Vicar Apostolic of Nyundo, is the first native Vicar Apostolic in the Ruanda territory. His vicariate is exclusively entrusted to the care of the native clergy

Statistics Show Scarcity Of Negro Catholics

WASHINGTON—(NC) — Out of a total of some 15,000,000 Negroes in the United States, only about 420,000 are Catholics. And according to figures gathered by the Commission for Catholic Missions for the Colored People and the Indians, approximately 230,000 of the nation's Negro Catholics reside in the old "Solid South."

The distribution of Negro Catholics in the 14 States which have required race segregation by law in the public schools ranges from the Diocese of Lafayette, where 72,000 Negroes make up 22 per cent of the Catholic population, to the Diocese of Wheeling, where there are only 250 Negroes in a total Catholic population of some 97,000.

* * *

THE STATE OF LOUISIANA, with 148,000, accounts for 35 per cent of the country's Negro Catholic population and for more than three-fifths of the Catholic Negroes residing in States where segregation is of long-standing custom. While the Lafayette See has the largest number, the Archdiocese of New Orleans—with 60,000 Negroes in a total Catholic population of some 516,000—ranks next.

In North Carolina, where only some 33,000 persons in the State's total of 4,162,000 are Catholics, there are only about 3,000 Catholic Negroes. Among the Sees with large numbers of Negro Catholics are Galveston, with 19,000; Mobile, with 12,000, and Baltimore, with 15,000.

But in many of the Southwest and Border State Sees, the number of Negro Catholics is very small. These include Dallas-Fort Worth, 900 out of a total of 86,000 Catholics; Austin, 880 out of 97,000; Corpus Christi, 300 out of 500,000; Little Rock, 900 out of 40,000; Louisville, 5,700 out of 139,000, and Covington, 300 out of 72,000.

'Un-Christlike'

9 1954

CATHOLIC
KNIGHTS OF COLUMBUS

Bishop Raps Knights' Ban on 3 Negroes

Pittsburgh Sun
Courier p. 15

By RALPH SMITH

(World-Herald Staff Writer)

OMAHA, Neb.—The Most Rev. Gerald T. Bergan, Archbishop of Omaha, Friday expressed his disapproval of the action by a Knights of Columbus group in barring three Catholic Negroes from membership.

The Negroes, whose names were not made public, sought to join Father Flanagan of Boys' Town Council of the Knights of Columbus. The council has more than two thousand members.

National regulations say that if more than four members vote against it, an application is denied. Two of the Negro candidates got six "No" votes and the third got seven. In the same vote, twenty-two other non-Negro candidates were accepted.

* * *

ONE OF the rejected candidates was sponsored by the Very Rev. Carl Reinert, S. J., president of Creighton University; a second by the Rev. Austin J. Miller, S. J., dean of men at Creighton, and the third by Patrick Norton, business manager of Boys' Town, famed boys' home started by the late Father E. J. Flanagan.

Said Archbishop Bergan in part:

"I think they should be members.

"I deeply regret to find seven members of our local council who are so backward and un-Christlike.

"I feel confident, however, that our fine leadership in the Knights of Columbus will quickly eliminate the cause of this sorry spectacle."

* * *

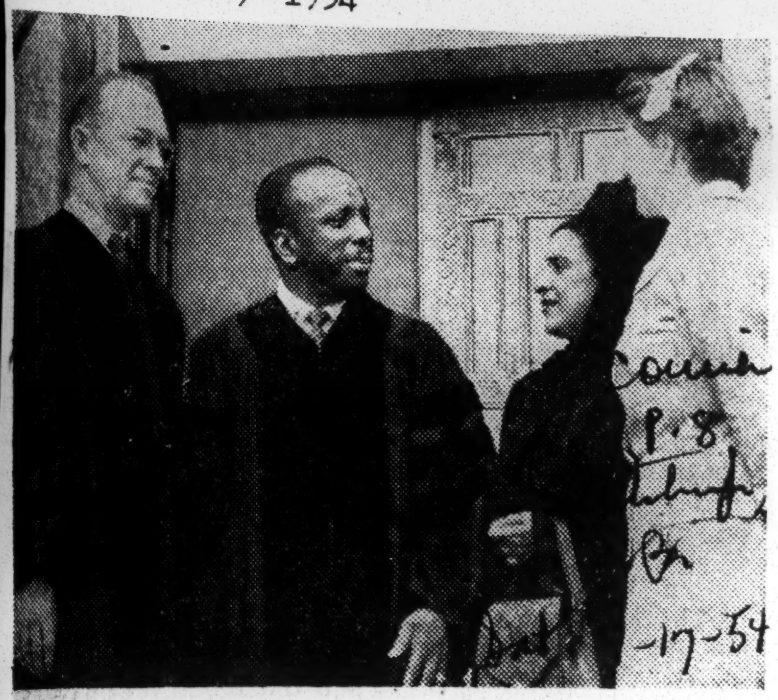
JOHN F. KRECJI, grand knight of Father Flanagan Council, said:

"Regardless of our admonitions that the applicants' Catholicity is the prime consideration for membership, a very small group held fast to the old racial prejudices.

"I express my apology and the apology of the vast majority of the Knights. Steps already have been started to prevent discrimination in the future.

9 1954

CHURCH FOR THE FELLOWSHIP OF ALL PEOPLES



DEAN IN CALIFORNIA—Dr. Howard Thurman, dean of the Chapel of Boston University, Boston, Mass., and Mrs. Thurman are in San Francisco, Calif., attending the tenth anniversary of the Church for the Fellowship of All Peoples where he was minister. Pictured are the Thurmans with President Harold C. Case and Mrs. Case of Boston University, just before the Thurmans left for the West. Dr. Thurman is on indefinite leave from the San Francisco church.

The Thurmans Attend Church Celebration in San Francisco

BOSTON, Mass.—Dr. Howard Thurman, dean of the chapel of Boston University, and Mrs. Thurman, returned to San Francisco this month to participate in the elaborate tenth anniversary celebration of the Church for the Fellowship of all Peoples.

Granted an indefinite leave as minister of the San Francisco congregation, Dr. Thurman, first Negro appointed to a deanship in a white American university, has just completed a full and strenuous year as dean of the chapel and university minister, at the Boston institution.

HONORED

Before leaving for San Francisco, Dr. Thurman delivered baccalaureate addresses for Western, Allen, Bennett and Vassar, remaining also to serve as minister-of-the-day for the commencement exercises of the latter college.

Receiving honorary degrees, himself, from Ohio Wesleyan, Allen and Lincoln universities, he was honored to be chosen among the deans of Boston University, to present at the June commencement, Dr. Henry Hitt Crane of Detroit, Mich., to President Case, for the awarding of an honorary doctorate degree.

Mrs. Thurman has worked closely with the tenth anniversary committee, journeying from Boston to San Francisco to confer with the group in April.

Prof. Allen C. Lannom, professor of music and director of the choir and choral society of Boston University, will fly to San Francisco, to direct the Fellowship Choir, in a special rendering of Dett's "The Ordering of Moses."

CME Bishops' Council To Meet in New York

NEW YORK. — (ANP) — William Institutional Colored Methodist [illegible] church, 225 Seventh Ave., the Rev. L. S. White, pastor, and Bishop William Y. Bell will be hosts to the college of Bishops of the C.M.E. chuch when it meets here Feb. 3.

Bishop Randal A. Carter of Chicago, and Bishop J. Arthur Hamlett of Kansas City, Kas., chairman of the College of Bishops, will preside.

Bishop Luther Stewart of Hopkinsville, Ky., is secretary to the College and Bishop Arthur W. Womack of Indiana is chairman, public relations and reporter.

Vital issues and national problems will be discussed because this is the final meeting of the College prior to the convening of the General Conference, confront them.

The "Message of the Bishop" being prepared by Bishop Bertram W. Doyle of Nashville, Tenn., will be reviewed, and delivered at the General Conference May 1954 in Chicago, Ill.

As of today, the denomination rejoices that none of it's general officers nor chief pastors has passed during the quadrennium, and all seem to be in normal health. To the denomination's communion thousands have been converted, reclaimed, and added. The "Connectional Evangelistic Action Campaign" still continues with every Bishop, led by Bishop Bell, and Dr. J. L. Tolbert in particularly pointing the way.

With the near 50 annual conferences held, reports are that $1,500,000 for operation, expansion, and education have been raised and that the budget is ballanced. To endow CME colleges, thus meeting requirement of the Educational Board, progress is being made on all fronts. To Texas led by Biship Henry P. Porter, and Tennessee presided over by Bishop J. Arthur Hamlett, the goal is in sight.

Following are the names of CME Bishops:

Bishop Randann A. Carter Sr. of Chicago, J. Arthur Hamlett of Kansas City, Kas.; Henry Phillips Porter, Louisville; William Y. Bell, South Boston, Va.; Luther Stewart, Hopkinsville, Ky.; Felix r. Lewis, Shreveport, La.; Bertram W. Doyle, Nashville, Tenn., and Arthur W. Womack, Indianapolis, Ind.

CME bishops back NAACP

Clerics pledge aid at annual meeting

NEW YORK—The College of Bishops of the Colored Methodist Episcopal Church last week pledged "moral and financial support" to the NAACP fight for freedom campaign.

The pledge was embodied in a resolution passed by the bishops at their annual meeting here following an appeal by Dr. Channing H. Tobias, chairman of the NAACP board of directors and of the social action commission of the CME Church.

Upon motion of Bishop William Y. Bell of Virginia, the church leaders adopted a proposal to ask each of the eight Episcopal districts to take out a $500 life membership in the NAACP for its bishop.

Joining Bishop Bell in commitments for life memberships were Bishops B. W. Doyle, Nashville; Luther Stewart, Hopkinsville, Ky., and H. P. Porter, Louisville.

Also attending the sessions, presided over by Bishop J. Arthur Hamlett of Kansas City, Kans., were Bishops Arthur W. Womack of Georgia, and F. L. Lewis, Louisiana. Absent because of illness, Bishop R. A. Carter was represented by Rev. H. W. Evans of Chicago.

In 1951, Bishop Bell contributed $5,000 to the NAACP which he had raised through the churches in his fifth Episcopal district.

CME College of Bishops holds New York meeting

NEW YORK — Williams Institutional CME church was host to the CME College of Bishops and Lower House here last week, with Bishop W. Y. Bell, Presiding Elder F. E. Bell and Dr. L. S. White, pastor, as hosts.

Bishop J. A. Hamlett, second ranking bishop of the CME church, presided in the absence of Bishop R. A. Carter, senior bishop.

The Lower House, a national organization of ministers and laymen of the church, was presided over by Dr. N. H. Humphreys, Tulsa, Okla.

Pass Resolution

The College of Bishops passed a resolution stating: "We stand unitedly behind the Government of the United States in its efforts to bring about a peaceful solution of the problems with which the world is confronted today."

The welcome address was given [illegible] Dr. Channing H. Tobias, associate pastor of Williams Institutional church.

The following bishops were present: Drs. J. Arthur Hamlett, Kansas City, Kan.; H. P. Porter, Louisville, Ky.; W. Y. Bell, South Boston, Va.; Luther Stewart, Hopkinsville, Ky.; F. L. Lewis, Shreveport, La.; Bertram Doyle, Nashville, Tenn., and Arthur W. Womack, Indianapolis, Ind.

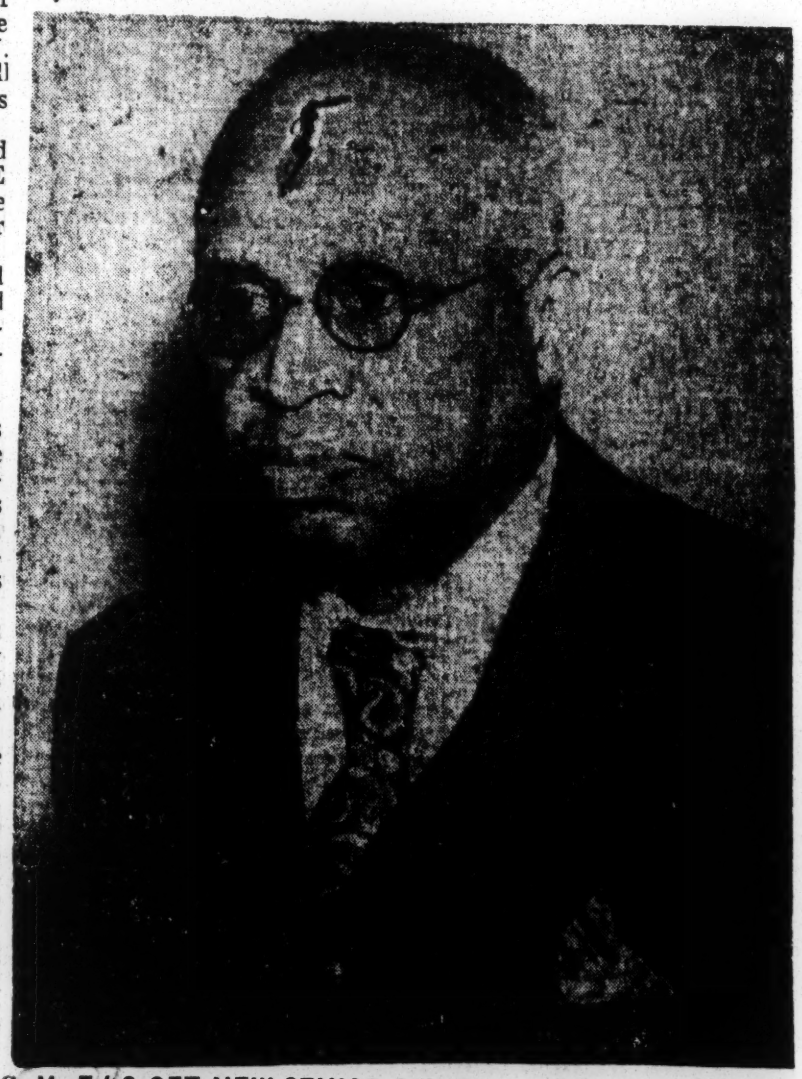
Church Leaders Present

Other church leaders present included: Drs. H. W. Evans, Chicago; J. L. Tolbert, New Albany, Mich.; J. C. Allen, Gary, Ind.; E. P. Murchison and B. Julian Smith, Chicago;

J. M. Pettigrew, D. S. Cunningham, D. W. Browning and J. C. Clay, St. Louis; M. L. Broadie[illegible] Calhoun, Cincinnati; C. E. Chapman, Kansas City; D. W. Bass, Pittsburgh; F. D. Griggs, Alabama;

E. M. Dozier, W. H. Amos and A. Ralph Davis, Detroit; L. Q. Brown, Washington; J. B. Boyd and H. C. Burton, Memphis; L. H. Pitts, Georgia; J. B. Bullock and S. Mallard, Dallas;

N. H. Humphrey, Tulsa; C. N. Reid, Houston; E. J. Lott, Abilene, Texas; G. W. Washington, Jacksonville, Fla.; R. T. Burton, Montgomery and N. C. Sells, Toledo, Ohio.



C. M. E.'S GET NEW SENIOR BISHOP. — Bishop James Arthur Hamlett, Kansas City, Kas., is now senior bishop in the C. M. E. church. He became the oldest prelate in the denomination in point of seniority upon the death of Bishop Carter. Bishop Hamlett takes over the large Southeast Missouri and Illinois conference, the largest annual conference in the connection, embracing such cities as St. Louis, Chicago, Detroit, Gary and Ft. Wayne, Ind. Bishop Hamlett also presides over the Kansas-Missouri and the Tennessee districts. For many years, Bishop Hamlett has made his home in Kansas City, Kas., at 2112 N. 5th St. He was elected bishop in 1922 in St. Louis.

18 seek 2 posts as CME bishops

Afro American P. 9 Baltimore, Md.
Date 5-4-54

MEMPHIS, Tenn. — At least two new bishops are expected to be elected when the 23rd general conference of the CME church convenes in Memphis May 5-17.

One of the posts to be filled is the vacancy created by the death last year of Bishop R. A. Carter of Chicago, then senior bishop of the denomination.

With about 18 candidates in the field for the bishopric, nine of them are considered outstanding choices. From among these nine the final two selections will be chosen.

The nine most prominently mentioned candidates include: the Revs. E. P. Murchison, Jackson, Tenn.; B. J. Smith, Chicago; J. Claude Allen, Gary, Ind.; H. W. Evans, Chicago; M. L. Breeden, Indianapolis, Ind.; G. H. Carter, Jackson, Tenn.; L. S. White, New York City; R. B. Shorts, Atlanta, Ga., and A. T. Clarke of Georgia.

The Rev. Mr. Murchison is editor of The Christian Index, the official organ of the church. The Rev. Mr. Smith is secretary for religious education. The Rev. Mr. Carter is head of the CME publishing house in Jackson, Tenn.

More than 500 delegates are expected to be on hand when Bishop J. Arthur Hamlett of Kan. opens the conference. Bishop Hamlett is now senior bishop of the church.

Sessions At Cathedral

With him as hosts will be Bishops H. P. Porter of Louisville, Ky., and Luther Stewart of Hopkinsville, Ky. All sessions will be held in the Mount Olive Cathedral, 538 Linden ave., Memphis, the Rev. H. C. Bunton, pastor.

This conference will be the 22nd quadrennial conference. The last general conference was held at Kansas City, Mo., in 1950.

Other bishops of the CME church are: W. Y. Bell, South Boston, Va.; F. L. Lewis, Shreveport, La.; B. W. Doyle, Nashville, Tenn., and A. W. Womack, Indianapolis, Ind.

Bishop Womack has just ended a one - year term as president of the National Fraternal Council of Churches.

Supports 7 Schools

The CME Church supports seven educational institutions and one hospital. The schools are:

Texas College, Tyler, Tex.; Lane College, Jackson, Tenn.; Miles College, Birmingham, Ala.; Paine College, Augusta, Ga.; Mississippi Industrial college; Phillips School of Theology, Jackson, Tenn., and Holsey Institute, Cordele, Ga.

The church hospital is the Collins Chapel Hospital in Memphis.

There will be a delegation leaving Washington May 3, representing the Washington - Virginia Conference. They will be headed by Presiding Elders D. A. Bell of the Washington District, and U. L. Pilgrim of the Norfolk District.

Candidates From District

Others in the delegation will include: the Revs. H. L. Burton, pastor of Israel CME Church, and Q. Brown, pastor of St. John's CME church.

Also to attend the conference, but not as a delegate, is the Rev. Giles Wright, pastor of Miles CME Church, Washington. The Rev. Mr. Wright is a candidate for editor of The Christian Index, to succeed the Rev. Mr. Murchison. Opposing him will be the Rev. J. C. Clay of St. Louis, Mo.

Pastor of Israel in Washington for the past nine years, the Rev. Mr. Burton is a candidate for editor of The Eastern Index, also a church organ. He is not expected to be opposed, inasmuch as the previous holder of the post, the Rev. T. T. Woods of Cleveland, Ohio, died last year.

Also Unopposed

The Rev. Mr. Brown is a candidate for the post of secretary of the Board of Religious Education. So far, he is also unopposed.

An appreciation service is scheduled for the Rev. Mr. Burton by his church Friday night.

CME's Open General Conference Wednesday

MEMPHIS, Tenn. — Several thousand leaders of the CME church will gather here next week for their quadrennial general conference which will open Wednesday morning, May 5, in the Mt. Olive CME Cathedral of which Dr. Henry C. Bunton is the pastor.

Informed sources here in Memphis indicated that "fireworks" may break out during the conference. One of the hottest issues to confront the delegates will be whether there should be an increase in the number of bishops in the church.

At present, there are seven active bishops in the church. Bishop James Arthur Hamlett of Kansas City, Kas., is the senior bishop. He became the senior bishop upon the death of Bishop Randall A. Carter in Chicago on February 6.

Some members of the church feel that there should be nine active bishops. There have been several instances when there were nine CME bishops. During the quadrennium, two bishops have died, Bishop Carter and Bishop John H. Moore.

In recent years, there has been widespread comment about the possibility of the CME church uniting with the Negro membership of the Methodist church. There has been a hesitancy to increase the number of CME bishops for the reason that "it would not seem wise" to go into the Methodist body with a large number of bishops.

On the other hand, many CME's feel that it is a "waste of time" to decline to elect new bishops in the faint hope that there may arise enough sentiment to have the CME church become a part of the big Methodist body. The general conference in Memphis next week may decide the long and sharply-debated issue of whether to increase the number of bishops or let it remain as it is.

In the meantime, numerous persons "have their eyes set" on the bishopric.

Among those who are mentioned as likely candidates for Episcopal honors in the CME church are the following persons — district by district:

First District—Drs. E. P. Murchison, H. W. Evans, J. M. Pettigrew, J. Claude Allen, W. H. Amos, W. L. Liddelle, A. Ralph Davis, S. J. Laws, W. J. G. McLin —all members of the big Southeast Missouri and Illinois conference; Dr. B. Julian Smith, Drs. N. T. Walker, H. C. Walker, J. A. Johnson, Jr., and John M. Exum.

Second District—In the Second District are two persons who have been mentioned—Drs. Sherman Mallard, Dallas, Texas and P. E. Brooks, who recently was re-transferred to Tennessee from Texas.

In the third district are mentioned Drs. L. S. White, New York City; M. L. Breding, Indianapolis, and R. O. Langford, Greenville, S. C.

In the fourth district are three clergymen: Drs. F. D. Adams, El Dorado, Arkansas; J. L. Tolbert, New Albany, Mississippi, and J. G. Collins, Kansas City, Mo.

There are four candidates in the fifth district: Drs. N. H. Humphreys, Tulsa; C. H. Washington, Shreveport; N. S. Curry, Los Angeles; and M. Thompson, Phoenix.

The sixth district mentions only two likely candidates: Drs. C. E. Chapman, Decatur, Alabama and G. W. Washington, longtime pastor of Central CME church, Jacksonville, Florida.

In the seventh district there is the second largest number of aspirants—a total of six persons. They are Drs. Grover H. Carter, CME Publishing agent; A. T. Clark, who was runnerup at the 1950 session in Kansas City, Mo.; S. H. Harris, a successful presiding elder of Georgia; R. B. Shorts, Atlanta, who has a remarkable record as pastor; J. M. McMath, familar figure and longtime pastor and successful presiding elder, Columbus, Ga., and A. Bell, a successful pastor and presiding elder, now located in Macon.

Present bishops in the CME church, according to their seniority, and their districts are:

Bishop J. Arthur Hamlett—Kansas-Missouri, Southeast Missouri and Illinois, Tennessee, West Tennessee, and Jackson-Memphis Conferences.

Bishop Henry P. Porter—Kentucky, Dallas—Ft. Worth, Central Texas, East Texas, Northwest Texas, and Texas Conferences.

Bishop W. Y. Bell—Ohio, Middle Atlantic and New England, Washington-Virginia, North Carolina, and South Carolina Conferences.

Bishop Luther Stewart—Arkansas, Southwest Arkansas, Little Rock, South Mississippi, North Mississippi, and East Mississippi Conferences.

Bishop Felix L. Lewis—Arizona-New Mexico, California, Oklahoma, Muskogee, New Orleans, and Louisiana Conferences.

Bishop Bertram W. Doyle—Alabama, North Alabama, Central Alabama, Birmingham, Florida, and East Florida Conferences.

Bishop Arthur W. Womack—Georgia, Central Georgia, South Georgia, and Southwest Georgia Conferences.

Bishop And Mrs. Doyle Honored At CME Meet

Jr. 5-14-54

MEMPHIS, Tenn. — (SNS) — Bishop and Mrs. B. W. Doyle, were presented to the C. M. E. Conference, Tuesday morning and a basket of flowers was presented to them and many expressions were made which bespoke a keep appreciation for the four years of service rendered by the Bishop since his election four years ago.

Bishop Doyle came to the Bishopric having already earned many honors in the Educational field. A Ph. D. of Chicago University, he had served as a Professor of Education at Samuel Houston College, Wiley, College, Biddle University, Clark University, Fisk University and as President of Municipal College of Louisville, Ky.

CME General Conference Closes Two Week Session In Memphis

Many Firsts Noted At CME Convention Held Here At Mount Olive

By RAYMOND TISBY

MEMPHIS, Tenn.—(SNS)—The 23rd Quadrennial Conference of the CME church held in Memphis May 5-17 at Mount Olive Cathedral, the first such CME general conference to be held here since 1906—some 48 years— came to an end yesterday (Monday). The near two week long session climaxed with the election of two new Bishops.

Many firsts were recorded and precedents set at the CME meet. Among them was the passing of a resolution recommending the deletion of "colored" and inserting "Christian," thereby changing the Colored Methodist Episcopal Church into the Christian Metholist Episcopal Church. The reelection of two bishops, despite an age limit rule; the adoption of a resolution favoring continued CME support of the NAACP, and the receiving of a greeting from President Eisenhower, the first greeting from a President of the United States in the history of the church.

ALLEN AND SMITH NEW BISHOPS

Dr. B. J. Smith and the Rev. J. Claude Allen were elected eighth and ninth bishops of the C. M. E. Bishopry after prolonged debate and voting. After numerous ballots, Dr. Smith was elected bishop, increasing the C. M. E. Bishopry from seven to eight men. The Rev. Mr. Allen scored impressively on the balloting that elected Dr. Smith, but lacked a majority of votes. On another ballot, he rallied enough votes behind him to garner the position as ninth C. M. E. bishop.

Bishop Smith, of Chicago, had been general secretary of the C. M. E. Christian Education Department for 16 years; Bishop Allen, of Gary, Ind., was secretary of the Kingdom Extension for eight years. Both bishops were consecrated in the Sunday evening services.

AGE LIMIT CIRCUMVENTED

Senior Bishop J. Arthur Hamlett and Bishop H. P. Porter were elected to the bishopry despite an age limit rule of the church. At the last quadrennial the rule was adopted saying that any bishop at the age of 72 will be automatically retired. Both bishops, Hamlett and Porter, had reached the retiring age but as one delegate puts it, as a sort of tribute for past leadership and testimony of the church's faith of continued "good" leadership, the two were reelected.

The resolutions recommending the changing of "Colored" to "Christian" in the church's title and continued C. M. E. support of the NAACP were submitted by Dr. Channing Tobias, noted civil rights leader (chairman of the NAACP board), who was a delegate to the conference from New York City.

TRIBUTE TO WOODS

A tribute was paid by the 5,000 persons attending the conference to the late E. T. Woods, former editor of the Eastern Index, who passed while the conference was in session. Mr. Woods position as editor of the Eastern Index was filled by the Rev. H. L. Burton of Washington, D. C. Other general officers chosen included:

Dr. W. S. Martin, of Memphis, was chosen as superintendent of Collins Chapel Hospital pending completion ofthe building now being constructed. On completion of the building, the board of trustees will select a permanent superintendent.

The Rev. J. B. Boyd, also of Memphis, was relected head of the department handling retired preachers, widows and orphans. He has had this post for some 17 years. Prof. F. T. Jean, head of the Lane College math department for 25 years was elected finance secretary. Dr. F. P. Murchinson of Chicago, who stagd a valiant but unsuccessful campaign for the bishopry, was reelected editor of the Christian Index. L. Q. Brown of Washington, D. C., replaced newly elected Bishop Smith as head of the department of Christian Education. Dr. G. H. Carter of Houma, La., reelected publishing agent. Prof. W. L. Graham, dean of the C. M. E. supported Paine College in Augusta, Ga., was reelected head of the lay activity department. J. A. Hamlett Jr., of Kansas City Kans., editor of the Western Index, and the Rev. J. L. Tolbert of New Albany, Miss., reelected head of the department of evangelism.

CMEs Add 2 Bishops

MEMPHIS, Tenn. — With the election of two Midwestern ministers to the high post of Bishop and the retaining of two incumbent Bishops, despite their eligibility for retirement, the CME Church engineered its twenty-second quadrennial session to a close.

The CME Church named Dr.

CMEs Add 2 Bishops

(Continued from Page 1)

B. Julian Smith of Chicago and Dr. J. Claude Allen of Gary, Ind., as new Bishops.

Conference delegates also voted to retain in office Bishop H. P. Porter of Louisville, Ky. and Bishop J. Arthur Hamlett of Kansas City, even though both of these men have reached the age of 72 and are eligible for retirement.

THE RETAINED Bishops will remain in office for at least four more years.

Over two thousand delegates were in attendance at the sessions which began on May 5.

The CME's also made some other important moves.

1. The 71-year-old denomination changed its name from the Colored Methodist Episcopal Church to the Christian Methodist Episcopal Church. This move was prosecuted only after a long fight, but approved by a vote of four to one. It stemmed from a resolution offered by Dr. Channing H. Tobias of New York;

2. Seven of the CME Bishops signed a statement which took a critical view of law enforcement where Negroes are concerned. They "viewed with alarm" the tendency among peace officers to "consider that a Negro, even if apprehended in a misdemeanor is a valid subject for execution";

3. The church pledged continued support of Paine, Lane, Miles, Texas, and Mississippi Industrial Colleges.

The sessions were held in the Mount Olive CME Church.

Allen and Smith named new bishops at CME conference

MEMPHIS, Tenn. (ANP)—Dr. B. Julian Smith of Chicago and Dr. J. Claude Allen of Gary, Ind., are the new bishops of the CME Church.

Dr. Smith, secretary of religious education, and Dr. Allen, secretary of mission and church extension, were elected prelates at the 23rd General Conference of the denomination which met here last week.

Dr. Smith was elected first, polling 291 votes on the third ballet. The next day Dr. Allen was elevated to the high office on the basis of getting 282 votes on the first ballot.

C.M.E.'s Elect Two Bishops; Change Name

MEMPHIS, Tenn.—(ANP)—Two new bishops were elected here last week by the 24th General Conference of the Colored Methodist Episcopal church. They are: Dr. B. Julian Smith of Chicago and Dr. J. Claude Allen of Gary, Ind.

Dr. Smith, secretary of religious education, was elected Thursday on the second ballot. He polled 297 votes, exceeding the necessary 229 votes by 68. He had led the field on the first ballot Wednesday with a total of 206.

Dr. Allen led the field on the second ballot and on the third ballot but failed to obtain the necessary 229 votes. He was elected easily, however, when the balloting continued Friday. He polled 282 on Friday's first ballot.

Runners-up Thursday on the second ballot were: Allen, 187; Grover H. Carter, 129; F. P. Murchison, 121; L. S. White, 83 and M. L. Breeding, 40.

On the third ballot Thursday, on which there was no election, the count was: Allen, 185; White, 128; Murchison, 91; Breeding, 29 and Carter, 21. Several other candidates received a scattering of votes.

Delegates to the quadrennial convention voted before the balloting for bishop began to remove the word "colored" from its name.

The conference voted to take the action and substitute "Christian" after Dr. Channing H. Tobias said it was "unChristian' to have race labels in churches.

Final action on the issue was expected to be taken later in the sessions.

In other action, the church delegates voted to retain Bishop H. P. Porter of Louisville, Ky., and Bishop J. Arthur Hamlett of Kan-

sas City, Kas., as prelates for another four years. The bishops have reached the retirement age of 72.

Meanwhile, Dr. Aaron Brown, president of Albany State college, called for continued support of Paine college, Lane college, Miles college, Texas college and Mississippi Industrial college.

Dr. Brown also recommended that each college organize a department of religious education, with field service.

Other speakers at the two-week conference were Dr. Earl Adams of Chicago who represented the National Council of Churches of Christ, and Dr. Norris S. Curry, pastor of Phillips Temple, Los Angeles.

Headquarters for the 23rd conference was Mt. Olive CME Cathedral.

More than 2,000 persons attended the session from all sections of the country.

CME of Southwest Georgia List Church Appointments

Constitution Atlanta Ga. P. 25 Sat. 11-5-54

Constitution State News Service

CORDELE, Nov. 4—A budget of $22,000 was voted and appointments were made at the closing session of the Southwest Georgia Conference of the Christian Methodist Episcopal Church held here.

mack presided at the meeting and the Rev. N. J. Smith served as secretary.

The conference also voted to change the name of the church from the "Colored Methodist Episcopal Church" to the "Christian Methodist Episcopal Church."

Speakers at the conference were the Rev. J. M. McMath, Columbus; the Rev. N. J. Smith, Unadilla; the Rev. C. L. Miller, Columbus; the Rev. A. P. Dunbar, Woodbury; the Rev. T. C. Lightfoot, West Point, and Dr. M. L. Breeding of Indianapolis, Ind.

Appointments for the conference are:

LaGrange District: the Rev. L. C. Smith, presiding elder; St. James, the Rev. S. A. Dunbar; West Point and New Harmony, the Rev. T. C. Lightfoot; St. Paul, Oakridge and Primrose, the Rev. A. P. Dunbar; Manchester and Warm Springs, the Rev. R. J. Jenkins; Durand and Chipley, the Rev. W. C. Cook; Mountville and Greenville, the Rev. A. E. Ellison; St. Paul and Ward Chapel, the Rev. A. C. Cato; Woodbury Station, the Rev. E. L. Mahone; Grantsville and Harmony, the Rev. J. H. Hardnett; Woodland and Hogansville, the Rev. R. M. Martin; St. Paul and Macedonia, the Rev. M. A. Griffin; Shiloh and Bethel, the Rev. B. W. Wallace.

Columbus District: Holsey Monumental, the Rev. J. M. McMath; Carter's Monumental, the Rev. J. D. Parham; Hamilton and Clowers, the Rev. C. L. Miller; Cusseta Circuit, the Rev. M. L. Barkley; Renfro, Green Hill and St. John, the Rev. D. D. Coffee; Benevolence and Cuthbert, the Rev. H. McKenaie; Richland and Church Hill, the Rev. J. A. Aversett; Waverly Hall and Bluff Spring, the Rev. J. H. Twitty; East Highland Mission, the Rev. D. Huff; Holsey Chapel, unannounced; presiding elder, unannounced.

Cordele District: the Rev. W. E. Brown, presiding elder; Vienna, the Rev. E. K. Hall; Unadilla Circuit, the Rev. J. A. Jackson; Drayton Circuit, the Rev. D. Perry; Americus, the Rev. R. R. McMillan; Davis Chapel, the Rev. T. R. McKenzie; Byromville, the Rev. E. H. Hankerson; Garden Valley, the Rev. J. S. Jones; Buena Vista, the Rev. J. J. Cook; Dawson, the Rev. E. Woodward; Ideal, the Rev. J. E. Engram; Reynolds, the Rev. B. E. Duncan; Dinkens Chapel, the Rev. J. D. Dinkens; Lewis Chapel, N.C., the Rev. Copeland.

Appointments for the Central Georgia Conference of the CME were made recently at a session held in Perry. The appointments were erroneously listed as those of the AME Conference.

CME School To Take Advantage Of Deseg'gation

CORDELE, Ga. — (ANP) — The trustees of the Holsey-Cobb Institute, a school maintained by the Christian Methodist Episcopal Church here, held a meeting of its board of trustees last week in conjunction with the CME Leadership School which convened in Augusta. The trustees decided to watch very carefully the integration program for the schools of Georgia and to decide whether or not to continue to operate as a school.

The meeting considered the fact that at the recent general conference of the CME Church held in Memphis, it was voted to make Holsey-Cobb the national academy for the denomination bringing it national support. The group decided however that it would delay plans for the development of a national school for the time being.

School facilities in the past have been meager in this area but the county and city boards of education, goaded on by the threat of abolishing school segregation have decided to build a school jointly. This school will be far superior in buildings and equipment to anything which the trustees can do with the means at their disposal although they voted $10,000 for repairs.

They are considering therefore turning the Holsey-Cobb Institute into a religious center. The center is envisaged as being a state headquarters for the CME Church in Georgia. It will be also the focal point for lay activities, missionary work and will house the state offices of the youth activities director and the director of evangelism.

Bishop A. W. Womack is the president of Holsey-Cobb Institute. Rev. G. C. Jay is the secretary.

CME Bishop Says Negro Churches Must Expand

CHICAGO.—(ANP)—Every effort must be made by Negro church laymen to provide new churches in cities reflecting heavy Negro migration.

Senior Bishop J. Arthur Hamlett ,of Kansas City, Kans., urged the following in an address last week to 700 delegates to the 68th annual session of the Southeast Missouri-Illinois conference, Christian Methodist Episcopal church.

Conducting a six-day meeting in this city Jubilee CME Temple, the 400,000 member church was known as the Colored Methodist Episcopal church until last May, when "Christian" was substituted for "Colored" by action in its general conference.

Bishop Hamlett pointed to Chicago, Springfield, Ill., Milwaukee, St. Louis, and Detroit as cities especially in need of new and remodeled second-hand churches to handle the influx of members from the South.

The denomination should use all available money in the expansion drive, which must be supported by "laymen of missionary spirit," he said.

Conference reports showed growth in the CME ranks, despite the loss of members who have migrated nor[illegible]

CME

CMEs To Close 87th Annual Conference A+W Mitchell

The Georgia Conference of the CME Church, meeting in the West Mitchell Street Church, will close its historic 87th annual session today, Sunday afternoon. Bishop Arthur W. Womack of Indianapolis will read the appointments during the afternoon, for the year 1954-55.

Some of the major appointments include Trinity and Williams Memorial in Augusta; Trinity at Taccoa, Elberton; West Mitchell St., Butler Street, Holsey Temple and Linden Street Institutional in Atlanta and Holsey Temple in Rome. Dr. U Z McKinnon, who served this year in Rome, has been elected dhead of Phillips School of Theology, Lane College, Jackson, Tennessee, the only theological school of the CME connection. He is expected to be transferred to Tennessee.

Aside from the reading of appointments, the morning worship is unusually highlighted by a sermon by the bishop or a prominent visitor of the conference Bishop Womack is expected to preach.

Yesterday reports by the treasurer, the Rev. S. H. Harris of Barnnesville and the joint board of finance indicate a healthy state of finances, although some of the rural churches were hard hit by crop shortage because of the dry weather. Over $25,000 was collected for benevolences and Christian missions.

An unusually large number of visitors has been in attendance at this session. Among them were Bishops H P. Porter and J. Claud Allen, Dr. J B. Boyd, Sec'y of Superannuated preachers of Texas, widows and orphans Department of the Church, from Memphis, Tenn.; Dr. J. L. Tolbert, Sec'y of Evangelism Dept., from New Albany, Miss and Prof. F T. Jeans, Gen Sec'y of Finance, Jackson, Tenn and others. The Publishing Agent, Dr. G. H. Carter is member of this conference and is in attendance

Attorney Donald L. Hollowell, a member of Butler St Church, addressed the conference at noon on Friday on the Civic Responsibility of the Negro Church in Georgia He challenged the ministers to lead the church into the work of social and community betterment over the state where we live He called for efforts toward larger registration of voters and the defeat of the private school amendment

Earnest Driscol, Executive Secretary of the Georgia Council of Churches, addressed the delegation on the work of the council and asked for continued support.

Only two ministers were admitted on trial, but there were no deaths amon gthe clergy this year, the Committee on Conefrence Relations reported. In response to this report of the conference burst into singing. "Praise God From Whom All Blessings Flow."

Saturday afternoon and night were set for a giant Youth Rally Several bus loads of youth from over the conference will join local young people in making this a gala occasion, as is done every year.

Six Bodies Reported To This Class

Journal & Guide
Norfolk, Va.
9
Sat. 12-11-54

Colored CME Church Currently Voting On Change Of Name

BOSTON, Mass. — Church denominations generally regarded as Negro bodies were held to be the major deficiency in an otherwise good spiritual state of America in a statement issued here last week. This opinion was contained in a document on "The State of the Churches" presented at the biennial General Assembly of the National Council of Churches of Christ in the U. S. A.

The report named six constituent organizations that are separate from the others of the inter-church body. It declared that they are separate not because of important difference in doctrine or policy, but because of race."

* * *

THOSE LISTED were The National Baptist Convention, U. S. A., Inc.; The National Baptist Convention of America, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church, and the Central Jurisdiction of the Methodist Church.

(The Colored Methodist Episcopal Church is currently in the act of changing the name of its denomination to conform to the high principles of the Christian religion. The delegates at the general conference at Memphis, Tenn., last May voted unanimously in favor of changing the name of the denomination to the Christian Methodist Episcopal Church.

* * *

THE PROPOSAL that the name of the denomination be changed was made by Dr. Channing H. Tobias, a former YMCA secretary and an outstanding churchman. The conference voted for his change on May 16, the day before the U. S. Supreme Court handed down its historic decision against school segregation. Since then every conference in the denomination has voted in favor of the change, but final action will have to be taken at the next general conference in 1958.)

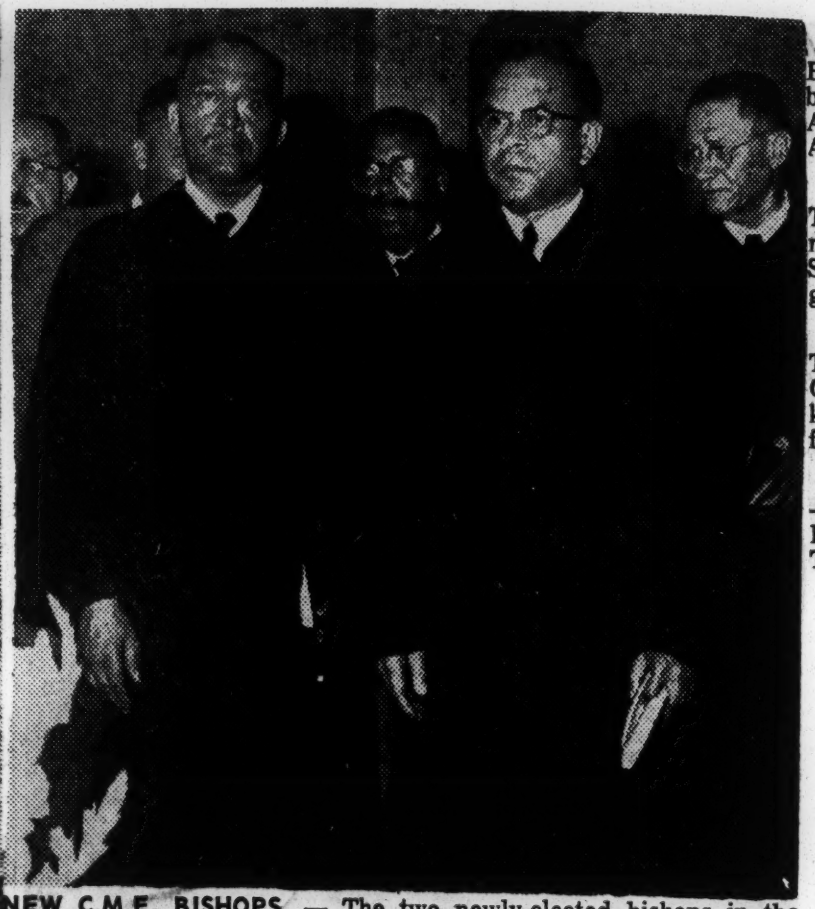
The report, prepared by the Rev. Dr. Roy G. Ross, general secretary, and the Rev. Dr. Roswell P. Barnes, his associate, contained the following statement on the matter:

* * *

"WE WHO profess to be the spiritual tutors of the nation bid fair to be caught in a seriously exposed ethical position. We have so deeply institutionalized one of the least attractive traits of American culture that the churches may become the last community-wide stronghold of the practice of segregation. We can do better than that, but we are late in starting."

The report stated that both church and Sunday school rolls were showing big increases and that church financial contributions and church building were on the rise. It also listed as improving—sensitivity to social issues, more laymen in the policy-making area of church work, awareness of a "vast world-wide enterprise, and the supplanting by inter-church cooperation of isolation and fragmentation.

NEW CME BISHOP—Bishops B. Julian Smith, left, Chicago, and J. Claude Allen, Gary, Ind., are the two new bishops of the Christian Methodist Episcopal Church. They were ordained at Mount Olive Cathedral CME Church in Memphis, Tenn.



NEW C.M.E. BISHOPS. — The two newly-elected bishops in the C.M.E. church are shown in the foreground. At the left is Bishop J. Claude Allen of Gary, Ind., and at the right, Bishop B. Julian Smith of Chicago, a former pastor of the Jamison Temple C.M.E., church here. Shown in the background are other bishops in the church during the General Conference which ended in Memphis this week. At the left, partially shown, is Bishop Bertram W. Doyle of Nashville, Tenn. Standing between the two bishops is Bishop A. W. Womack of Indianapolis. Bishop Luther Stewart of Hopkinsville, Ky., is at the right.

Nine C.M.E. Bishops Receive Assignments

MEMPHIS, Tenn.—The C.M.E. General Conference closed its quadrennial session here Tuesday, May 18, with the assignment of bishops as the final item of business.

The bishops were assigned as follows:

The bishops received the following assignments for the next quadrennium:

FIRST EPISCOPAL DISTRICT—Bishop J. Arthur Hamlett, Kansas-Missouri, Southeast Missouri and Illinois, Jackson - Memphis, West Tennessee conferences.

SECOND EPISCOPAL DISTRICT—Bishop H. P. Porter, Dallas-Fort Worth, East Texas, Central Texas, Texas and Northwest Texas conferences.

THIRD EPISCOPAL DISTRICT—Bishop W. Y. Bell, North Carolina, Middle Atlantic-New England, Washington - Virginia, and Ohio conferences.

FOURTH EPISCOPAL DISTRICT — Bishop Luther Stewart. Kentucky, East Mississippi, Mississippi, North Mississippi, South Missisippi conference.

FIFTH EPISCOPAL DISTRICT—Bishop F. L. Lewis, Louisiana, New Orleans, Arizona-New Mexico and California conferences.

SIXTH EPISCOPAL DISTRICT—Bishop Bertram W. Doyle, Alabama, Central Alabama, North Alabama, Birmingham and East Alabama conferences.

SEVENTH EPISCOPAL DISTRICT—Bishop Arthur W. Womack, Georgia, Central Georgia, South Georgia and Southwest Georgia conferences.

EIGHTH EPISCOPAL DISTRICT—Bishop B. Julian Smith Oklahoma, Muskogee, South Arkansas and North Arkansas conferences.

NINTH EPISCOPAL DISTRICT—Bishop J. Claude Allen, Florida, East Florida, South Carolina and Tennessee conferences.

9 1954

CHURCH OF GOD

Church Youth Now Meeting In Cleveland

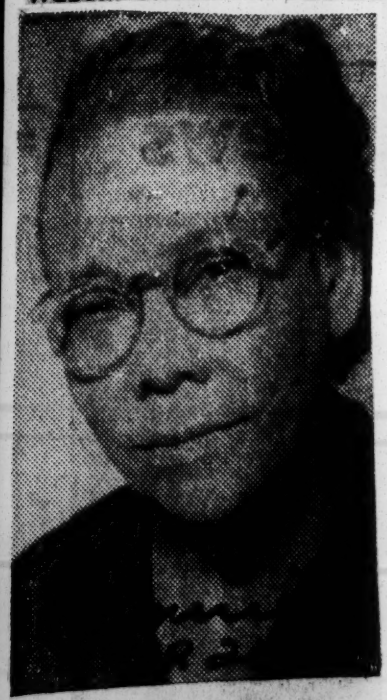
CLEVELAND — The International Youth Council of the Church of God is meeting at the Euclid Avenue Baptist Church, Euclid Avenue and Eighteenth Street and will remain in session through June 29.

The congress opened with addresses of welcome by Gov. Frank J. Lausche, Mayor Anthony Celebreeze and Judge Perry B. Jackson.

While in the city, delegates have a chance to visit amusement parks, arcades, churches, parks and other historic landmarks.

An open invitation was extended to all city youth.

Publishing Board—The National Publishing Board of the Church of God in Christ recently met in Chicago in a two-day session. The session on the first day was held at the Trinity Temple Church of God in Christ on State Street, where Overseer J. O. Mason is pastor. The second day's session was held in the Tea Room of Saint Paul Church of God in Christ on Wabash Street. At the meeting, left to right, standing, are Overseers W. L. Morris, Milwaukee, Wis.; L. C. Patrick, Detroit; C. Peaker, South Bend, Ind.; C. Ashworth, Akron, Ohio; R. J. Darrett, Houston, Tex., and L. H. Ford, Chicago. Seated: F. D. Washington, president, Brooklyn, N. Y.; J. O. Mason, secretary, Chicago, Ill.; national supervisor, Mrs. L. B. Coffey, president, Women's Convention, Chicago, Ill.; Bishop A. B. McEwen, Memphis, Tenn., and Bishop J. O. Patterson, Memphis, Tenn.



Heads Meet—Mrs. Lillian B. Coffey is president of the International Women's Convention of the Church of God in Christ which will meet in Chicago, Aug. 4-9. The 1,000 delegates will include some from Africa, Haiti and the West Indies.

Elder L. H. Ford Is Named Bishop

BISHOP LOUIS H. FORD

Elder Louis H. Ford was exalted to the office of Bishop by the Senior Bishop of the Churches of God in Christ, Bishop C. H. Mason on Thursday, August 19, in Detroit, Mich. The Senior Bishop Mason of Memphis, Tenn. made the following statement: "Having been faithful my son, I do hereby appoint you to the Bishops' Board."

Born May 23, 1914 Elder Ford attended grammar school at the St. John Baptist Church School and Booker T. Washington Grammar School in Clarksdale, Miss., and Cohoma County School. His advanced education was received at the Saints Industrial and Literary School of Lexington, Miss. He served as one of the junior ministers under Bishop Mason in the first built Church of God in Christ in Lexington, and served as leader of the young people under Overseer J. H. Henderson of Clarksdale. He was later licensed under Elder J. R. Washington of Lexington.

Mother Died

At the age of thirteen he lost his mother. His father, Mr. Cleveland Ford, Sr., a member of the St. John Baptist Church of Clarksdale, Miss., desired for him to be a lawyer, but

today he says that "it was truly God's will" for him to be a minister.

Elder Ford, the ninth member of a family of eleven, came to Chicago in 1943 with only twenty-five cents in his pocket. When asked why he came to Chicago in the heart of the winter with only twenty five cents he replied: "I heard God say, 'Chicago is your field". He later went to Evanston and served as assistant pastor under Overseer D. C. Williams, and God did truly bless his ministry there.

Street Corners

While working in Evanston he met Miss Margaret Little and was united to her in holy matrimony. After serving two years in Evanston and being ordained by the late Bishop W. M. Roberts, he returned back to Chicago and began to preach on the street corners.

To be able to continue his street ministry he sold tires for Firestone and washed cars. He later went from the street corners to a storefront located at 4633 South State street.

During this time his oldest son, Charles, was born, and following two years later their daughter, Janet, was born.

From the storefront, he moved to a tent and later to a large hall at 5949 South Michigan Avenue. From this hall he built one of Chicago's most outstanding churches, the St. Paul Church of God in Christ located at 4528 South Wabash and also owns Chicago's oldest house.

District Superintendent

Elder Ford served as district superintendent of the South Shore District and chairman of the State Ministers Council of Northern Illinois for eight years. Later he was promoted to national director of public relations of the Church of God In Christ, and he along with his committee is responsible for the street being named after Bishop Mason. He also serves as second vice president of the National Publishing board, a member of the board of education and is the overseer of the State of Iowa. He has nearly completed one of the finest churches in Des Moines, Iowa. The local church and the state of Illinois received the news of his appointment with great pride.

9 1954

COMMUNITY CHURCH- NEW YORK

REV. MAURICE A. DAWKINS, associate pastor of the non-sectarian, interracial Community Church of New York, has accepted a call to become the senior minister of the Peoples Independent Church of Los Angeles. Rev. Dawkins has been a member of the staff of the Community Church of New York since 1948. He was the first Negro elected to the church ministerial staff in its 125-year history.

9 1954

CONGREGATIONAL

Church group may elect first Negro moderator

QUINCY, Mass., May 18—(AP)—The Massachusetts Congregational Conference today had before it for the first time in its 155 years, the nomination of a Negro as moderator.

Julian Steeele, 47, of West Newbury, was virtually assured of election to the conference's highest post tomorrow. Conference officials said nomination is tantamount to election.

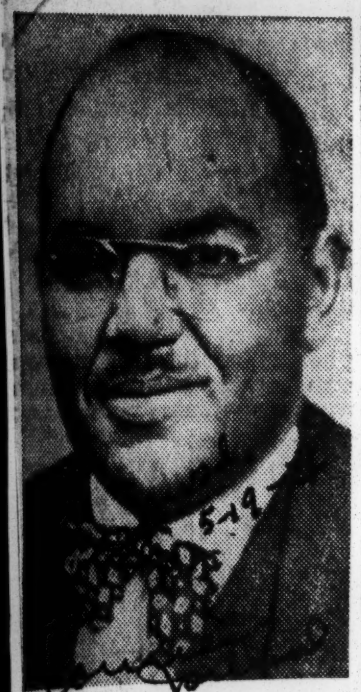
The Rev. Albert Buckner Coe, conference president, said "Julian Steele was not nominated because he is a Negro. We don't make that distinction. He was chosen because he is a brilliant Christian gentleman and one of our leading laymen."

A former Boston social worker, Steele now is town moderator in West Newbury.

Born in Savannah, Ga., he was graduated from Harvard in 1928.

The conference has a membership of 195,293—one-sixth of the total membership in all Congregational Christian Churches in the United States

Up for Post



Julian Steele, 47, West Newbury, Mass., farmer and social worker, has been nominated for moderator of the Massachusetts Congregational Christian Conference. The nomination for the highest post in the conference is tantamount to election. He is the first Negro in 155 years placed in nomination before the conference.

Miss Jean McCarter, Berkley, Calif., president, National Pilgrim Youth fellowship, and Dr. A. F. Elmes, Washington, member, commission on the ministry.

Meanwhile, liberal factions of the convention won a smashing victory when the delegates overwhelmingly approved the body's Council for Social Action, which had been under attack by a conservative group called the League to Uphold Congregational principles.

Leader of the liberalites was Dean Liston Pope, Yale Divinity School, who in answer to charges by James C. Ingebretsen, conservative group spokesman, declared:

"Christian bias requires action in and through the church. The degree to which the church has been called to social action has varied from age to age, but the inperative has always been present."

Faith And Social Issues

Ingebretsen contended that Christians should act individually to apply their faith to social issues, rather than through church agency.

The council is set up for the purpose of educating Congregationalists on and to lobby for social and internationalist legislation. Two years ago, it was accused of leftist leanings.

Back Anti-Segregation

A resolution, passed by the council, urged all Congregationalist churches and agencies to abolish segregation. It read:

"Be it resolved that we recommend that local churches where segregation has prevailed, move toward ways in which they and all churches can open their membership to all persons on a simple basis of faith and character and that we call on Congregational Christian colleges, agencies, associations and organizations, and institutions to practice non-segregation and nondiscrimination in enrollment, employment and church extension."

Dr. Julian Cited

Name 5 Negroes to High Church Posts

NEW HAVEN, Conn.—(ANP)—Five Negroes were elected to high posts at the twelfth biennial meeting of the General Council of Congregational Christian Churches. A Social Action Churchmanship award also was presented to Dr. Percy L. Julian of Oak Park, Ill., noted chemist, for "contributions in the field of socially relevant Christianity."

Those elected and their positions are:

Dr. Julian, member of Commission on Social Action; Dr. Nicholas Hood, pastor, Central Congregational Church, New Orleans, and the Rev. John C. Mickle, Memphis, both assistant moderators; Jean McCarter, Berkeley, Calif., president, National Pilgrim Youth fellowship, and Dr. A. F. Elmes, Washington, D. C., member Commission on the Ministry.

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5 named to high posts by Congregationalists

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9 1954

CONGREGATIONAL CHRISTIAN CHURCH

Bias Blasted By Leader At World Church Meet

p. 1

ROCKFORD, Ill.— (INS) — A leader of the Congregational Christian Church called for an end of racial segregation and snobbishness as an aid to modern religion.

Dr. Albert R. Coe, moderator of the church's General Council and the highest elected official in the Congregational hierarchy, speaking at a Midwest regional meeting in Rockford, said:

"The Supreme Court can honor this great land of ours by ruling out segregation but many of our churches refuse people of color into their membership. We are far behind the secular world for Jackie Robinson did play second for the Dodgers, and now Willie Mays has come and Larry Doby, and the rest."

Coe charged that some churches have "well nigh lost the so-called laboring class and we are the losers."

He added:

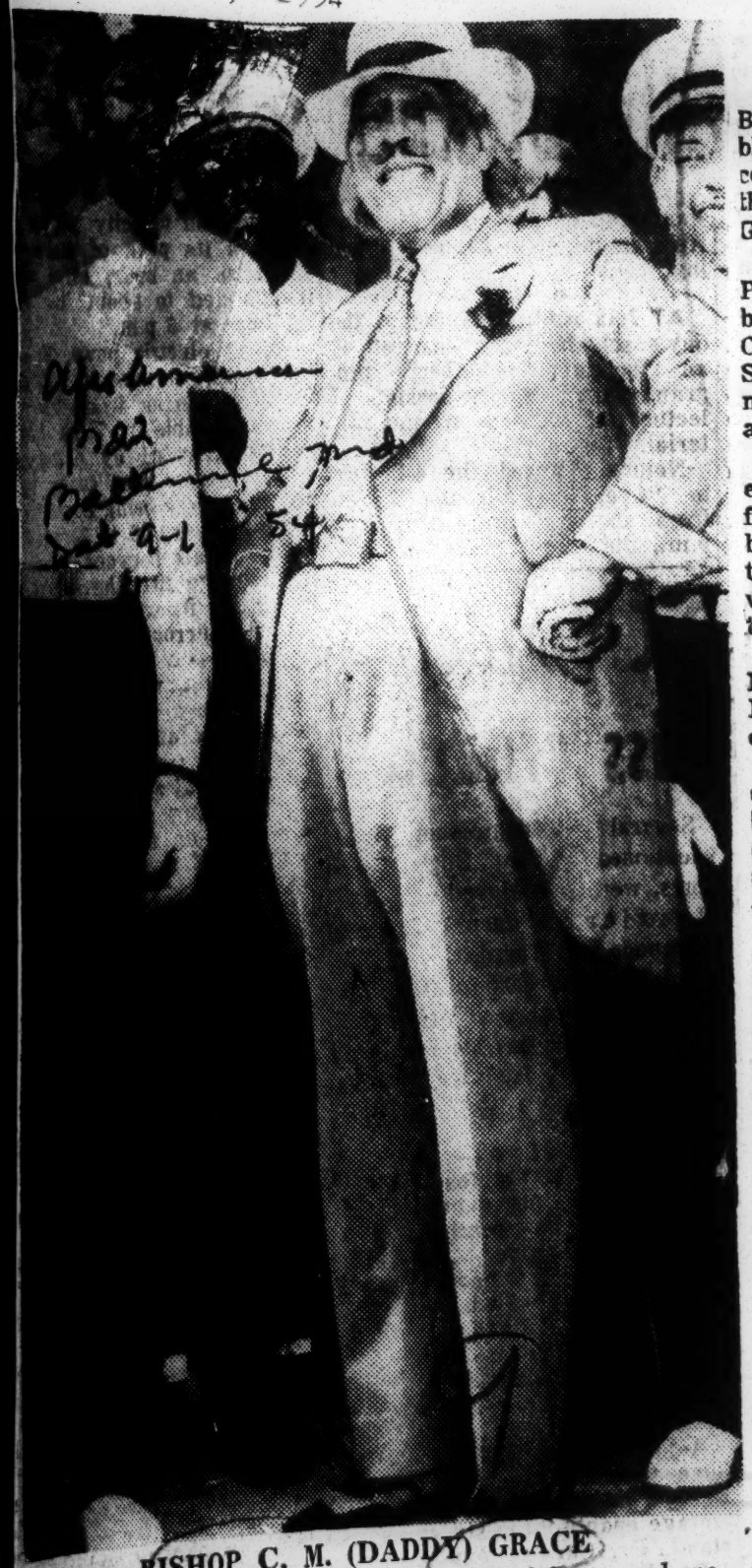
"It is good that we have an early service for our church member golfers. Why should we not go to the factory for a service of worship, however brief?"

Another speaker at the 17-state meeting was Dr. Nels Ferre, of the School of Religion of Vanderbilt University, Nashville, Tenn.

Ferre defined spirituality as "the determining aspect of the Christian church."

9 1954

DADDY GRACE



BISHOP C. M. (DADDY) GRACE
As he appeared Sunday morning in Baltimore where 1,000 saw him baptize 200.

In court 19 times, Daddy Grace says

BALTIMORE

A frenzied crowd of over 1,000 Baltimoreans packed the 600 block Preston St., Sunday, to receive the final blessings from their leader, "Sweet" Daddy Grace.

As Bishop of the House of Prayer for All People, he has been here for the 28th Annual Convention which was climaxed Sunday noon with baptism ceremonies. Over 200 men, women and children were baptized.

Although he made no references to the non-support suit filed in Washington, last week, by Mrs. Louvenia A. Royster, of the 3200 block Stanton Rd. SE, who claims to be his wife, he told his followers:

"I've been arrested 16 times. I've been in court 19 times but I've always knocked the devil down."

AT THE SERVICE, Sunday, drums roared and trumpets blared as Daddy Grace sauntered down the aisle of the formstone church, flanked by an army of uniformed men.

He blew kisses to some spectators. To others, he flashed his three-inch long fingernails on his left hand, polished in two-tone colors of red and blue.

The nails on his right hand were cut short and neatly manicured with natural colored polish.

The long fingernails, the large sparkling diamond ring on his left hand, and his shoulder length gray hair, made up for the spectacular robes which he didn't wear, but which many expected to see.

He wore an aqua-blue silk suit, white shirt, green tie, white socks and green-suede sport shoes highlighted by beige mesh.

Outside, six policemen from the Northwestern District, were maintaining order among the throngs of people who could not get inside the church.

The church can comfortably hold 400 persons. There were approximately 500 inside, not to mention the number of youngsters who stood outside and poked their heads through the opened windows.

The interior of the plain church was filled with photographs, paintings and life-sized cardboard figures of Daddy Grace. Holy signs hung on the sky-blue painted walls, warning the people:

"Without the grace of God, the world will be upside down."

"See the world go down in sin. See the House of Prayer going up."

Red appeared to be a favorite color of Daddy Grace. The stuffed arm chair, wall drapes, carpet and lamps on the gladiolidecked altar; the curtains at the windows, even the interior of his 1950 green and blue Packard were all in red.

A separate stage was set outside the church, decorated in red, for the 20-minute baptism ceremonies.

On the stage was another red stuffed arm chair and a huge red beach umbrella, held by a policeman to protect the prophet from the blazing sun.

—o O o—

FOR THE BAPTISM, a fire hose was connected to a fire hydrant at the corner of Pennsylvania and Preston St. Two men held the nozzle between their knees, pointing it to the sky. Behind Daddy Grace was a brass band.

On the sidewalk in front of the church stood those who wished to be baptized. Some of the women crouched along the wall of the church and put up umbrellas. Others, dressed in white dresses, their heads wrapped in white towels stood directly in front of the hose.

The men removed their hats and joined the women on the sidewalk. After the ceremonies got underway, the children joined in.

Opening the services, Daddy Grace donned a black robe and black beret, fanned his long fingernails at the crowd and said:

"Peace be to these people in the city of Baltimore, Md. Hey. People don't want me to baptize. Hey. You can't stop me. If I don't baptize you, there will be war here and there will be nothing left.

"I love everybody, but God will take care of me. I haven't got anything. I'm a poor man. Go fight those folks who've got plenty of money. I'm a poor man, but I've got everything—heaven and earth."

THEN HE MOTIONED with his right hand. The band struck up a rhythm tune. Water gushed from the hose into the air like a geyser. People screamed. The baptism had begun.

Drenched to the skin, men, women and children danced on the sidewalk, uttering loud praises to their leader, chanting hymns.

On the stage, Daddy Grace swayed to the fast rhythm of the music, stopping only to collect dollar bills from his admirers.

Throughout the morning services, he would pause to collect money. It wasn't hard for one to tell when Daddy Grace had received a five or ten.

The one-dollar bills he tucked quickly in his palm, but for the higher denomination bills he gave individual blessings of kisses and raised his head to the heavens in thanksgiving.

THE COINS, most of which were given by children, were tossed back to the crowd at the end of the services.

Following the baptism, the crowd returned to the church for the final blessing before the closing services Sunday night.

"What has the world got anyhow. . . nothing,," he said.

"When you follow me, you follow God. I've got the word. When you see me, you see God, I've got the word. When you love me, you love God, I've got the word. when you hear me, you hear God. I've got the word.

"If any man can prove God sent him, I'll give him a million dollars.

"Hey. I'm preaching the gospel and I dare any man to defy me. I've been arrested 16 times. I've been in court 19 times, but I've always knocked the devil down.

"I work for people and if you are people, you won't fight Bishop Grace. If I say something you don't understand, don't be mad; preachers don't understand. But now the light has come and I'll give you the light.

—o O o—

"NO MATTER what I say, it's right. I'm a man of age. I passed my 90th year the other day. I'm the only man on earth whose name is in the Bible. If you don't love me, you'd better put the Bible in the fire.

"I'm a poor man. I go from place to place to try to help people"

Outside the church, he said to a small group of people:

"See that sun in the sky? It's alone up there and there's no trouble up there. If there were one man here, there would be no trouble."

Earlier that morning he had said:

"I'm happy for another day. I'm glad to see you.

"Some say Jesus is the son of God when he was born in Bethlehem. That's a devil's lie. God did not have a son until one was made in the River Jordon.

"You all have got to be like Jesus to get in heaven when you die. I'm going to talk loud. If you don't hear it from me, you're going to hear it from fire.

"God had a son, but who was his wife? If you don't know his wife I'll have to preach the gospel to you and settle this thing for you.

"ALMIGHTY GOD was not a saviour. The devil had powers to fill the world with religion everywhere. God gave his son to save the world. He couldn't give his son among all those faiths.

"To have his son, he called upon one man, John. Hey John, I want you to make me a son so I can save the world.

"O John, there are too many crooked paths. Some say I'm here, others say I'm there, how can I be everywhere. I'm in the House of Prayer.

—o O o—

"WHAT MAKES it so bad is there are no churches in the wilderness. O John, make the path straight. John, I need a bird to find my son. John said, 'I don't know your son.' And God said 'O yes, you will. When the bird lands on someone, that'll be my son. That bird has good eyes.'

"Make a straight path, John. I can't have a son in the city because the city is full of too many fakes. You keep fooling with the House of Prayer and I'm going to put fire in Baltimore.

"You try to fight Daddy Grace because Daddy Grace is a foreigner. I was born in a foreign country so I can bring you the

foreign gospel. I am the best citizen in the United States. Show me another foreigner who does as much for the United States as I.

"They make a complaint against what I am doing. You're going to see it. The gospel is the foreign faith. Take me to court, I'll prove it there.

— o O o —

"BAPTIZING MEANS to bury. You must baptize the dead man. Don't baptize the live man. You can't dispute me. I dare you to preach the gospel to save any soul. Come here, I'll give you power.

John baptized people 666 feet below sea level. I dare you to be God's children unless you follow one man."

At the Sunday night services attended by almost 2,000, he made his entrance in a cream colored suit trimmed in black.

Nonchalantly he fondled dollar bills passed to him by his avid followers while five men kept an hour-long testimonial on the go.

Near the end of the services, 11 women, clad in snow white evening gowns, waltzed to the altar bearing a huge pillow completely covered with one-dollar bills.

BEHIND THEM came a second group, bearing a miniature frame house also decorated with dollar bills.

In appreciation for the demonstration which lasted three hours and 30 minutes, "Sweet Daddy Grace" spoke to his audience for five minutes. His words were drowned out by the loud praises of his constituents.

Wife he wed in NYC in 1923 accuses Grace

Suit charges he failed to support her since 1928

WASHINGTON

Charging that she married Charles M. (Daddy) Grace in NYC in 1923 and that he has failed to support her, Mrs. Louvenia A. Royster last week filed suit against the well known cult leader in U.S. District Court here.

Queried by the AFRO, the Rev. Mr. Grace refused to comment, other than to say he knew nothing about it.

Mrs. Royster, in her suit, names John H. Royster, whom she says is "also known as James E. Morris and Bishop C. M. Grace."

His address is listed as 601 M St., NW, headquarters of Grace's House of Prayer for All People.

—o O o—

MRS. ROYSTER asks for maintenance and support for herself and that he pay the costs of the court action. She also asks that he be refrained from molesting her.

Mrs. Royster says Grace is an adult citizen of the United States and has an address in the District of Columbia.

She says they were married Dec. 23, 1923 in New York City, and that there was born a child, a girl, Frances, on Aug. 8, 1927 in Sanford, Fla.

She says they moved to Sanford from New York City in 1925, with Mr. Royster preceding her there by about six months.

She avers that upon her arrival in Florida she was advised by him that he had adopted the name of "Morris," and that he was known there as James E. Morris, and that she was to be known as Louvenia A. Morris.

—o O o—

UPON THE birth of the child, Frances, the suit charges that he "coerced and forced" her to sign the birth certificate of the father as James E. Morris and the mother as Louvenia A. Morris.

She says also that they were so known and addressed that way during their stay in Florida.

She charges that in January 1928 "the aforesaid John H. Royster, also known as James E. Morris and Bishop C. M. Grace, left, abandoned and deserted" her and failed to support her and the infant, Frances.

Further, she says, that for a period of approximately five years subsequent to January 1928 he contacted her on several occasions, "but refused to reveal where he was or what he was doing."

—o O o—

IN 1933, she says, she discovered him "under the name of Bishop C. M. Grace, or better known as Daddy Grace."

She charges that he threatened her with severe bodily harm if she "ever revealed his true identity or intruded upon his life, or revealed any of his past activities."

—o O o—

SHE ALSO charges that "he threatened to harm the said child, Frances, in retaliation, even to kill her, if his wishes were ever violated."

She also states that, "notwithstanding, the infant visited with the defendant for several periods of time."

Mrs. Royster says she lived in Waycross, Ga., for a long time before coming to Washington.

Since 1928, she says, he has paid nothing to her or the child.

Mrs. Royster claims Bishop Grace "has real and personal property in many parts of the country and is earning a tremendous income."

She contends that she is "now of old age and unable to care for herself and needs assistance financially and otherwise."

SHE SAYS that "notwithstanding his threats of bodily harm, she has no alternative but to file this complaint."

In addition to asking for maintenance and support for herself, court and attorney fees for her counsel, Jesse Chessin, the plaintiff asks the court to restrain him from molesting or harming her.

—o O o—

THERE IS no mention of the present whreabouts of the daughter said to have been born to the marriage.

Bishop Grace is reported to have been born at Cape Verde, a Portuguese possession.

'DADDY' GRACE

Cult leader has no comment on suit filed by woman he wed in 1923.

'Daddy Grace' ends 28th convention

2,000 see final services filled with testimonials

By HERB MANGRUM

BALTIMORE

Amid the spasmodic gyrations of a dozen men and women who paraded before his red plush altar with dollar bills for a full 30 minutes, Bishop C. M. (Daddy) Grace closed out his 20th Annual Convention at the House of Prayer for All People, Sunday night.

For their efforts, the disciples were treated to a wave of a left hand encrusted in diamonds, the understanding nod of a partially bald head fringed with flowing gray hair, and a five-minute sermon on the "One real God of Abraham and Isaac."

To keep the services moving to the tempo demanded by almost 2,000 persons, a spade bearded follower, sweltering under the weight of a brown flannel suit, urged "All Sweet Daddy Grace's children from everywhere to come on up."

Four others seated at the feet of their leader awaited their turn to give running testimonials.

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AT THE END of each testimonial, the speaker bolted to the altar for a gratifying pat on the head while another took his seat in preparation for a warmup.

Those found lacking in spirit were advised by the Bishop to "open your mouth."

The ceremony was in keeping with a morning performance attended by about 1,000 persons who saw "Daddy" Grace baptize over 200.

—o O o—

AT NEITHER the morning nor the afternoon services did he mention anything about a non-support suit filed against him in Washington last week.

The evening service was filled with praise for "Sweet Daddy Grace" the strains of two choirs, a band and a quartette.

From his regla altar the Bishop witnessed the performance while two young girls kept him cool with large palm fans.

—o O o—

THE OUTSTANDING performance of the day was staged by the Grace Queen Board No. 2 of West Baltimore which presented Bishop Grace with a huge pillow covered with one dollar bills.

A second group trailed behind with a minature frame house covered with bills.

The Philadelphia, Washington, and two other Baltimore delegations did not parade.

Eleven women, attired in white evening gowns and representing the West Baltimore group, waltzed down the aisle before making their presentation. The entire program lasted for over three hours.

—o O o—

TO BISHOP GRACE, who never visibly showed his like or dislike for the actions of his swaying followers, the evening was successful from a financial standpoint.

Just as he had done at the morning services he accepted all denominations of bills and quickly stuffed them into the pockets of his white suit which was trimmed in black.

Individual blessings and kisses were reserved for those who contributed the larger denominations. Throughout "Daddy" Grace swayed to the rhthm of a brass band.

—o O o—

THE MAJORITY of what "Daddy" Grace said in his five-minute address could not be heard by those present. Such sayings as "our father, we are not up there yet" and "I talk to God" did filter through.

Hundreds more crowded outside the church. Many were interested in getting one good look at the man who has often been referred by his followers to as the "Black Christ."

'Rev'. Grace wrote her, wife claims

Employed their daughter also, affidavit says

WASHINGTON

Mrs. Louvenia A. Royster, 3320 Stanton Rd., SE, who says she is the wife of Bishop C. M. (Daddy) Grace, claims to have letters written to her by the head of the House of Prayer for All Peoples.

Mrs. Royster also says that her daughter, Frances, now 27, has visited with Bishop Grace while he has been known as "Daddy" Grace.

—o O o—

IN FACT, Mrs. Royster says, in an affidavit attached to her recent maintenance suits against Bishop Grace, the daughteh "was employed by him for a period of time."

When the sensational charges were filed against Bishop Grace, the colorful minister said they were untrue and that Mrs. Royster is not his wife.

—o O o—

MRS. ROYSTER charged that the bishop is also the father of her daughter, Frances. She said they were married in New York City in 1923.

Service of the papers in the suit was made on Bishop Grace in person in front of 1722 7th St., NW, by deputy U. S. Marshal Charles A. Marshall Jr., at 8:35 "pooh - poohed" the entire matter.

SO FAR the bishop has not answered the charges in the complaint. He has 20 days from date of service to do so.

Mrs. Royster's affidavit telling of the letters and visits was filed by Jesse H. Chessin, her attorney.

MRS. LOUVENIA A. ROYSTER
Says 'Sweet Daddy' Grace for non-support

Bishop says non-support suit 'junk'

'Don't even know her,' he asserts

CLAIMS SHE WANTS CASH

Denies he ever has lived in Sanford, Fla.

WASHINGTON

"All she wants is my money."

That was Bishop Charles C. M. (Daddy) Grace's reaction Tuesday to the non - support suit filed in District Court last week by Mrs. Louvenia A. Royster, of the 3200 block, Stanton Rd., SE.

Mrs. Royster stated in her petition that she married Bishop Grace, leader of the United House of Prayer for All People Movement, in NYC, Dec. 23, 1923.

She charges that the bishop has failed to support her or their child, Frances, born in Sanford, Fla., August 8, 1927.

—o O o—

Editor's Note—Daddy Grace is in Baltimore now conducting his 28th "Annual Holy Convention" in the 600 block W. Preston St., closing Sunday night. Baptizing will be held at 11 a.m., Sunday.

BISHOP GRACE, who resides in a well appointed home at 11 Logan Circle, N.Y., apparently takes the litigation lightly because he laughed as he said:

"That suit is all junk. I don't even know the woman. All she wants is my money."

"Have you ever been married?" the bishop was asked.

"I don't know what you are talking about," he replied with a chuckle.

Mrs. Royster in her petition, said they moved to Sanford, Fla., from New York City in 1925, with the Rev. Mr. Grace preceding her by about six months.

But the Rev. Mr. Grace had this to say: "I have never lived in Sanford, Florida, in my life."

However, he said he may have been through the city. "I don know. I go so many places," h said.

—o O o—

MRS. ROYSTER, in her sui names John H. Royster, who she says is also known as James E. Morris and Bishop C. M. Grace.

Asked if he had ever used the "Royster" or "Morris" aliases, the Rev. Mr. Grace answered:

"Of course not."

Mrs. Royster avers that upon her arrival in Florida, she was advised by the Rev. Mr. Grace that he had adopted the name of "Morris" and that he was known there as James E. Morris, and that she was to be known as Louvenia A. Morris.

—o O o—

UPON THE BIRTH of the child, Frances, the suit charges that he "coerced and forced" her to sign the birth certificate of the father as James E. Morris and the mother as Louvenia A. Morris.

She charges that in January, 1928, the aforesaid John H. Royster, also known as James E. Morris and Bishop C. M. Grace, left, abandoned and deserted her and failed to support her and the child.

—o O o—

FURTHER, SHE SAYS, for approximately five years subsequent to January, 1928, he contacted her on several occasions "but refused to reveal where he was or what he was doing."

In 1933, she says, she discovered him "under the name of Bishop C. M. Grace or better known as Daddy Grace."

She charges that he threatened her with severe bodily harm if she ever revealed his true identity or intruded upon his life, or revealed any of his past activities.

QUERIED ABOUT these additional charges, the Rev. Mr. Grace declared that he knew nothing of the circumstances cited in the suit.

"I didn't know about it until it was filed," he asserted.

—o O o—

AS FOR HIS PLANS in connection with answering the charges, Bishop Grace said:

"I don't know what I'll do about the suit. Right now, I'm going to Baltimore."

He left Wednesday.

MEANWHILE, Mrs. Royster was interviewed by AFRO reporters at the Parklands apartment of her daughter, Mrs. Frances Anderson who is employed as a clerk at women's bureau.

Mrs. Royster, a dimunitive, soft spoken, silver - haired kind faced woman, couldn't "understand all the fuss."

"I didn't think that this would get into the newspapers," she said. "I certainly didn't want any publicity."

As for questions about her reported marriage to Bishop Grace, Mrs. Royster would say nothing.

About the name of Mrs. Morris, the reply was silence. A silence that was punctuated from time to time with "I didn't want all this publicity."

BISHOP "DADDY" GRACE
"I don't know the woman."

Disciples In Historic And Challenging Convention

By W. R. FOX

"We have come from every quarter in our great Disciples of Christ brotherhood to deliberate on basic issues confronting concerned Christians today." Thus, L. L. Dickerson of Columbus, O., president of the National Christian Missionary Convention, addressed over 500 delegates assembled in the Centennial Church of St. Louis, Mo. recently for the 38th assembly of the organization. Speaking to the largest gathering in the convention's history, President Dickerson spoke on the theme; "Christian Stewards—Inspired, Informed, Sharing."

CONVENTION COMMENDED

Commanding the undivided attention of the assembly, the Social Action Committee challenged the delegates to "Look at our world . . ." It pointed out that "Godless communism is on the march . . . suspician and hate still exist." It continued" "The Church is the best and perhaps the only institution which can meet completely the challenge of the time."

The report commended the International Convention of Disciples of Christ for the efforts made in Miami to provide equal accommodations for all people attending. It urged that this policy be continued, and admonished the board of the National Christian Missionary Convention give serious thought to such matters when the assembly decides on future meeting places.

FIELD REPORT IMPRESS

Reports from the field staff on the pevious year's efforts to implement the accepted brotherhood program emphases were highlighted by such factors as the following: 1. Indication of approximatelly a 54 percent increase in the evangelistic achievement of the more than 500 member churches; 2. Growing attendance at the five established in-service training institutes for ministers; 3. Mounting reports of new age level fellowship groups being organized in the local churches, and 4. A continuing increase in giving to Unified Promotion and the National Convention through special promotional efforts in the church schools.

N. B. A. BLASTED

The following resolution No. 11 was adopted in rebuke of continued practices of discrimination in the 15 homes sponsored by the National Benevolent Association of the Christian Church:

WHEREAS: The National Benevolent Association is an agency of the Disciples of Christ reporting to the International Convention nad appeals to the Christian churches for support, and Whereas it is the policy of the NBA to accept only white persons in the old peoples homes and homes for dependent children, Be it Resolved: That we express our dissatisfaction with the policy that makes no provision for the (adequate) care of old people or children who are not of the white race and call upon the NBA to adopt the Christian practice of ministering to human need without regard to race or color.

The resolution was adopted unanimously.

WORKSHOP SERVES 300

Over 300 persons participated in workshop experiences in Christian education. The department of Christian education offered instruction in improved methods of teaching at all age levels. The departments of church development and evangelism and missionary education and the Christian Women's Fellowship imparted information on program emphases and group dynamics.

Among the resource leadership in the workshop were: Miss Carrie Dee Hancock, George Oliver Taylor, Willard Wickizer and Lewis H. Deer all of Indianapolis, Ind. Other brotherhood specialists included: Miss Bessie C. Chandler, chairman of the Christian Education Commission, St. Louis; Miss Justine Sutton, director of the Skin Shop, St. Louis; Miss Frances Woolery, Mesdames Jessie B. Carlson and W. W. Haverfield, both of St. Louis.

The specialized instruction to fellowship groups was under the direction of such leaders as: J. D. Montgomery of Indianapolis, Ind.; Mrs. Dorothy Wilbert of Dayton, O.; Mrs. Edith Bristow of Louisville, Ky.; Charles Palmer and George Careland of St. Louis.

PROJECTS ACCEPTED

Among the several projects accepted were: the Rosa Page Welch Scholarsnip Fund Drive for help to students studying for foreign missionary service; the assistance of 4 students preparing, for full time Christian service by the Minister's Wives Fellowship (This group was under the leadership of President (Mrs.) Reubana Stultz Fox of St. Louis.); and a goal of $3,000 to be raised for the Preston Taylor Memorial Fellowship House in Indianapolis, Ind. by the national Christian Men's Fellowship group. (Norman Ellington of St. Louis is chairman of the effort.)

NEW OFFICERS

President L. L. Dickerson of Columbus, O. was succeeded by R. H. Peoples of Indianapolis, Ind. as president. Other officers included: R. L. Jordan of Detroit, Mich., vice-president; Mrs. J. E. Walker, Memphis Tenn., president of the Christian Women's Fellowship; L. Hylton Sr., Roanoke, Va., president of the Christian Men's Fellowship; Hiram Hart Jr., St. Louis, president of the Young Adult Fellowship; Miss Lois Mothershed, Dallas, Tex. president of the Christian Youth Fellowship ;Mrs. Roberta Courts, Flint, Mich., president of the Ministers Wives Fellowship; F. T. Floyd, Louisville, Ky., president of the Ministers' Fellowship, and Mrs. Ruby Ramsey Ingram, Chicago, Ill., president of the Ushers' Fellowship Union.

The Centennial Church of St. Louis, Mo. was host to the convention. The 39th assembly will be held in Dayton, O. at the Summitt Avenue Church. Elder Eli Wilbert will be the host pastor.

9 1954

EPISCOPAL

Atlanta Girl Elected To Church Post

Defender P.1 Chicago Dec.

ATLANTA—Miss Mignon Nance daughter of Mrs. Annie L. Nance of Atlanta, has been elected diocesan president of the Junior Daughters of the King, an organization in the Protestant Episcopal church.

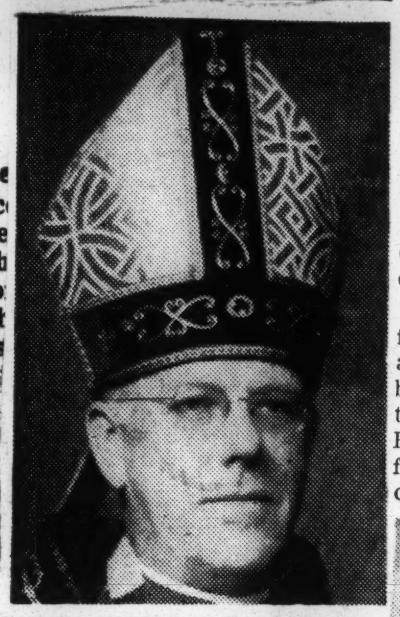
The assembly that elected Miss Nance is composed of predominantly young white women.

Miss Nance is a communicant of St. Paul Episcopal church. The Rev. S. C. Usher, rector, said this is the first time a colored person has been elected president.

The Miami Herald
12-A Saturday, Nov. 6,

Fr. Culmer To Be Honored On His 15th Anniversary

Herald Miami, Fla.



BISHOP WALLACE E. CONKLING
... anniversary speaker

Twenty-five years in the ministry and 15 years at **St. Agnes Episcopal** (Negro) will be marked with a special service Sunday by Rev. John E. Culmer.

P. 12A

Rt. Rev. Wallace E. Conkling, former bishop of Chicago, will be the guest speaker for the occasion, a solemn high mass at 10:45 a.m.

A testimonial reception in honor of Fr. Culmer will be held Monday night with state and local church and civic officials taking part on the program.

Fr. Culmer came to St. Agnes in 1929 from Tampa. The church then was a struggling mission. It now is the third largest Episcopal church for Negroes in the nation.

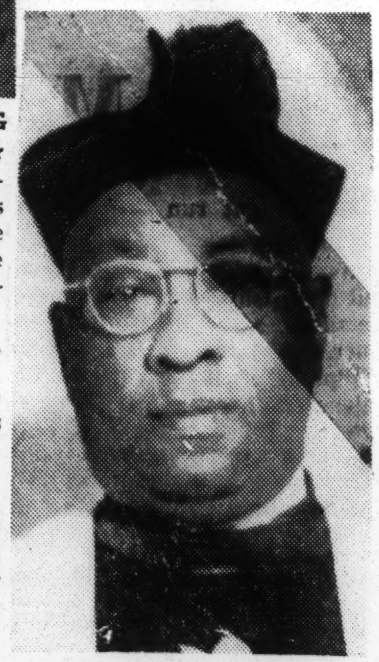
During his pastorate at St. Agnes, Fr. Culmer has baptized nearly 1,400 children and presented 1,931 persons for confirmation.

He also has led the church in constructing a sanctuary seating 1,300 worshipers and a parish hall seating 800.

Twice elected a deputy to General Convention, the highest legislative body of the Episcopal Church, Fr. Culmer has been a leader in civic affairs as well.

He was the first Negro appointed by a governor to a governmental body in Florida since reconstruction days when he was named to the Dade County social welfare board in 1952. Fr. Clumer also served on the Miami slum clearance committee.

Bishop Henry I. Louttit, Suffragan Bishop Martin J. Bram and Mayor Abe Aronovitz will be among those taking part in the Monday night reception for Fr. Culmer who is Archdeacon for Negro work in the Diocese of South Florida.



REV. JOHN E. CULMER
... marks 15th year

By Negro Church Leaders

Southern Customs Upset

HOUSTON, Tex. — "Southern Custom" has just taken another kayo!

And the story . . . which the Courier has just uncovered . . . reveals the courageous action of a determined group of Negro leaders who refused to compromise principle for expediency, even in the field of Christianity.

The story itself, was unfolded in a series of letters made public here which demonstrated how three Negro members of the General Convention Committee of the Protestant Episcopal Church stood firm against the acceptance of any form of compromise . . . a stand which led to the changing of the site of the 1955 General Convention of this major church group from this city to Honolulu.

THE CONVENTION had been voted to this city by the General Convention held in Boston in 1951 . . . announcement of the change in site came recently from Bishop Henry K. Sherrill of New York, the presiding Bishop.

Although no reference was made to the issue of segregation by Bishop Sherrill in announcing the change, it was generally conceded that failure to reach any satisfactory agreement from Houston officials on the matter of non-segregated facilities for delegates was, in the main, responsible for the change.

Instrumental in forcing the change through consistent refusal to accept any compromise on the matter of non-segregated facilities were Charles A. Shaw, president of the Watchtower Life Insurance Company; Dr. O'Hara Lanier, president of Texas Southern University, and Mrs. G. P. A. Forde, housewife and delegate to the Women's Auxiliary meeting in Boston.

All are members of the General Convention committee.

CHARLES A. SHAW
. . . his letter to Bishop helped

MRS. G. P. A. FORDE
. . . 'would invite criticism from press'

* * *

AFTER FAILURE to get city officials to agree to open hotels and restaurants to Negro delegates, the Rt. Rev. Clinton S. Quin, Bishop of Texas, proposed the construction of a motel designed to house all delegates and the General Convention headquarters.

The three Negro committee members, joined by several white members, opposed any concession to "Southern customs."

Mr. Shaw, in a letter to Bishop Quin in November, wrote: "I cannot reconcile your interpretation of 'Christian hospitality' with my concept of Christ's philosophy of the Fatherhood of God and the brotherhood of man. For, if at this very moment, I was convinced that Christ would countenance or temporize with prejudice, discrimination, segregation or 'Southern custom,' which mitigate against human beings simply because of race or color, I would reject Christ forthwith and seek a philosophy of life without such proscription."

* * *

MRS. FORDE, in answer to Bishop Quin's proposal to build separate facilities for the General Convention, wrote:

Ten or fifteen years ago, the action of the General Convention committee would have been hailed with delight, but at this late day, when other Southern cities, smaller than Houston, have opened their doors to colored convention delegates, Houston and the Episcopal Church would invite criticism from the press of the country, for we would be paying too great a price to the defenders of the 'Southern custom,' letting them get the benefits of the convention's visit while we are segregating ourselves in our own little hotel."

Continued attempts to get the Negroes of the church to concede to the plan for segregation were futile. Bishop Sherrill, as late as Nov. 19, 1953, had maintained that nothing could be done about changing the site of the meeting.

* * *

"THE ONLY WAY, as I have stated many times, in which the convention could fail to go to Houston would be for the Diocese of Texas to withdraw its invitation," Bishop Sherrill wrote.

"This, I do not believe, the Diocese of Texas intends to do, in line with Bishop Quin's report to the House of Bishops."

In face of this, the Negro committee members stood firm.

In May of this year, Mr. Shaw had rallied much support to his cause.

In an open letter to the Bishops and clergy of the Episcopal Church, dated May 15, Mr. Shaw wrote: "During recent weeks, several diocese have taken a definite stand against subjecting any segment of the delegates to the General Convention to unjust, un-Christian and undemocratic attitudes, and have requested those who have the authority to change the site of the convention to a city where unqualified 'Christian hospitality' can be extended to all of God's children."

It was less than a month after this pronouncement that Bishop Sherrill announced, without comment, that the convention site had been changed from Houston to Honolulu.

The Negro' Church's Role

The segregation question which caused the convention of the Episcopal Church to be moved away from Houston raises a further question about the role of the Negro church in the new era of desegregation which is now upon us. The truth is that the Negro church is the only church in the United States at the present time which itself has set up no color barriers anywhere to church membership or to attendance at church schools or to other participation in church affairs. If there are any such limitations, they have been set up in the law by white legislators and not by the membership of the Negro church.

On the question of race and color, then, the Negro church is undoubtedly the most Christian church in the United States today. Therefore when the legal barriers are removed it may be the Negro Church's role to lead America back to Jesus Christ by providing the only church completely free from discriminations on account of race and color. There is no church in the United States today except the Negro church which can truthfully say that nowhere within its jurisdiction is any line drawn against a man solely because of his race or color.

End Segregation, Church Urges

NEW YORK — (AP) — The Episcopal Church News says "segregation in the churches must go."

The current issue of the church publication says segregation in the churches must be ended—not because of any Supreme court decision — but because it is "a glaring denial of Christianity."

"Segregation has the effect of saying that Jesus Christ died primarily for some and only incidentally for others," says the paper.

"Every effort to put segregation in Christian dress must come to grief on the hard facts of Christian doctrine."

Racial Segregation and the Churches

Dramatic Incident at Episcopal Club Here Underlines Wide Problem

By Ann Elizabeth Price

While the Supreme Court of the United States considers one phase of the question of racial equality vs. segregation, other phases of the same question continue to roil community relations in various parts of the country.

The nation's church communities have not escaped—indeed, there is evidence that religious groups of all denominations are being confronted with the problem.

Though the pattern that has emerged in religious communities is not clear-cut, indications are that pro-segregationists are on the losing end of the battle.

New York Incident

A dramatic incident in New York recently highlighted the situation in churches and their related organizations.

Clifford P. Morehouse, a vestryman of Trinity Church, Protestant Episcopal, had been renominated for a third term as president of the Church Club of New York. The organization, largely a social one, is composed of Episcopal laymen of the metropolitan area.

Mr. Morehouse, however, started the organization by announcing that he could not accept the nomination. He gave as his reason the fact that an application for membership for Domestic Relations Court Justice Hubert T. Delany had been rejected—assertedly because of race. Justice Delany is a Negro.

Mr. Morehouse had proposed the jurist as a member. Justice Delany is already a member of the Diocesan Council of the New York Diocese.

The Right Rev. Horace W. B. Donegan, Protestant Episcopal Bishop of New York, gave his support to Mr. Morehouse's stand.

Meanwhile, the Church Club's nominations committee sought a new candidate for the presidency and offered it to Dr. E. Townsend Look, of the General Theological Seminary faculty. At first, Dr. Look said he would run. Then, learning of Mr. Morehouse's position, Dr. Look said that he would make a "thorough investigation" of the situation. If he finds that the club is discriminatory, he, too, will decline the nomination, he said.

Complicating Factor

The situation is complicated by the fact that there is still a dispute whether the racial issue was the reason for rejecting the membership application of Justice Delany. The head of the admissions committee said race was not an issue. Yet the club's president, supported by Bishop Donegan, have, in effect, declared that it was.

The club's election has been scheduled for tomorrow night at its headquarters in the Ambassador Hotel.

Importance of the outcome can be measured by the fact that the ten-county Protestant Episcopal Diocese of New York has 15,000 Negro communicants—more than in any other diocese in the country.

The Bishop's View

Bishop Donegan has insisted that a policy of non-segregation be practiced on all levels, from local parish up. On April 23, at a meeting of church leaders from six dioceses at St. Bartholomew's Church, called to discuss expanding church facilities for the growing Puerto Rican population here, Bishop Donegan repeated some of the remarks he had made earlier at the Church Club in supporting Mr. Morehouse. He said:

"Any church which has its wagon hitched to a one-cultural racial group is doomed to diminishing influence and members. Some don't seem to understand that all men are equal under God."

The Episcopal Church is virtually the only major Protestant group which was not split over the slavery issue in the Civil War. But it has not escaped its share of disagreement over discrimination. The anti-segregationists have won most of the recent battles. Usually conventions held by the church in the South are on a non-segregated basis.

But the issue remains alive. Thus, in Boston in 1952, the General Convention of the church was invited to hold its 1955 session in Houston, Tex.

After discussion, the House of Bishops and the House of Deputies requested a report from the Right Rev. Clinton S. Quin, Bishop of Texas, on whether Houston could provide "the kind of convention the church wanted." That meant to provide non-segregated quarters for all delegates, or to withdraw the invitation. Up to now, the invitation still stands.

In October, 1952, the segregation question arose again at the theology school of the University of the South, at Sewanee, Tenn., then the only segregated Episcopal seminary. Seven faculty members submitted their resignations as a protest over the trustee policy of non-admission for Negroes.

Not long afterward, the Very Rev. James A. Pike, Dean of the Cathedral of St. John the Divine here, refused an honorary doctorate degree from the university. He called it "white divinity."

Under that sort of pressure, the university's trustees reversed their policy, and the first Negro student was admitted.

National vs. Local

Many major inter-denominational church bodies have gone on record against discrimination and segregation. One of these is the National Council of the Churches of Christ in the U. S. A. But frequently the application of national policy at the local level results in dispute. Local-level settlements, therefore, are of high importance.

Several Roman Catholic bishops have taken unequivocal stands on the issue. Last June a strong pastoral letter was issued by the Most Rev. Vincent S. Waters, Bishop of the Diocese of Raleigh, N. C. On April 11, the Most Rev. Robert E. Lucey, Archbishop of San Antonio, prohibited school segregation, calling it a sin. A similar order has been issued for Catholic schools in St. Louis.

Reunion Plan

Some Civil War splits are only now in the process of healing. The northern and southern Presbyterians have worked out a three-way reunion plan, to be voted on this month.

In 1939, Methodism — north and south—effected a reunion, but only at a price. Many members of the Methodist Church today prefer not to discuss the fact that there is an all-Negro Central jurisdiction within the fold of the church.

Houston Segregation Brings Move to Shift Episcopal Meeting

By Caspar Nannes

The Washington Episcopal Diocese yesterday adopted a resolution calling on the denomination's presiding bishop to shift the 1955 national meeting from Houston, Tex., unless non-segregated conditions prevail there during the gathering.

The delegates then added a rider, pledging its elected representatives to share, "so far as this is humanly possible, any discriminatory disadvantages borne by Negro convention delegates, if the site chosen for the meeting of the general convention involves such handicaps."

The action was started early yesterday, when the Rev. Dillard H. Brown, rector of St. Luke's Episcopal Church, submitted a resolution, charging that efforts by the host diocese to hold a non-segregated meeting in 1955 were not being successful.

Proposal Reworded.

After going to the Resolutions Committee twice for rewording the motion as proposed by the Rev. Richard Williams, a canon of Washington Cathedral, advised the presiding bishop (the Right Rev. Henry Knox Sherrill of New York) that "this diocese recommends the selection of another site for the convention," if he determines Houston could not "afford adequate safeguards from compromising the church and embarrassing its delegates and deputies through segregation."

Dr. Theodore O. Wedel, warden of the College of Preachers, then introduced his amendment, stating that Washington delegates would share "discriminatory disadvantages," if the meeting were held in Houston or any other site involving segregation.

In urging passage of the amendment, the Rev. Charles Kean, rector of Epiphany Episcopal Church, told the group:

"The first resolution is nothing but a pious gesture without the second. . . . . The convention should bow its head in shame if the first resolution is passed without the second."

Embarrassment Forecast.

The Rev. John M. Burgess, a canon of Washington Cathedral, asserted there have been "stories from responsible lay people that the convention will be subjected to great embarrassment in Houston."

About 77 of every 100 Episcopalians in Washington are in "white collar jobs," a survey report by the Rev. Cornelius A. Wood, jr., executive assistant to the Right Rev. Angus Dun, Bishop of Washington, revealed yesterday.

The two-year survey also noted that 57 per cent of the congregations are women; 33 per cent are over 45, and 44 of every 100 adult Episcopalians in Washington attended college.

Diocesan Officers.

Elections for diocesan offices resulted in the following being chosen:

Standing committee: the Revs. William F. Creighton, Stuart F. Gast, Robert S. Trenbath and Theodore O. Wedel, clergy; A. W. Atwood, Ernest W. Greene and Charles C. Marbury, laymen.

Executive council: The Revs. F. H. Arterton, Francis B. Sayre, jr., and P. W. Stoutsenberger clergy; S. P. Dorsey, Charles Foltz, jr., and H. William Farmer, laymen.

Deputies to Provincial Synod: The Revs. H. S. Costain, W. Curtis Draper, James Valliant and B. B. Simpson, clergy; Mr. Atwood, Ogle Singleton, Mrs. Calvin Warfield and R. H. Lansdale, laymen.

Francis B. Sayre, sr., one-time Assistant Secretary of State, told the delegates at the dinner, in St. John's Episcopal Church, 3244 O street N.W., that "Japan may well hold the key to Asia's destiny during the coming century."

Donegan Chides Church Club On Keeping Negro Judge Out

By Ann Elizabeth Price

The Church Club of New York, organization of Protestant Episcopal laymen in the diocese, has been rebuked by the Right. Rev. Horace W. B. Donegan, Bishop of New York, for refusing membership to Justice Hubert T. Delany, of Domestic Relations Court, a Negro.

The incident, it was disclosed yesterday, arose March 23 at a club dinner at the Hotel Ambassador. At that time, Clifford P. Morehouse, president of the club and a vestryman of Trinity Church, announced he was withdrawing his nomination for re-election because the club's committee on admissions had acted "unfavorably" on the proposed membership of Justice Delany.

Mr. Morehouse's statement, published in the Easter issue of the Episcopal weekly, "The Living Church," did not mention Justice Delany by name. It described him, however, as a "distinguished layman," the son of a Protestant Episcopal bishop and a member of the Diocesan Council, advisory body to Bishop Donegan. "Race," said Mr. Morehouse, "should not be a criterion of membership in the Church Club of New York."

Bishop Donegan, who was present at the dinner, spontaneously indorsed Mr. Morehouse's statement. Recalling his remarks, Bishop Donegan said yesterday he urged club members to "reflect on the church's teaching that all men are equal before God." Bishop Donegan said he reminded them that there are more Negro Episcopalians—more than 15,000 communicants—in the Diocese of New York than in any other Diocese in the United States.

Justice Delany, son of the late Right Rev. Henry Beard Delany, former Suffragan Bishop of North Carolina, said yesterday he did not know his name had been considered for admission to the Church Club, which has 670 members. His nomination was proposed by Mr. Morehouse. Both Justice Delany and Mr. Morehouse are members of the twenty-one-member Diocesan Council.

Dr. Arthur E. Neergaard, chairman of the committee on admissions, could not be reached for comment on the committee's action.

The chairman of the nominating committee, Byron G. Clark, said that "very often people are not passed for membership." He said reasons for such action might involve al- people are disqualified from receiving unemployment compensation.

4. Outlaw discrimination in employment on the basis of race, religion, color, national origin or ancestry.

5. Expand coverage and greatly liberalize both benefits and present benefit restrictions for social security. Added was a provision increasing straight legations that a proposed member would be "aggressive" or complaints against him because of "personality."

The objects of the Church Club, according to a club handbook, are "to furnish facilities for literary and historical study" and to "stimulate the efforts of churchmen for the welfare of the church." The organization, which is sixty-eight years old, has clubrooms at the Ambassador hotel.

In his comments yesterday Bishop Donegan described the organization as "a social club" and "not an official organization of the diocese."

According to Theodor Oxholm, club member and treasurer of the diocese, after the Admissions committee received the nomination of Justice Delany from Mr. Morehouse and acted "unfavorably" upon it, the club president made his views known.

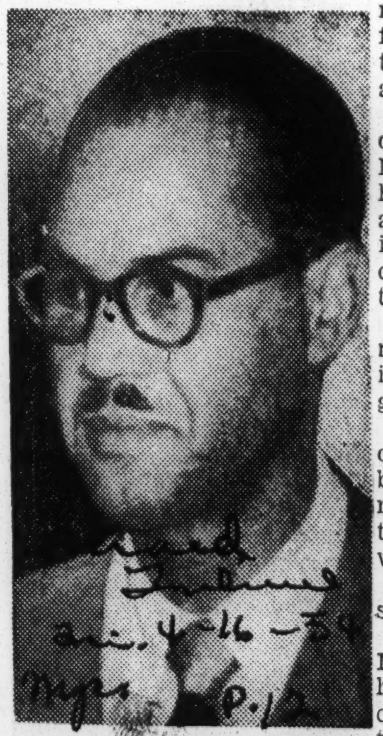
Mr. Oxholm, who had been prepared to second the candidacy of Justice Delany for membership, was then, as a member of the Committee on Nominations, asked by Mr. Morehouse to tell the Nominations Committee that he would decline a third term as president "under such circumstances." A second nominee, E. Townsend Look, a faculty member of General Theological Seminary, was approached to accept the nomination for presidency after Mr. Morehouse declined. He agreed.

In his statement, Mr. Morehouse said that "by every standard of quality, personal integrity and church leadership" Justice Delany was "highly qualified" for membership in the club. He added that he could only "surmise" that the admissions committee declined to accept Justice Delany, a member of the board of directors of the National Association for the Advancement of Colored People, because "he doesn't happen to have been born a member of the white race."

"I want no member of the club to be in doubt," he added, "that, if I should be elected to another term, I would appoint to the membership committee members whom I might count upon to support my stand in this matter."

Learning of the position taken by Mr. Morehouse and Bishop Donegan, Justice Delany said he "looked forward to the day when all the people of the diocese will follow their leadership."

Justice Delany added: "It will be then, and only then, that we can profess and call ourselves Christians."



James Kavallines

Judge Hubert T. Delany

Church Club Official Says Bias Did Not Keep Negro Out

By Ann Elizabeth Price

Dr. Arthur E. Neergaard, chairman of the admissions committee of the Church Club of New York, private club of Protestant Episcopal laymen in the metropolitan area, said yesterday that Justice Hubert T. Delany of Domestic Relations Court was not rejected for membership in the club because he is a Negro.

Dr. Neergaard declined, however, to say why Justice Delany was rejected. He said reasons for rejecting proposed members are kept confidential by the committee.

The club's action was disclosed Thursday in "The Living Church," Episcopal weekly magazine. The article included a statement by Clifford P. Morehouse, club president and vestryman of Trinity Church, to the club March 23, declining a customary third term because the admissions committee allegedly turned down Justice Delany because of his race. Mr. Morehouse's decision was supported by the Right Rev. Horace W. B. Donegan, Protestant Episcopal Bishop of New York.

As the controversy over the issue spread among club members, E. Townsend Look, a faculty member of General Theological Seminary, a second nominee for the presidency of the club, said that when he was asked by the nominations committee to run he was not informed of the controversy between Mr. Morehouse and the admissions committee.

Mr. Look said that he was not opposed to the admission of Negroes to membership, but that he did not approve of admitting a "token Negro" to the club. He interpreted this term as "one colored person on a board where there are many white people."

Mr. Look said that such a move was "no solution" to the interracial question in any organization.

"There is no reason that colored people should not be members," he said. We're a gentlemen's club and, as far as I know, the only one not admitted are women, priests and bishops."

In his statement, Mr. Look said:

"In the many years in which I have been a club member I have never been aware that the club practiced racial discrimination. In fact, as the scholarship made possible by the Church Fund is being used at present for the support of a colored seminarian, I was of the opinion that the club stood soildly against racial discrimination, as all Christians everywhere must do.

"I intend to make a thorough investigation of the whole situation as soon as possible and can assure you that I shall never accept the presidency of any organization that practices racial discrimination as it is contrary to church teaching."

Episcopal convention will meet in multi-racial Hawaii

NEW YORK (ANP)—After refusing to meet in Houston, Texas, because of that city's racial segregation policy, the Protestant Episcopal Church last week said it will meet in multi-racial Hawaii.

In announcing the general convention site, the Rt. Rev. Henry Knox Sherill, presiding bishop, said:

"The significant fact is that this will mark the first time that the general convention has met in a missionary district, and in this case, an overseas missionary district."

Bishop Sherill decided to hold the 1955 convention in Honolulu after delegates protested against plans to meet in Houston. The delegates pointed out that representatives of different races would not get equal treatment in Houston.

Churchmen Shun Texas Over Bias

NEW YORK — Plans to hold the 1955 convention of the Protestant Episcopal church in Houston, Tex., were canceled this week because some churchmen had opposed that city on grounds of racial segregation policies there.

In announcing the decision, the Rt. Rev. Henry Knox Sherrill, presiding bishop of the church, made no mention of the segregation question. But a church spokesman said, however, that was the reason for the change in plans.

Mich. Diocese Opens Doors To Negroes

Detroit (ANP).—It's an "open door membership" policy toward Negroes and from the formerly all-white Episcopal churches throughout the state of Michigan, according to a policy announced recently by the Rt. Rev. Richard S. M. Emrich, presiding prelate of the diocese of Michigan. In announcing this policy, the bishop said, "The church is not the church of any one race, class or nation. It is God's family . . . all peoples are to be welcome in every parish and mission of the diocese of Michigan."

Episcopal National Council Gives Praise To Integration

GREENWICH, Conn. —(ANP)— The National Council of the Protestant Episcopal Church, encompassing some 6,000 parishes, added its voice last week to the growing chorus against segregation.

Twenty-eight of the council's 31 members, meeting here in one of their four sessions of the year agreed unanimously that the court's action, judged in the light of Christian principles, was "just, right, and necessary."

The resolution, commenting on the Supreme Court decision, said, "It is true and it works."

Noting that some parochial, diocesan and provincial bodies of the Episcopal Church have taken positive action against segregation, the council said it was transmitting its own findings to all Bishops of the church, deans of seminaries, trustees of educational institutions affiliated with the church and to diocesan and provincial officers with the "request that they study and act on these documents as they might be led."

"We thank God," the council said, "for the new and rich opportunity for health and healing which the decision has opened up, and for the hope this brings to people all over the world."

The resolution was drawn from a report prepared by the division of Christian citizenship, on consultation with 12 leaders of the church in eight Southern states.

Bob Noble

Protestant Episcopalian Chuch leaders reviewing "Day of Witness" procession from the steps of St. Augustine Chapel, 292 Henry St., yesterday. Left to right, standing, are the Right Rev. Stephen K. Tomusange, Assistant Bishop of the Upper Nile; Right Rev. Lucian Charles Usher-Wilson, Bishop of the Upper Nile, and Right Rev. Charles F. Boynton, Suffragan Bishop of New York. Seated is Right Rev. John W. C. Wand, Bishop of London.

Episcopal Parade and Mass Held

Fifteen hundred members of ten Protestant Episcopal churches in the metropolitan area, Boston and Philadelphia, and their clergy paraded in lower Manhattan yesterday morning in a ceremony arranged by the Urban Mission Priests' Group to dramatize the church's principle that "all races and nations within the Christian Church are one family in Christ."

The Episcopalians' march began at 11 a. m. at St. Christopher's Chapel of Trinity Parish, 48 Henry St., and proceeded past St. Augustine's Chapel of Trinity Parish, 292 Henry St., to the open-air amphitheater on Franklin D. Roosevelt Drive at Corlears Hook Park. There, a solemn celebration of the Holy Eucharist was held at which the Right Rev. Stephen K. Tomusange, assistant Bishop on the Upper Nile, presided.

Among church dignitaries participating were the Right Rev. Lucian Charles Usher-Wilson, Bishop on the Upper Nile; the Right Rev. John W. C. Wand, Bishop of London, and the Right Rev. Robert Taylor, Lord Bishop of Pretoria. These churchmen are in this country to attend the Anglican World Congress to be held Aug. 4 through 13 in Minneapolis.

Participating Churches

Among the churches which took part in the event were the parishes of St. Edward the Martyr, Harlem; St. Margaret's, the Bronx; St. Peter's, Chelsea; Church of the Holy Family, Brooklyn; Grace Church, of Jersey City; Church of the Annunciation, of Philadelphia, and St. John's Church, of Roxbury Crossing, Mass., and the two Trinity Chapels.

Floats and banners fashioned by members of the churches depicted themes indicative of the far-flung work of the Protestant Episcopal Church. The marchers carried signs proclaiming the Protestant Episcopal Church to be "One Family in Christ."

There was a Dutch contingent of little girls in Dutch costumes and wooden shoes; a Puerto Rican detachment of young people carrying banners with Spanish inscriptions and a Chinese group of twenty members of the Chinese Public School Band of New York.

Reviewed by Bishop

All passed before Bishop Wand, who reviewed the parade from the steps of St. Augustine's Chapel where members of the clergy doffed their hats while the church bell tolled overhead.

The Bishop then joined the marchers who continued to the amphitheater, four blocks away, where the band intoned, "Onward, Christian Soldiers" while the worshippers filed into the theater.

After the mass, the participants had luncheon at St. Augustine's Chapel, where a street carnival followed in the afternoon. Later, there was street dancing from 7:30 until 11 p. m.

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"We thank God," the council said, "for the new and rich opportunity for health and healing which the decision has opened up, and for the hope this brings to people all over the world."

The resolution was drawn from a report prepared by the division of Christian citizenship, on consultation with 12 leaders of the church in eight Southern states. ored teachers in the South.

"It is highly probable that in some southern states and communities desegregation will have at least the temporary effect of depriving many capable colored teachers of their teaching positions. Even in the South such discrimination cannot be of long duration because of the extreme shortage of teachers.

"In the meantime, however, the northern communities should not overlook this potential excellent source of teacher supply. To fail to utilize this source of teacher supply would be to confirm the most cynical observations frequently made by southerners regarding the degree of racial tolerance actually existing in the North."

"Colored" Convocation Abolished

Action Comes At 62nd Meeting In Newport News, Va.

By J. H. Knight

NEWPORT NEWS — In a history-making move at its 62nd annual council, the Episcopal Diocese of Southern Virginia struck down organizational racial barriers and bestowed equal status on colored churches under its jurisdiction.

Delegates attending the council which convened here at St. Paul's Episcopal Church Tuesday and Wednesday (Feb. 9-10) voted to absorb the Colored Convocation of the Diocese into two white convocations.

The council also approved the elimination of references to colored communicants in the Sixth Canon where finances are concerned and reworded it to read that assessments will be made for a fixed amount for each church, instead of white churches and colored churches.

COLORED churches have for some time voluntarily paid the same diocese assessment as white churches.

In addition to eliminating all references to color, council action gave colored congregations representations in the two white convocations by adding one layman to the Tidewater Convocation and one clergyman to the Southside Convocation.

* * *

THE REV. Vernon A. Jones, rector of St. Stephen's Episcopal Church of Petersburg, was elected as clerical delegate to the executive committee to represent colored churches in the diocese. Earl H. McClenny, president of St. Paul's Polytechnic Institute of Lawrenceville, was elected as lay delegate to the executive committee.

The executive committee executes the policy of the council between meetings.

* * *

THE REV. L. M. Alexander, priest in charge of St. Cyprian's Church of Hampton and St. Augustine's of Newport News, told this reporter that both white and colored clergymen of the diocese wanted to make official what had been in practice for three years.

Rev. Mr. Alexander explained that the council action will localize white and colored parishes and missions into integrated geographical areas and facilitate the administration of church affairs in accordance with the church's constitution and canon rather than on racial lines.

* * *

DISSOLVING the Colored Convocation, Rev. Mr. Alexander pointed out, will not affect the Colored Youth Conference scheduled to convene at St. Paul's Polytechnic Institute in June of this year. The action will, however, abolish the more than a half century old annual colored convocation meeting.

He summed up the council action as follows: "The council's action makes more realistic the idea of Christian fellowship irrespective of race and color and exemplifies that God has made of one blood all races of men to dwell together on the face of the earth."

Drops Color Bar

NEWPORT NEWS, Va.—At its sixty-second annual council, the Episcopal diocese of Southern Virginia dropped color designations, and gave equal status to all Negro churches under its jurisdiction.

All Races At Ala. Episcopal Convention

MOBILE, Ala. — (ANP) — For the first time in history, Negroes attended the Diocesan Convention of the Young Churchmen of Alabama held here recently. The group is an affiliate of the Episcopal Church.

Among the 400 teen-agers attending the convention were the following colored delegates:

Thomas Howell, Alfreda Swann and Reginald Yeatmen, all from St. Andrew's Young People's Fellowship, Tuskegee, Ala. The Tuskegee delegation was accompanied by the Rev. Robert E. Dubose, Vicar of St. Andrew's Mission at Tuskegee.

Two other delegates, Evelyn Keller and Patricia Dixon, represented the church of the Good Shepherd in Mobile.

Bishop Says No Room For Bias In Church; Club President To Give Up Post In Organization

Special to Journal and Guide

NEW YORK — Black-balling of Justice Hubert T. Delaney of Domestic Relations Court by the 67-year-old Church Club of New York has stirred a controversy in the Protestant Episcopal Church.

The Right Rev. Horace W. B. Donegan, bishop of New York, criticised the action at a private dinner of the club at the Ambassador Hotel. Clifford P. Morehouse, president of the club who offered the name of the 72-year-old Harlemite for membership, also announced at the dinner that he would not seek re-election. He stated that "race should not be a criterion of membership in the club."

BISHOP Donegan declared that in the Episcopal Church there was no room for prejudice based on race or creed.

Dr. Arthur E. Neergaard, chairman of the five-man admissions committee, declined to tell on what grounds Justice Delany was refused membership. The club has 650 members.

Justice Delany is the son of the late Right Rev. Henry Beard Delany, former Suffragan Bishop of North Carolina.

JUDGE H. T. DELANY
"Blackballed"

Churchmen Fear Bias; Reset Meet

Episcopal Diocese Changes Site Of Convention When Integration Of Delegates Is Not Guaranteed

Special to Journal and Guide

WASHINGTON, D. C. — In the effort to skirt possible embarrassment of its Negro delegates, a resolution to elect an alternate site, other than the proposed location in Houston, Texas, for its next general convention, was unanimously passed by the 59th annual convention of the Episcopal Diocese of Washington in a meeting held May 3 at St. John's Church, Georgetown Parish.

The resolution stated that unless "the host diocese (of Houston) could assure accommodations for all delegates and deputies without embarrassment through segregation, be it resolved that we advise the presiding bishop that this diocese recommends the selection of another site."

* * *

A SECOND resolution, introduced by Rev. Theodore O. Wedel, warden of the College of Preachers and president of the House of Deputies of the General Convention, pledges its elected delegates in 1955 "to share, so far as is humanly possible, any discriminatory disadvantages borne by the Negro convention delegates, if the sight chosen for the meeting of the general convention involves such handicaps."

The second resolution was greeted with warm support by the floor, particularly Rev. Charles D. Kean, who, as a member of the Missouri delegation at the last convention, had made such a personal pledge when Houston had been chosen as the site for the 1955 gathering.

The Rev. Dillard Brown Jr., of St. Luke's, Washington, D. C., said that the Diocese of Texas had reportedly arranged a motel for the Negro delegates that would be "unsegregatedly segregated." "For us to go to Texas," he said, "would mean that we sanction mores now prevailing . . . it would draw attention of all Negro churchmen . . . and would do great harm of wider division in our churches as we seek to bring them into greater unity."

* * *

BISHOP ANGUS Dun, in his opening address, reported that the diocese had received advance gifts of $153,099 toward their goal of $442,000 in their "Builders for Christ" program. This assures payment of $82,000 for national church projects.

Speaker at the convention dinner was the Honorable Francis B. Sayre Sr., formerly with the State Department and recently Bishop Sherrill's personal representative in Japan.

2 Dioceses Drop Bias In Church

(Continued from Page 1)

interracial St. Mark Church on Chicago's South Side.

THE RT. REV. GERALD FRANCIS, presiding prelate of the Chicago Diocese, in making his first formal report to the diocese in the city's St. James Church, said flatly that there will be no segregated parishes in his district.

Almost simultaneously, the Rt. Rev. Richard S. M. Emrich flayed the shame of segregation in the nation's churches by declaring, "The church is not the church of any one race, class or nation. It is God's family . . . all peoples are to be welcome in every parish and mission of the diocese of Michigan."

— BIGGEST and the BEST —

Episcopalians

2 Dioceses Drop Bias In Church

CHICAGO—In an open blast against segregation in the church, two Episcopalian Bishops last week ended discrimination in their respective dioceses by declaring an "open door" policy to Negroes.

The key move in this attempt to erase the ugly frown of bias from the face of the church is a pilot project sponsored jointly by the National Episcopalian Church and the Chicago Diocese, to develop techniques to follow in combating racial tensions and juvenile delinquency. The program will be administered from

(Continued on Page 4, Col. 5)

— BIGGEST and the BEST —

Young Episcopalians in Alabama integrate convention in Mobile

MOBILE, Ala. ANP — For the first time in history, colored delegates attented the Diocesan convention of the Young Churchmen of Alabama held here recently. The group is an affiliate of the Episcopalian denomination.

Among the 400 teen - agers attending the convention were the following:

Thomas Howell, Alfreda Swann and Reginald Yeatmen, all from St. Andrew's Young People's Fellowship, Tuskegee. They were accompanied by the Rev. E. Dubose, Vicar of St. Andrew's Mission. Evelyn Keller and Patricia Dixon represented the Church of the Good Shepherd in Mobile.

RACIAL BIAS ISSUE TROUBLES CHURCH

Episcopal Diocese Here Bars Houston as Convention Site Unless It Gets Guarantee

By GEORGE DUGAN

The Protestant Episcopal Diocese of New York voted unanimously yesterday to reject the city of Houston, Texas, as a site for the church's next triennial general convention unless an immediate guarantee of a completely non-segregated meeting can be given.

The action of the diocese reflected a growing concern in the church with regard to the 1955 Houston gathering. Two years ago the denomination agreed to meet in the Southern city, but only after a long debate as to whether all delegates and visitors would receive equal treatment.

At that time, the Right Rev. Clinton S. Quin, Bishop of Texas, promised that within three months "satisfactory arrangements" would be completed. To date, in the opinion of the Department of Christian Social Relations of the New York Diocese, adequate pledges have not been received.

The resolution approved yesterday by the annual convention of the idocese, meeting at the New York Cathedral (St. John the Divine), proposed that the Right Rev. Henry Knox Sherrill, presiding bishop of the church, change the site of the Houston meeting unless provision was "immediately" forthcoming for a "non-segregated convention as the church generally understands the meaning of that term."

A meeting of the committee on arrangements for the 1955 general convention is scheduled to be held on June 8 at 281 Fourth Avenue with the presiding bishop in the chair.

A resolution on current Congressional investigations deplored what it described as the "disregard of American concepts of justice and fair play" and urged the careful observance of constitutional guarantees and the right of dissent.

The perennial attempt to seat women as convention delegates or to approve their membership on church vestries again failed of approval.

In his annual address to the convention, Bishop Horace W. B. Donegan said that there had never been "such a wholesome ferment within the church seeking to end for good segregation or exclusion on the grounds of race or color."

He added that it was the "solemn responsibility" of a bishop to alert churchgoers to the religious and moral issues of the day.

"Let is be understood," he said, "that the Episcopal church believes in the freedom of the pulpit and that no one can tell a priest or bishop what to say or what not to say unless he be guilty of heresy."

Bishop Donegan reported that missionary giving in 1953 exceeded that of any previous year and that 202 adults had been received from the Roman Catholic Church.

Segregation cancels Texas church meeting

NEW YORK, June 28—(AP)—The Protestant Episcopal Church today canceled its plans to hold its 1955 convention in Houston, Tex. Some churchmen opposed Houston on the grounds of racial segregation policies there.

In announcing the decision, the Rt. Rev. Henry Knox Sherrill, presiding bishop of the church, made no mention of the segregation question.

A church spokesman said, however, that was the reason for the change in plans.

Episcopalians To Hold 1955 Meet in Hawaii

NEW YORK. — (ANP) —After refusing to meet in Houston because of that city's racial segregation policy, the Protestant Episcopal church last week said it will meet in multi-racial Hawaii.

In announcing the general convention site, the Rt. Rev. Henry Knox Sherill, presiding bishop, said:

"The significant fact is that this will mark the first time that the general convention has met in a missionary district, and in this case, an overseas missionary district.

"It is my conviction that this convention will give tremendous impetus to our missionary work at home and abroad."

Bishop Sherill decided to hold the 1955 convention in Honolulu after delegates protested against plans to meet in Houston. The delegates pointed out that representatives of different races would not get equal treatment in Houston.

Episcopalians Bar Texas Meet Due to Race Ruling

NEW YORK, June 8 (AP)—The Protestant Episcopal Church today canceled its plans to hold its 1955 convention in Houston, Tex. Some churchmen had opposed Houston on the grounds of racial segregation policies there.

In announcing the decision, the Rt. Rev. Henry Knox Sherrill, presiding bishop of the church, made no mention of the segregation question.

A church spokesman said, however, that was the reason for the change in plans.

The decision was announced after a meeting here of a special convention arrangements committee. Choosing another site for the convention was postponed until later.

The church, at its convention in Boston in 1952, decided to accept the invitation of Episcopal Bishop Clinton Simon Quin of Houston to meet there in 1955.

The acceptance then came only after long debate as to whether all delegates and visitors in the southern city would receive equal treatment.

At that time, Bishop Quin gave assurance that "satisfactory arrangements" would be made.

In announcing the change in plans, Bishop Sherrill said "I have the greatest affection and admiration for Bishop Quin.

"I have grave doubt as to the wisdom of taking this responsibility (deciding against meeting in Houston).

"However, in spite of these considerations, I am convinced that on both the international and national level, the scene has altered radically even since the general convention of 1952, indeed, within the past month."

(This latter apparently was a reference to the Supreme Court decision outlawing school segregation.)

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"I have grave doubt as to the wisdom of taking this responsibil-

Protestant Episcopal Diocese of South Carolina discarded its white-only restriction Tuesday and admitted several colored divisions to its 164th annual convention.

The convention, by an almost unanimous vote, admitted one colored parish and two colored missions.

These were St. Mark's parish at Charleston and the Calvary and St. Paul's missions at Charleston and Orangeburg, respectively.

Christianity vs. Jim Crow

THE Protestant Episcopal Diocese of New York has voted unanimously to reject the city of Houston, Tex., as a site for the church's next triennial general convention, unless an immediate guarantee of a completely non-segregated meeting can be given.

The Protestant Episcopal Church has been increasingly worried about holding the 1955 meeting in Houston, where it is extremely doubtful that the hotels, restaurants and meeting halls will erase the color bar for the gathering.

After the meeting on June 8 in New York City of the committee of arrangements we shall know whether the entire church will follow the lead of the New York diocese.

Bishop Horace W. B. Donegan has observed that there has never been "such a wholesome ferment within the church seeking to end for good segregation or exclusion on the grounds of race or color," and it will be illuminating to learn what is the attitude of the Southern Episcopalians, especially those in Texas.

It is interesting to recall that the American Medical Association shifted its last convention from Houston to Los Angeles because of the inability of Houston to guarantee that Negro members and their wives would get the same local reception as other delegates.

Despite improvement in race relations in the South and elsewhere, the goal of a discrimination-free America is still a long way off, and this remains a challenge to all Christians professing to follow its teachings.

There is no more true and tried friend of equal rights and enemy of racial obscurantism than Ralph McGill, editor of the Atlanta Constitution, who recently told the Methodist Church's Board of Social and Economic Relations that there is enough support in the South to bring about "rational acceptance" of the elimination of racial segregation, but that the best he could see was a "transition period . . . through the next twenty years."

So far we think Mr. McGill's caution is justified by events, but the Christian churches can do a whole lot more than they have been doing to speed the day when they can hold a convention anywhere in this land without fear that their colored members and delegates will be subjected to jim-crowing.

When will the Christians in Southern cities seeking lucrative conventions have the courage shown by Miami Beach last summer and jettison all discriminatory regulations, at least for the duration, if not forever.

A 'Painful Decision'

Segregation Causes Houston To Lose Episcopal Conclave

NEW YORK, June 9 (AP) — The Protestant Episcopal Church today canceled its plans to hold its 1955 convention in Houston, Tex. Some churchmen had opposed Houston on the grounds of racial segregation policies there.

In announcing the decision, the Rt. Rev. Henry Knox Sherrill, presiding bishop of the church, made no mention of the segregation question.

A church spokesman said, however, that was the reason for the change in plans.

The decision was announced after a meeting here of a special convention arrangements committee. Choosing another site for the convention was postponed until later.

"This has been the most painful ... difficult decision I have ever been called upon to make," Bishop Sherrill said, adding that he was aware it will "be met by mixed response."

The church, at its convention in Boston in 1952, decided to accept the invitation of Episcopal Bishop Clinton Simon Quin of Houston to meet there in 1955.

The acceptance then came only after long debate as to whether all delegates and visitors in the southern city would receive equal treatment.

At that time, Bishop Quin gave assurance that "satisfactory arrangements" would be made.

In announcing the change in plans, Bishop Sherrill said "I have the greatest affection and admiration for Bishop Quin.

"I have grave doubt as to the wisdom of taking this responsibility (deciding against meeting in Houston).

"However, in spite of these considerations, I am convinced that on both the international and national level, the scene has altered radically even since the general convention of 1952, indeed, within the past month."

(This latter apparently was a reference to the Supreme Court decision outlawing school segregation.)

Episcopalians drop white only rule at S.C. convention

CHARLESTON, S.C. — The Protestant Episcopal Diocese of South Carolina discarded its white-only restriction Tuesday and admitted several colored divisions to its 164th annual convention.

The convention, by an almost unanimous vote, admitted one colored parish and two colored missions.

These were St. Mark's parish at Charleston and the Calvary and St. Paul's missions at Charleston and Orangeburg, respectively.

A Christian Decision By A Christian Denomination

BEFORE THE historic May 17th decision on segregation by the U. S. Supreme Court, Presiding BISHOP SHERRILL of the Protestant Episcopal Church had declared himself powerless to move the denomination's general convention from Houston, Texas. He said only a catastrophe such as "a tornado or a hydrogen bomb" would furnish grounds for protecting non-white delegates from the un-Christian indignities of a worse-than-average southern city's segregation and discrimination.

He had been strongly urged to do so by two powerful dioceses of the church, although a third (Long Island) voted to go to Houston anyway, at the inexplicable insistence of a Negro rector whose involved reasons would confound a saint.

The bishop of Texas berates the decision as the work of "agitators" and a "powerful underground" and very grudgingly agreed "not to rock the boat" any further. When leaders of the church wanted assurances from him that Negroes and others would not descend in Houston to a hell of humiliation, degredation, and inconveniences (taxis in Houston even refuse colored passengers), all the good Bishop could promise was a motel for colored delegates and visitors, to be built by Episcopalians, and a motor pool of private cars for transportation.

But after May 17th, and the soon-after brave decision of Southern Presbyterians to drop all segregation in churches and church schools, no denomination could condone a

segregated convention and still lay claim to Christian leadership or avoid charges of rankling hypocrisy.

BISHOP SHERRILL's reasons for now acting include his belated discovery that a canon of the church did authorize him to change a convention site, a fact promptly called to his attention by laymen and the Negro press.

He said that changes "in both the international and national level" had altered radically, "indeed, within the last month," an obvious reference to the Supreme Court's historic decision.

How far-reaching and sweeping that clear-cut outlawing of segregation is, and will be, was never better illustrated than in the Episcopal church's action. Before it, neither the teachings of Christ (incidentally, a radical of his day), nor the conscience of the church, nor the pleas of seven-day-a-week Christians, nor the fact of segregation's irreligion and immorality could prevail, although a tornado (act of God) or a hydrogen bomb (act of Russia) might have!

Episcopal Convention at Houston Canceled Over Racial Segregation

By RUSSELL PORTER

The Protestant Episcopal Church yesterday canceled plans to hold its 1955 triennial general convention in Houston, Tex., because of racial segregation.

The change reflected growing concern in the church since its 1952 convention in Boston voted to meet in Houston. That vote followed a long debate as to whether all delegates and visitors, including Negroes, would receive equal treatment. It ended only when Bishop Clinton S. Quin of Texas gave assurances that "satisfactory arrangements" could be made against discrimination.

A spokesman of the church said yesterday such arrangements had not been made. Last month the New York diocese of the church unanimously voted in favor of changing the site unless an immediate guarantee was given of a completely nonsegregated meeting. Bishop Horace W. B. Donegan of New York then said there had never been "such a wholesome ferment within the church seeking to end, for good, segregation or exclusion on the grounds of race or color."

The church spokesman said arrangements for the Houston convention failed to provide normal nonsegregated dining facilities. Provision for a new motel to accommodate white and Negro leaders of the church was not regarded as satisfactory. Another plan was for private motorists to furnish a car pool to get around a ban on Negroes in taxis, it was said.

In Houston yesterday Bishop Quin said he was "disappointed" but not completely surprised at the cancellation. "I don't think it's nice but I'll play the game," he added.

Presiding Bishop Henry Knox Sherrill of the church announced the cancellation after a meeting of the convention arrangements committee, of which he is chairman. The meeting was held at the offices of the church's national council, 281 Fourth Avenue.

Bishop Sherrill alluded to Communist propaganda among nonwhite peoples because of discrimination against Negroes in the United States, and to the recent decision by the United States Supreme Court declaring racial segregation in the schools unconstitutional. He also called attention to two forthcoming church meetings in this country to be attended by bishops, clergy and laymen from all over the world, including the colored countries. Both meetings will discuss the world crisis, including the problems of Africa, Asia and the atom bomb.

One of these meetings will be the Anglican Congress, the first world gathering of Episcopal and Anglican (Church of England) churchmen since 1908 and the first ever held in this country. It will meet in Minneapolis on Aug. 4. There will be native delegates from Asia and Africa. The other will be the World Council of Churches, including 160 denominations, with delegates from India, China, Japan and other countries.

Bishop Sherrill has the right under church canons to select a new site for the convention. He said he was not yea ready to do so.

Chicago may have an inside track, as it was chosen for the convention site before Houston was selected. Both cities delivered invitations at the same time. Objections was made to Houston on the segregation issue, and the delegates voted for Chicago.

Then Dean James A. Pike of the New York Cathedral of St. John the Divine presented a resolution, which was adopted, giving Bishop Quin an opportunity to explain his plans for a non-segregated meeting in Houston. When Bishop Quin did so Chicago withdrew its invitation, and a resolution was adopted to hold the convention in Houston.

A spokesman for the church said yesterday Chicago had the right to renew its invitation if it wished.

Bishop Sherrill in yesterday's statement said:

"Under the provision of the constitution of the Protestant Episcopal Church, Article I, Section 7, I have decided that the general convention will not meet in Houston in 1955. This has been the most painful and difficult decision I have ever been called upon to make. I have the greatest affection and admiration for Bishop Quin. I have had grave doubt as to the wisdom of taking this responsibility.

"However, in spite of these considerations, I am convinced that on both the international and the national level, the scene has altered radically, even since the general convention of 1952, indeed within the past month. We live in a time of crisis. In such a time, on the eve of the meetings of the Anglican Congress and the World Council of Churches, I am certain that the witness of our church must be so clear that it need not be explained.

"I am aware that this decision will be met by a mixed response. I am thinking, however, not so much of the present as of the future. In this decision I have struggled to consider only the welfare of our church. I ask only that is whatever may be said or written about this question, the spread of the Gospel as this church has received the same, be the only consideration.

"Plans for a meeting place for the 1955 convention must await further determination."

Section 7 of Article I of the church's constitution gives the Presiding Bishop power to change the site of a general convention if he finds there is "sufficient cause."

A spokesman for the church sad there would be nearly 900 delegates at the convention, including 157 bishops comprising the House of Bishops and about 725 general delegates in the House of Delegates. The delegates will be selected next spring. A large attendance of churchmen as visitors is expected, since about 15,000 attended the Boston convention.

Houston Bishop Talks of Case

Special to The New York Times.

HOUSTON, Tex., June 8—Bishop Clinton S. Quin said here today that he was disappointed, though not completely surprised that Houston's selection as the site of the 1955 Protestant Episcopal convention had been canceled.

"I don't think it is nice but I'll play the game," he said. "It's underground work." He declined to explain these comments except to say that "a group of people" had been working against Houston as the convention site.

Bishop Quin said he had received three city buildings—the City Auditorium, the Music Hall and the Coliseum—for the convention headquarters. City officials said they were holding the buildings in reserve and had lost one convention, a three-day sales meeting by a soft drink concern, because of the reservations.

iBshop Quin said he had received a letter last Friday from Presiding Bishop Henry Knox Sherrill saying that it would do no good for Bishop Quin to attend a convention arrangements committee meeting in New York as the Presiding Bishop had made up his mind on the site.

The Houston Chronicle said today that Bishop Sherrill had informed it by telephone a few weeks ago that he hoped Bishop Quinn would attend the New York meeting to tell the committee what arrangements had been made to assure a nonsegregated meeting.

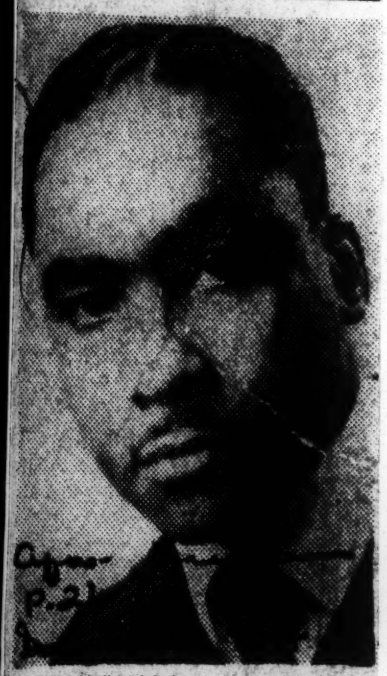
Bishop Sherrill said, according to The Chronicle, that the convention site could not be changed unless Bishop Quinn withdrew the invitation or unless a major disaster such as "a tornado of the H-bomb" struck Houston.

Bishop Quinn said h ehad not withdrawn the invitation.

9 1954

FAITH CRUSADE

Atlantic City pastor plans faith crusade



REV. RUSSELL ROBERTS

ATLANTIC CITY, N.J.—Plans for a nation-wide interracial, non-sectarian religious "Faith Crusade" were announced this week by the Rev. Russell A Roberts, pastor of the Shiloh Baptist church.

The "Faith Crusade" will mark the first time a colored clergyman has ever initiated and conducted a national religious project embracing all races, creeds and colors, Rev. Russell said.

Administrative headquarters for the mission will be Atlantic City where the Rev. Mr. Roberts has pastored for the past six years. Religious, civic and social groups have already organized to participate in the crusade it was announced.

Under the Rev. Mr. Roberts' pastorage, the Shiloh Baptist church, one of Atlantic City's largest, has instituted a medical plan, scholarship plan, burial plan and transportation system for handicapped members.

Father Divine: Holy Husband

Movement Spurted In Depression Years

CHAPTER V

By Sara Harris

With assistance of Harriet Crittenden

Father Divine opened his first Harlem heaven in 1933. That was the year when so many of Harlem's residents existed on charity that a slogan was evolved there:

"Jesus'll lead us,
The Relief'll feed us."

Nineteen thirty-three was the year after the year of the huge Negro migrations from the South. They lived in dreary, unheated tenements. Roaches and rats were considered ordinary occupants of Harlem apartments. There were wash tubs in the dank kitchens which served as bathtubs. A single toilet, wooden-slatted and with no window, serviced three or four apartments.

Prejudice barring Negroes from almost every section of the city except Harlem, resulted in the most flagrant violations by landlords of city building and sanitary codes. It resulted in phenomenal rentals which single families could never meet. They had to band together, miserable, ill-assorted families, to pay the tremendous rentals asked for an apartment that could hardly have accommodated one of them.

In 1933, 50 percent of Harlem's Negro families, with employment opportunities as closed to them as housing, were forced to apply for unemployment relief. Prostitution was rampant.

Harlem, during the depression years, faced by far the most acute problem of juvenile delinquency of any section of New York. During the period from 1930 to 1935 alone, six thousand Negro youngsters under 16 years of age were declared to be delinquent, and three thousand were declared to be neglected.

Almost all of Harlem was tired and hungry and sick. The tuberculosis death rate was fantastic—four times higher than that for the city as a whole. The number of recorded cases of syphilis was seven times higher for Negroes than it was for whites. Twice as many Negro mothers as white died in childbirth. In all of Harlem, with its more than 350,000 Negroes, there was one hospital.

Charlatans Abounded

Every Harlem side street had its quota of charlatan preachers who rode riotously on the shoulders of Negroes fresh up from the South. These established themselves in madly decorated back rooms where shades were always kept drawn, and sold people magic answers to the acute problems there was no answer for.

They sold charms guaranteed to bring good luck, numbers "absotively posilutely" guaranteed to win on the next day's policy wheel, "love potion" miracles to elderly men who had begun to doubt their virility. They held meetings where people could shout and sing and throw themselves on the floor in orgies of wonderful relief for pent-up tensions.

During the thirties, the profits of these panacea-men were estimated to be in the neighborhood of a million dollars a year.

Of all the flourishing Harlem cult leaders, the most successful was a man called Daddy Grace. Daddy was, and still is today, an imposing man whose prime characteristic is unashamed, prideful male virility. He was broad, and 6 feet, 2 inches tall.

"Daddy" boasted that he could make the blind see, the lame walk, and cast out evil from the soul.

It was not only the cult leaders who flourished. Desperate people who needed outlets began to seek solace more frantically than they ever had before in the legitimate churches. But ministers could not do enough. Whatever services they gave, and they did give inestimable services, they could not ever give enough.

Free Meals for Thousands

In the midst of all the honest hopelessness and the overwhelming chicanery, Father Divine came to Harlem. In 1933, he rented a building at 20 West 115th st. and dedicated it to the service of Harlem's needy. It was there that he first began to serve the tremendous banquets which would in later years, become his trademark: fricasse chicken, roast duck, spareribs, fried sausage, lamb stew, liver with bacon, rice, hominy, boiled and fried potatoes, stewed tomatoes, spinach, brussel sprouts, string beans, boiled beef, asparagus tips, fruit salad, ice cream, and chocolate cake.

Those who could afford to paid 15 cents for these amazing meals. Those who could not ate free.

Thousands of people came and ate. Most who came to eat stayed to marvel. Where did Father Divine get the money? Today, the Divine financial setup is a simple though brilliantly constructed one. Then, it was even more simple.

All his true followers voluntarily put all their money and labor into the movement. Father ordered followers to set up businesses as "Divine Peace Mission Movement Co-operatives." They were to function under a set of rigid regulations imposed by no profits from their investments but only money enough to supply them with the barest necessities.

In old Harlem lofts, stores, and abandoned factories, businesses began to spring up. There dressmaking establishments and men's tailors and barbershops and restaurants and boarding houses and new movement extensions which began to be known as heavens. Father's critics called his communalism "chain store religion." Father himself named it "God, Incorporated."

Diversified Activities

Between 1933 and 1937, Father Divine became Harlem's outstanding lodging house keeper. Dedicated followers leased, for his use, three apartment houses, nine private houses containing 15 to 20 flats arranged in best profit-making tradition, dormitory style, and three meeting halls with dormitories on upper floors.

He also ran 25 restaurants serving ordinary meals of one piece of meat, potatoes, bread, butter, and coffee for 15 cents; two groceries; ten barbershops; 10 cleaning stores; and 20 or 30 huckster wagons, which made the rounds of Harlem with vegetables, fruit and fish to be sold at evangelical prices. There was also a Divine coal business which operated between Harlem and Pennsylvania. They would buy coal at the then-wholesale rate of $4.00 a ton and sell it at $7.50 a ton. The general market in those years sold coal for $8.50 a ton.

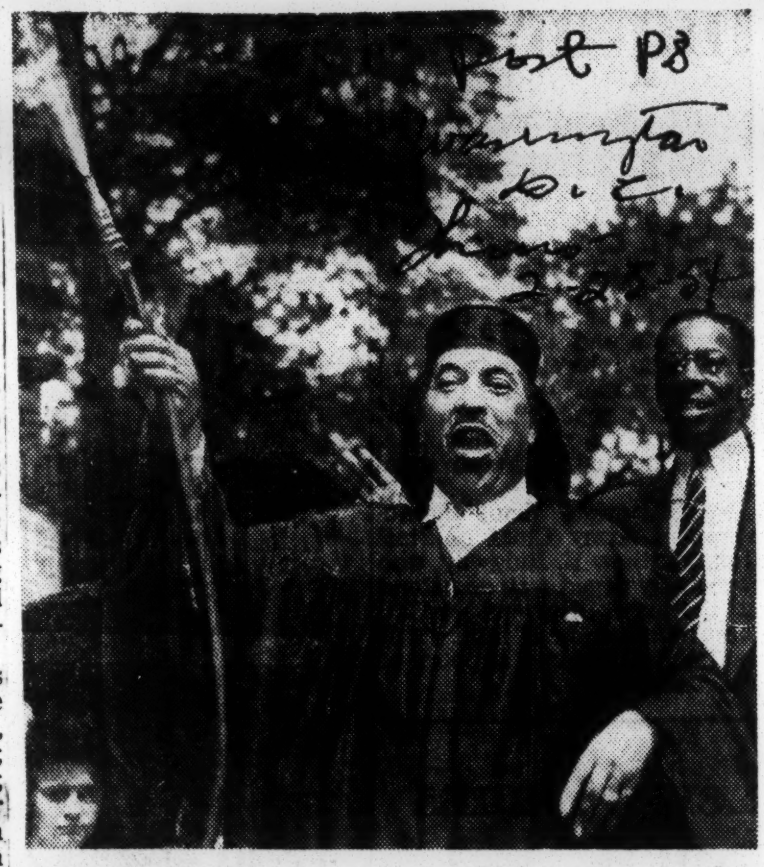
Besides his Harlem activities, Father Divine acquired properties in Newark, Jersey City, Bridgeport, and Baltimore.

As Father's obvious wealth increased, his flock grew by leaps and bounds. By 1935, he figured he had two million followers. The actual count is nearer to half a million. His weekly income from his business establishments—impossible to check because he kept no records—was reputed to be $20,000.

More and more people came to affiliate with Father. They came from the legitimate churches and from store-front churches.

The legitimate ministers were indignant. The cult leaders were also indignant. For the first time in Harlem's history, they had a point in common. Daddy Grace fought Father Divine. Bishop H. C. Lawson, still today one of the most highly respected of the orthodox clergy, also fought Divine.

Daddy Grace was a formidable rival. By 1935, he had established his "Houses of Prayer" all along the East Coast. Daddy was responsible for one of the most humiliating moments Father Divine had ever known.



Daddy Grace, bitter foe of Father Divine, uses a garden hose in an outdoor baptism here in 1944.

"Ousted God From Kingdom"

He put Father out of his own heaven. Father's main headquarter's at 20 West 115th st. were rented. Daddy Grace went to the owner of the building and offered to buy it from him, cash, if the sale could be concluded immediately. The owner sold on Daddy's terms. Father was greatly surprised when, one morning, the new landlord announced his status and insisted the premises be vacated immediately. Father found himself reduced to importuning Daddy Grace for a delay, to permit him to find other quarters. Daddy Grace refused.

On moving day, the angels lugged beds and other furnishings out of heaven while Father supervised. Daddy stood and watched. Being publicity-wise, he brought newspaper reporters from the Harlem weekly, the New York Age, along. Strutting up and down the sidewalk in front of heaven, he loudly proclaimed:

"Look at me, the man who ousted God from his erstwhile kingdom."

After Father left 115th st., Daddy started to operate there in an attempt to take over the followers, but his attendance stayed low. All the faithful had moved with Father Divine to a new headquarters at 123d st. and Lenox ave.

There are some old-time Harlemites today who believe that Daddy Grace might have had a chance against Father. In the very middle of the feud with Father, however, the fact that the Government was "persecuting" him about a small problem of income tax evasion caused him to throw in the sponge and flee to Cuba.

Followers Defend Father

Bishop Lawson began a militant crusade. He attacked Father not only from his pulpit but on the air and in the Negro press. He called him a "faker" and a "racketeer." He wrote letters to the New York Age, in which he implied that Father had a few rich "students" who were giving him everything they owned. He said Father pretended to heal people when he knew nothing about healing, that Father Divine was having illicit relationships with

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'Daddy Grace' Has Prayer House Here

Bishop C. M. (Daddy) Grace, who evicted Father Divine in 1935 from the New York heaven the latter was renting, operates one of his "Houses of Prayer" here at 601 M st. nw.

He was reported yesterday to be in Atlanta, Ga., by a spokesman at the prayer house.

his women followers. He said Divine was illiterate and unintelligent.

While Bishop Lawson alone carried the brunt of his battle, Father did not have to carry his. His followers did it for him. Father wrote one meek letter in answer to the Bishop's accusations. Then, followers took over. They wrote scathing letters to Bishop Lawson and had them publicly circulated.

The real reason behind Father's success as a depression leader was that although illogical, illiterate, naive, he succeeded so well in his communal system that his Peace Missions promised to solve the economic needs of many Negroes whose problems seemed insoluble to responsible public and private agencies.

Assistant Needed

By 1935, the great bulk of the fanatically faithful had contributed so much money and so many services that Father had become a figure to be reckoned with. He received publicly throughout the country. Peace Mission movements were organized in Newark and Bridgeport, in Chicago and Detroit. Recruiters went as far west as California, and a great number of new followers, most of them white and wealthy, were obtained there.

Father could not satisfy the followers, both in and out of New York, who required personal contact with him. He told them he needed an assistant to take care of routine matters, and he implied that, through "the cosmic forces of nature" which always worked "in harmony" with him, he would produce exactly the assistant he might need.

In 1935, those very "forces of nature" miraculously produced her.

The woman whom the "forces of nature" chose for this honor was Faithful Mary.

FRIDAY: Fathers First Lieutenant, Faithful Mary.

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'Miss Happy Word' sues 'Purity Love'

It happened in Father Divine's California 'heaven'

LOS ANGELES — There was strife and discord in 'heaven' this week—even as there is on earth.

Evidence of that fact was given when a long-smouldering feud in Father M. J. Divine's "heaven" here flared out into the open.

Reportedly involved is the issue of violations of church doctrine and the sum of $115,000.

Two Women Principals

Principals in the case—which Friday necessitated a deposition by Father Divine in Philadelphia—are Misses "Happy Word" and "Purity Love," president and ex-president, respectively, of Circle Mission Church Home and Training school of California.

The petition in the suit charges that Miss Love had church property in Santa Monica valued at $115,000 transferred to her name illegally.

Miss Love, whose worldly name is Mrs. Irene M. Prattis, contends however that she was authorized to transfer the property as she did by none other than Father Divine, himself.

In his desposition executed in Philadelphia Friday, however, Father Divine denied that he gave any such authorization to Miss Love. Meanwhile, the case has been set for trial March 24.

Under church policy, no installment purchases are permissable. All transactions must be completed entirely on a cash basis.

That is why when Father Divine purchased large estates in the East and North involving hundreds of thousands of dollars banks have closed their doors to permit tellers to count the huge number of bills.

First hint of trouble in the Divine heaven at Santa Monica came some nine months ago when it was learned that Miss Love, then head of the local organization, had purchased the expensive Merle Norman cosmetics building in Santa Monica.

In purchasing the building, located at 1659 17th st., Miss Love reportedly paid $9,000 down, with the understanding that she would make subsequent payments of $12,000 each in 30, 60, 90 and 120 days.

Reports are that after the first $12,000 payment had been made, church members rebelled, deposed Miss Love and installed in her stead Miss Happy Word of 1305 W. 53d pl., as their leader.

Through their attorney, David Welts, Miss Word and church members charge that Miss Love violated the constitution and by-laws of the church through her installment purchase of the cosmetics building.

They also charge that she had property purchased with thousands of dollars donated to the church registered in her name and that the controversial cosmetics building was also registered in her name.

Indications are that no matter what settlement is made with Miss Love, the $21,000 that she paid on the Santa Monica cosmetics building is that much cash down the drain.

After Miss Love was unable —because of opposition created by Miss Word and the church members—to fulfill terms of the purchase contract, ownership of the property has reverted to the original owners.

According to Miss Happy Word, there is now a "For Sale" sign on the building.

FATHER AND MOTHER DIVINE AT FEAST

6 banquets attract 35,000 in 2 days to Father Divine's 'Feast of Lamb'

PHILADELPHIA

The "Marriage Feast of the Lamb and the Bride" was celebrated here for the eighth consecutive year in the "Kingdom" of Father and Mother Divine, on April 29 and 30.

The anniversary banquets numbered six for the two days of celebration. There was an estimated 25,000 to 35,000 persons in attendance.

At the Divine Lorraine hotel worshippers congregated in multitudes on all floors from the 10th to the first. The Divine followers appeared stunned by the proportions of the celebration. This can be accounted for by the great extent of preparation ond religious expression on the part of Father Divine believers.

One of Largest Events

The preparation was in the form of unbelievably large amounts of luxurious food, flowers and decoration. This anniversary is one of the year's largest affairs.

At the banquet tables, following the required seating of separation of sex, and the mixing of the races, many and varied hearts poured out gratitude in song and speech. The songs were praises of America, Father, and Mother Divine.

Among the exquisite and sparkling banquet setting an appetizer of tomato juice started the array of countless courses. Following the juice, a parade of 15 vegetables was passed from person to person.

Mother and Father Divine

By this time the penthouse dining room was filled to its circular ceiling with music, voices and tinkling of the silverware.

The meal went on for well over an hour. It included countless meats, desserts and many types of food. From tomato juice to ice cream, one may literally state that the banquet was "the most."

At the head table amidst mirror-like silver pitchers and dining utensils sat Mother and Father Divine. Father Divine as the center of attraction gave the appearance of being satisfied and content.

Mother Divine was seated at his right hand, calm and sedate. Her attractiveness was startling.

With a gardenia in her blond hair, pearls about her neck and a gleaming white gown, Mother Divine well fit her role for the evening.

One devout follower recently whispered, "She is more beautiful than the pearls she wears." As the evening wore on it grew cool and Mother Divine donned a velvet cape with a massive orchard corsage on it.

From the penthouse dining room window one could see the celebrations going on in another wing of the 10th floor.

Dancing joyously to the religious music the followers were caught up in the tides of emotion and carried into feverent lauding of Father and Mother.

Associated Pres

9 Father Divine Celebrates 8 Years of Marriage

Father Divine rings a bell in Philadelphia to mark his eighth wedding anniversary celebration. The fete is to continue for two days at several of his churches. The sect leader's wife, termed his "spotless virgin bride," is at left

Father Divine: Holy Husband

N. Y. Police Arrest 80 For 'Disturbing Peace'

CHAPTER IV

By Sara Harris

with the assistance of Harriet Crittenden

At midnight, on Sunday, November 15, 1931, Officer Tucker of the Sayville, Long Island, police force knocked at the door of 72 Macon street. There was a great crowd gathered there that night and there was loud singing. The officer had to knock many times before he was heard and had the door opened to him. A man who Tucker knew to be Saint John, a close assistant of Father's, answered the door.

"I want to see Father Divine," Tucker said.

"You can't see him now," Saint John answered. "He has got a spirit."

Tucker said, "You're all making too much noise in there. The neighbors are complaining."

"I can't do anything about that," Saint John answered.

Officer Tucker left 72 Macon st. When he returned, about two hours past midnight, he was accompanied by the Suffolk County District Attorney. Also with him were six troopers from the Bay Shore barracks, and six deputy sheriffs. They forced their way in and arrested Father Divine and 30 members of his congregation, 15 of them white, for "disturbing the peace." They took them in three buses to court.

On the whole, the arrest was a peaceful one. Father Divine accompanied the officers quietly to the waiting bus. He did not seem perturbed or indignant. Neither did most of the followers.

Fifty-five pleaded guilty of disturbing the peace. These were fined five dollars each and dismissed. Twenty-five pleaded not guilty. These were ordered to report for trial.

Father himself pleaded not guilty. He would rather be thrown into jail to "rot there" than to admit to such an unfair charge as disorderly conduct.

National Significance

The press reported Father's arrest and his reaction to it. Practically overnight, the case of Sayville vs. Father Divine acquired national significance. Neither Sayville nor Father Divine had ever rated Nation-wide limelight before. Sayville cringed from it. Father Divine basked in it. He enjoyed the picture which he had created of himself as a martyr to racial discrimination. Liberal people and groups throughout the country, white as well as colored, accepted his picture of himself. They wrote to indorse his stand. Father answered all of his letters personally.

James C. Thomas, brilliant Negro lawyer, who had served a term as United States assistant district attorney, telegraphed to offer his services at Father's coming trial, free if need be, to "combat the infringement of property rights and privileges so sacred and won at so great a cost."

Father graciously accepted.

When, on May 24, 1932, Father Divine went on trial before Supreme Court Justice Lewis J. Smith in Mineola as a public nuisance, the courtroom was crowded. Judge Smith, immediately the trial began, betrayed his antagonism toward Father. Although this was contrary to usual procedure, he had Divine locked up in jail for the period of the trial by ordering his bail canceled.

The District Attorney produced 12 witnesses, all close neighbors of Father Divine, who claimed that there was loud shouting and singing at 72 Macon st. and that they had often heard followers give praise to Father Divine as people normally give praise in a church. They asserted that Father's followers, even without the singing and shouting, were disturbing neighbors.

Jury Convicts Father

Judge Smith's prejudice against Father Divine, clearly shown as it was in his questioning of defense witnesses, was even more clear in the manner that he permitted the District Attorney to ask immaterial questions that were prejudicial to the defendant. The most glaring of these attempted to prove to the jury that Father Divine conducted himself in such a manner as to cause people under his jurisdiction to become insane. In every case Judge Smith overruled the objection of Defense Attorney Thomas. For the duration of the trial, the jury's minds were never free of the suspicion Judge Smith raised.

The jury found Father Divine guilty as charged but recommended leniency. Judge Smith ignored the jury's plea. A few days after their verdict, he sentenced Father Divine to the maximum penalty—one year in jail and five hundred dollars' fine for being a public nuisance.

In the courtroom, an angel started keening. The torn sleeves of her black dress showed much of her heavy woolen underwear. Her expression went from despair to exultation as she moved her gray head from side to side, her good eye staring from Judge Smith to Father and back again.

"That jedge, he don' know who he monkeyin' with," she mumbled.

Indeed Judge Smith did not know "who he was monkeying with."

On the Wednesday following the day he sentenced Father, Judge Smith fell dead. He was only 50 years old and in apparent good health.

Throughout his incarceration in jail, Father had maintained a silent dignity. Now he spoke from his cell: "I hated to do it."

Followers' reactions to Judge Smith's death ranged from jubilation to dazed wonder. Those who had known Father to be God realized that he could strike dead those who opposed him, but to have seen Father's awful powers of retribution in action for the first time was cataclysmic.

The coincidental death of the jurist was fated to be the foundation for one of the most important tenets of the movement.

Most Important

After 33 days in jail, Father's release on bail was effected. And, afterward, the Appellate Division, holding that Father had been tried prejudicially reversed Judge Smith's decision.

June 25, 1932, may well be reckoned as the most important date in the fabulous Divine career.

Only a few hours after Father's release from prison, established followers as well as thousands of new recruits swarmed into New York's Rockland Palace at 155th st. and 8th ave. for a monster "Glory to Our Lord" celebration. Seven thousand men and women filled every seat and, in defiance of Fire Department regulation, overflower the standing room. Hundreds had to wait outside.

"You may not have seen my flesh for a few weeks but I was with you just the same. They can prosecute me or persecute me or even send me to the electric chair but they can never keep me from you or stop me from doing good."

"Hallelujah!" the crowd cried. "God Almighty! Hallelujah."

Father responded to the wild applause. He leaped and cavorted in revivalist style.

A young woman jumped up from her seat.

"He's God Almighty!" she screamed. "I know it. From my heart down I was a lump of ice. No doctor could get this disease off me. And then I heard Father say, 'Take up your bed and walk.' I don't know why he bothered with me. But he raised me up again. My, my, my."

Father Divine is booked at New York police headquarters after an arrest in the 1930s.

"Hallelujah!" the assembly shouted.

It seemed as though the testimonies would never stop. No sooner did one person take his seat than another leaped up to tell of Father's retributive and healing powers.

Tone of Testimonies Changes

Suddenly the tone of the testimonies changed. An old man pushed his way down the aisle.

"I could tell them about who died," he shouted. "They hurt Father and they was done in just like that judge was done. But I ain't gonna tell that. I'm only gonna tell about we're cold and hungry. We need you to take us outa the cold, Father!"

The crowd went wild. "It's true," they screamed. "God Almighty!"

"Need you, Father!" The old man made a chant out of his lament. "Need you. Need you. Need you, Father."

The old man had unleashed a mighty torrent. Men and women who had tried to lose themselves in talk of "miracles" stopped trying and talked about their real troubles. Their yokes of bondage had always been heavy, but never as heavy as they had been during these last depression years. Now they were colder and hungrier and sicker-to-dying than they had ever been in their lives.

"Need you, Father!" The old man's refrain was echoed many thousands of times over inside their hearts. "Need you, Father!"

In all of his meteoric career, Father Divine had never received an ovation like this.

At the Rockland Palace meeting he came to a conclusion . . . one of the most important decisions in his career.

For the present, he would not attempt to build heavens in hostile white communities like Sayville. For the present, he would live and work in depression Harlem.

THURSDAY: Harlem.

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Rankin File

The Yard-Boy Who Calls Himself 'Godalmighty'

By Allen Rankin

THE ACCOMPLISHMENTS of Father Divine, who admits he is God Almighty and, now in his late seventies, still reign supreme in his Harlem Heaven, are worth an occasional Sunday review. They are probably the world's most startling examples of just what can happen in the name of a certain kind of religion.

Not the least of the Father's accomplishments is that he manages to enjoy about $6 million worth of real estate holdings—and wears custom-tailored suits—without paying any taxes. On the offerings of what he estimates to be his 20 million followers (his "angels," Father calls them) he does not now pay and he has never paid a penny's income tax.

This is not odd because, in the first place, Divine claims he owns not a cent. In the second place, this attitude is rather generous considering he claims to be everything from God Almighty to "Dean of the Universe," and so, theoretically, owns everything anyway, including internal revenue department and the federal treasury.

This being the case, it is not odd, either, that many New York politicians would not think of running for office without soliciting his aid and that of his myriad angels. The late Mayor LaGuardia made a special trip to his Harlem Heaven before one election "to ask Father Divine's help and counsel." As St. Clair McKelway once commented in The New Yorker, "It looks sometimes as if a good many people besides Father Divine's followers think maybe he is God."

Jehovia And The Messenger

No terrestrial progress has been more remarkable than that of Divine, born George Baker around 1880 on a Southern rice plantation. He was later a yard-boy and hedge-clipper before, by a series of remarkable births and rebirths, he promoted himself to The Almighty.

The idea did not originate with Baker. About the turn of the century, a mulatto named Samuel Morris became singularly impressed with a passage from First Corinthians: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you."

Morris took the passage very personally and jumped to a quick conclusion. If the spirit of God dwelled in him, then he was God. He dreamed of men drowning and heard a voice saying, "Go to Baltimore and save them." Morris decided on out-of-town Baltimore because the people of his own congregation, he suspected, would not recognize him as anybody but Samuel Morris. It was in the strange, new city that he first risked pounding his chest and shouting, "I am the Father Eternal!" The congregation promptly and bodily threw him out. George Baker, impressed, happened to be on hand to pick up Morris and dust him off. The future Father Divine had found the man and the idea that would give him "immortality."

Yard-boy Baker, no fool, advanced with caution at the start. Allying himself with Morris he was content for awhile to "be born again" merely as "The Messenger," while Morris promoted himself to "Father Jehovia." With no ill-feeling, the Messenger agreed to let Father Jehovia be "God in the Fathership Degree" while, biding his time, he contented himself with being "God in the Sonship Degree."

St. John Divine Bishop's Fate

It was in 1908 that The Messenger learned the lesson that was to allow him to achieve and hold on to his divinity. A Morris desciple who called himself St. John Divine Bishop (in the flesh, John A. Hickerson), a graduate of The Live Ever, Die Never Church, of Boston, made a serious error in his rise to power.

In St. John Divine Bishop's church not just St. John but every member of the congregation was God. This led to an overwhelming lack of discipline. Each being God, the members of his congregation eventually found no further need of St. John Divine Bishop's tedious warnings to behave themselves. They took to shouting at each other, "I going to kill you with fire and brimstone! I going to put out your light!" Worse, in their individual divinity, they decided to keep the collection themselves instead of handing it over to St. John.

Father Divine-to-be, took an indelible mental note of St. John Divine Bishop, and determined to have no such dangerous division of the powers in his own future heavens. In Baker's heavens, there'd be just one God, Baker. The rest of the celestial personnel would be merely angels, incapable, of course, of insubordination before The Almighty.

Gathering Angels

Baker didn't jump into the stiff New York competition unrehearsed. As plays sometimes go on the road to polish themselves up for Broadway, so went he. He really got going at Valdosta, Ga., where he was clapped in jail on a warrant sought by members of his own race and tried for lunacy. This martyrdom gained him a few angel followers. When police asked one of them what The Messenger's real name was, that angel answered: "He ain't nobody but God."

The authorities let him go on the qualified condition that he would beat it out of Georgia, and a few angels (the nucleus of the Divine's now 20 million angels) made the hasty pilgrimage with him—back to New York.

The Messenger, who established his first heaven of any consequence in a rambling old house at Sayville, Long Island, discovered a delightful and not unexpected thing about the unwinged cherubs that adorned his footstool. They would "tote" for him, transport qualities of food from the kitchens in which some worked, to their Sayville heaven. To Divine, head of their celestial co-op, they would also turn over their total earnings. All they asked in return was the approval of The Father and carfare.

King Of Glory

Not even Father Divine acquired this title in a day. It took 40 years to attain it. But considering that George Baker began as a hedge-clipper and grass-cutter his progress was most rapid. He soared from evangelist to The Messenger, from The Messenger to Major J. Devine (the military title outranked heavenly ones in World War I), from Major J. Devine to (when the war was over) the Rev. J. Divine, and from the Rev. J. Divine to Father Divine (God).

Lest there should be any doubt left about the title in parenthesis the ex-yard-boy used to hang large banners on the walls of his various heavens. They read:

FATHER DIVINE
IS GOD ALMIGHTY

The fullest account we can find of The Almighty's late activities is in a Newsweek of this year. The article is entitled "Peace and Ah-Ah-Ah-Ah-Men.

"They love me, love me, love me so much," Divine is accustomed blissfully to observe of his angels. He still uses the mysterious lingo loved by his followers, the meaning of which is Greek to the uninitiated. For instance, he recalls that he was "combusted one day in 1900 on the corner of 7th Avenue and 134th Street, in Harlem."

Some of his current angels are Miss Bond of Love, Miss Smile All The While, Mr. Universal Cheerfulness and Miss Rapid Integration, to all of whom the father is a joy and a refuge.

Back in 1932 when his angels grew too noisy in their praise of him, Father Divine was sentenced to jail for a year and fined $500 for disturbing the peace. Four days later the judge who sentenced him dropped dead.

"I hated to do it," was The Father's only comment.

Angel keeps Divine's cash

Only $5,000 of $115,000 returned

SANTA MONICA, Calif. — Father (God) Divine came up on the losing end of a suit filed recently against Purity Love, former angel in his heaven, whose story convinced the court that the property was hers.

Miss Love, whose real name is Mrs. Irene Pruitis, was accused of having embezzled property that had been turned over to the Divine movement here. She denied the charge and the court believed her.

Not Afraid Of 'Curse'

She's not afraid that Father will lay a "curse" on her because she won the suit, she told reporters last week after learning that Judge William Palmer had ruled that she would have to pay Father Divine only $5,000 of the $115,000 sought in the suit.

The reluctance of officials in the Divine movement to keep records of Father's transactions tipped the scales in favor of the former angel in the legal battle fought in Superior Court here.

Judge Palmer held that their failure to keep records was fatal to the Divine cause in the suit brought by the Circle Mission of Santa Monica.

Father Divine: Holy Husband

Liabilities of His Humble Beginning Have Been Converted Into Assets

By Sara Harris

Father Divine claims that 20 million people call him God. He says:

"I am their life's substance! If they can only get a word with me, they feel like they are in heaven."

Father Divine is not exaggerating. The general impression that all of the followers of Father Divine are Negro women, most of them unable to read or write, is in error. In all the heavens, especially in the beloved Mecca in Philadelphia, his headquarters, there are doctors, engineers, teachers, nurses. Many colored followers hold office jobs, some are registered nurses, others are teachers.

When Father walks across the hall from one of his offices to the other, followers run after him. Some jump up as high as they can, like children, others try to suppress the tension in their faces, but they have to join in the screams bursting from the throats of those crowding around Father. No one would dream, though, of touching even the sleeve of his jacket.

When Father drives up to any one of the heavens in his car, young women shriek and push through the crowd massed on the curb to see him, and fling themselves at the slowing Cadillac, running alongside, grabbing at the door handle, to peer at the adored face.

Father Divine is barely 5 feet tall. He is squat. He is completely bald, and has the short-legged gait of a conquering hero. One who looks less like a divine being would be hard to imagine.

"So True, Lord, So True"

Father Divine has turned his liabilities into assets. He asks rhetorically:

"Why is it that God comes in the most insignificant, the most illiterate, the most underprivileged, the most downtrodden among the children of men? He comes among them that He might lift them and bring down the loftiness of the mighty, the self-exalted. Do you see the mystery?"

"So true, Lord, so true," they shout in response.

The golden blonde, 27-year-old Mother Divine, Father's second wife, who always sits at his right at the banquet table, smiles adoringly at him and joins in the chorus:

"So true, Father dear!"

Because Father's followers love him as much as he says they do, they have placed all their money and all their services at his disposal. Today, Father Divine runs one of the biggest cooperatives in the country, and its real estate holdings in New York, Philadelphia and Newark alone are worth over six million dollars. He is virtual owner of hotels and mansions in the finest white neighborhoods.

Father Divine has never paid one cent of income tax. He has never even filed a return. Thus far T-men have not been able to crack down on him. Not for lack of trying, but because Father is telling the literal truth when he insists that there are no properties, businesses, or bank accounts in the name of God, Father Divine.

He rides around in a Cadillac driven by his private chauffeur and wears custom-made suits and the finest of haberdashery, yet he does not need a penny to buy them with. The followers press upon Father anything he needs or wants, as their love offerings to God.

How did Father Divine attain his glory? How did this man, born in the squalor of a shanty in the deep South, end up as God?

When Father tells the mortal world of the day that he was born out of his fleshly body, he says:

"I was combusted one day in 1900 on the corner of Seventh ave. and 134th st. in Harlem."

The best evidence indicates that he was born around 1880 on a rice plantation on Hutchinson Island in the Savannah River. His name was George Baker, and his parents were sharecroppers. He had sisters and brothers. Nobody knows how many.

Bishop Saint John The Vine Hickerson, the only person alive today who knew Father Divine before he became God, tells about these early years:

"Sure, he was just plain little George Baker in 1899. He lived in Baltimore, Md. You know what he did? Gardening. Working around the white neighborhoods for 50 cents a day. He used to live for Sundays because he used to teach Sunday School and be an assistant preacher in the church of Rev. Mr. Henderson." It was at Rev. Henderson's church that Father Divine first met Samuel Morris, a mulatto, tall and very attractive.

Worked in Steel Mill

Morris lived in Alleghany, Pa. On Sundays he served as a lay preacher there. On weekdays he worked as a steel mill laborer. He hated his weekday job and longed to get away from it. One night, in the middle of reading his Bible, he came on a verse in the third chapter of First Corinthians that staggered him.

"Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you?" the Bible asked.

Didn't the Bible speak plain as day that if the spirit of God dwelt in him, and if the Spirit and the Word were one, then God Himself dwelt in him? And if God dwelt in him, then his body was God's body—and he, Morris, was God?

And when, one night, he dreamed he heard a heavenly summons: "Go to Baltimore and save souls there," he could no more have ignored the dream than he could have stopped living.

Arrived in Baltimore, he contacted the Reverend Henderson. When Henderson invited him to preach a guest sermon in his church, he accepted with alacrity.

It was a rainy night, but the church was filled to its capacity. Reverend Henderson had done a good job of advertising the guest preacher.

Samuel Morris started to preach in the ordinary way. He had a deep, resonant voice and wonderful fluidity of body. The congregation was delighted. Suddenly, though, in the midst of a profound sentence, he stopped and stook stock still in the pulpit.

"I am the Father Eternal!" he shouted, thudding his fists against his chest and reaching toward the rafters. "I am the Father Eternal!"

Several muscular men rushed him, picked him up, and deposited him bodily on the sidewalk, with the enthusiastic approval of the other members of the congregation—except one. That one helped Morris to his feet and took him home to his boarding house.

After George Baker brought Morris there, a room in the boarding house was turned into a modest mission that attracted a few people.

George Baker addressed Morris' meetings. A few weeks after Morris' coming he became his legitimate assistant.

Around 1907 Samuel Morris announced that he had been born again. He took a divine name as befitted his divine status — Father Jehovia — Jehovah with one letter added and another letter removed. He instructed his disciple, George Baker, that the time had come for him also to achieve heavenly recognition. George Baker was reborn as the "Messenger."

While they preached every night, both men earned their livings during the day. The Messenger still hedge clipping and mowing lawns, and Father Jehovia driving a wagon gathering junk.

In 1908, St. John the Vine Hickerson joined them. He must have been an impressive figure, for even today he is still imposing. Tall, ascetic, he looks like the old masters' paintings of Jesus, except for his tan complexion and advanced age. He was a born preacher with an electrifying style.

He would begin in a low

A closeup of Father Divine, who claims that 20 million people call him God.

Zoning Law Ousted Angels in N. J. House

In 1949, twenty-five angels purchased a three-story mansion, set in spacious landscaped grounds in Forest Hill, one of the more exclusive, residential sections of Newark, N. J. Shortly afterwards, ten of them, headed by a housekeeper, moved in.

Some time later, neighboring homeowners instituted a formal complaint in Municipal Court. They demanded that they be legally protected by the existing zoning law which prohibits the running of a rooming house.

Zoning Enforcement Officer Fiverson handed the "alleged violation." He asked the angels, since they were obviously not of one family, to leave their heaven.

Father Divine sent lawyer Austin Norris from Philadelphia to defend the owners.

Norris claimed that his clients actually were "a family group" under the definition of the existing zoning law. He said that they were all children of one Father, Father Divine.

The zoning enforcement officer effected a clearer wording of the restriction. The resulting new law defines a family group as "one or more persons related by blood, marriage or adoption."

Shortly after the new zoning law went into effect, the ten follower-residents of the mansion moved out, and a large Negro family, consisting of Reverend Mr. Charles Boyer, his wife, thirteen children, and his father-in-law moved in.

quiet tone, all the while ambling about the lectern slowly. As his voice grew louder and his words faster, he would break into a lope, and suddenly he would leap straight up into the air and land shouting.

For four years, the three men, Father Jehovia, the Messenger and St. John the Vine Hickerson, worked together under Jehovia's leadership. Although their congregations remained small, they became known throughout the city as the most colorful religious team ever to have hit Baltimore.

MONDAY: Father Divine Reches New York.

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Father Divine: Holy Husband

'House of Joy' Caused Stir in Sayville; 'Every Sunday Was Like Christmas'

By Sara Harris
With the Assistance of Harriet Crittenden

CHAPTER III

Major Devine, who moved to a house in Long Island, did none of the things his neighbors had feared he might. He did his best to operate as a good neighbor. He was always polite. When he met people, he greeted them enthusiastically. He made it known that he would be a hospitable host if any of the neighbors would care to make his acquaintance. Above all, he did all of his shopping, and ample shopping it was, in the Sayville shops, even though he might have saved money by buying outside of town. He seemed to be an exceptionally gentle man. He worked around his grounds a great deal, clipping hedges or raking leaves.

Devine operated an employment agency in Sayville just as he had in New York. He used to insert weekly ads in the Suffolk County News, offering "reliable colored help" for all kinds of domestic work.

The disciples, like their leader, seemed decent and orderly. Most of them left the house in the morning, as other working people did, and returned to it again in the evening. They were happy people who sang sometimes, but never loud enough to annoy their neighbors and never after 9 p. m. Most important, between 1919 and 1927, the original 20 disciples, instead of overrunning the community slowly increased by twos and threes to a membership of only 40.

It was not until the very late 1920s, a good 10 years after Major Devine first moved to Sayville that he did give his neighbors cause to regret his presence. For, at that time, he undertook a program to increase his following. He began to publicize himself in New York, in Brooklyn and in the Bronx. He set aside Sunday as a day when outsiders—the more, the better—were invited to avail themselves, free, of the most generous hospitality they'd ever heard of. They came in droves.

"Every Sunday was like Christmas," long-time follower Sweet Notion recalls today.

Associated Press

Father Divine rings the dinner bell over a typical bountiful feast at one of his heavens. Seated beside him is his first wife. (The photo was made in 1938.)

The tables were set with the finest of platters of chicken, ham, beef stew, corn, mashed potatoes, rice, hominy, beans, tomatoes, cole slaw, spinach, mountainous bowls of ice cream, cakes as big as automobile tires but higher, piles of cheese, tea, coffee, postum, milk, and chocolate milk.

The guests, all profoundly impressed, returned to their homes to start the flow of word-of-mouth indorsement of Major Devine. Some of them, learning that he could get them jobs, remained in Sayville.

In 1928, about a year after Major Devine began his conscious recruitment campaign, his less than 40 disciples had increased to better than 90 skilled and unskilled laborers, who contributed their entire earnings, an average of fifteen dollars per week apiece, to the upkeep of God's dwelling.

By 1930, he began to make progress among the servants of wealthy families, who earned as much as a hundred dollars a month. In the same year, he converted his first white followers—a whole busload of them, from West New York, N. J.

The year 1930 also heralded the spectacular conversions of a few wealthy, well-educated white women, and of a white man with a college degree from Boston University, named J. Maynard Matthews, who gave up his automobile agency to become Brother John Lamb, Father's executive secretary.

That year of his first real triumph, 1930, was the year when Major J. Devine was reborn a third and last time. That was the year when George Baker, alias the Messenger, alias Major Devine, formally took the name which, he felt, best exemplified his personality—Father Divine.

Today, those who, having come during Sayville times, are still happy with Divine tell how and why it was that they were irresistibly drawn to him. It was more than the free banquets.

They came to Father because they were poor, they were Negroes and thought they were inferior, and because they knew that through all their whole lives long they would have no hope of being anything but inferior. They knew they could not live in the same houses as white people lived

Father Divine: Holy Husband

Faithful Mary, Weighing 90 Pounds, Cured of Ills and Habits, Goes to 230

By Sara Harris
with the assistance of Harriet Crittenden

CHAPTER VI

Faithful Mary first came to Father Divine in 1933. Her name was Viola Wilson then. She was a prostitute and an alcoholic who foraged in garbage cans for her food. She had been in and out of courts, hospitals, jails, and mental institutions.

She weighed 90 pounds and was tubercular.

"Father cured her," sweet-faced white follower Happy Love reports feelingly. "He put his spirit in her body and cured her of tuberculosis. After she'd been with him for several months she increased her 90 pounds to 230. Father cured her of drinking and of all her other bad habits. He made her fat and merry and happy."

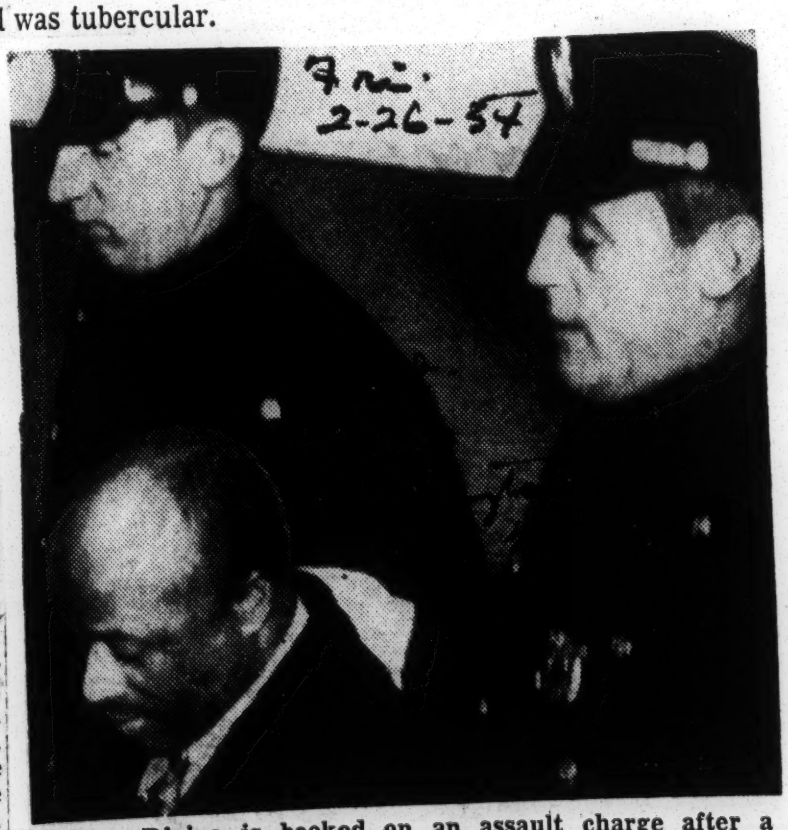
It is literally true that Father Divine took the human wreck that was Viola Wilson and made a new woman of her. He saw to it that she was fed and clothed and certain of a place to sleep every night. He gave her hope. He treated her affectionately. She blossomed under his attention. She became womanly and attractive despite her weight.

Father Divine blessed Faithful Mary materially as well as spiritually. He helped her open a peace restaurant in Newark. During 1933 Father Divine claims to have fed 96,000 people in Newark through Faithful Mary.

In 1934, after she had proved her business acumen in Newark, Father Divine brought Faithful Mary to New York and put her in charge of his Faithful Mary Kingdom at 152 West 126th st.

"God's Exhibit No. 1"

Before she had been two years with Father, Faithful Mary was presented to all the other followers as Father's "sample and example of my supernatural powers." He used to say, "See her now, fat and healthy, lively and prosperous in every joint, sinew, limb and bone of her body. Think of what she was before she came to me—a bad, abandoned woman, the lowliest of the low. It is indeed a miracle what I've accomplished in her."



Father Divine is booked on an assault charge after a stabbing April 20, 1937, at a Harlem "Heaven." Police found Divine hiding behind a coal bin in Milford, Conn.

Faithful became to be known in the movement as "God's exhibit No. 1." She wore the most expensive clothes. She had her own cars and chauffeuresses. Her apartment at the 126th st. mission was sumptuous.

In 1936 California followers wrote eager letters requesting that Father Divine show his holy body there. Father did not want to leave the East. On the other hand, he could not offend California. The wealthy white followers there would not like it if he refused to come to them. With great regret he turned down California's request for himself. But he sent Faithful Mary to represent him.

The California children were happy under Father's emissary. They showered her with wonderful presents—dresses, furs, furniture. They gave her money with which to feed the hungary back East. And they obviously worshiped her.

Faithful Mary returned from California with "a swelled head." She behaved to the other followers, and even to Father himself, as though she and God were equals. Naturally, Father would not tolerate that. A coldness developed between him and Faithful that grew more and more intense until, in the spring of 1937, when she gave him a reason for open anger, it resulted in a complete break.

On April 18, 1937, Faithful Mary was summoned to headquarters at 20 West 115th st. She has since told about this, in effect her last interview before excommunication.

Mary Refuses Kitchen Work

"Divine came up to where I was. When he entered the door he said to me, 'Peace, Faithful.'

"I replied to him, 'Peace, Father.'

" 'Faithful,' he said, 'I have decided to punish you for getting out of line. I am going to take everything away from you because I am having a lot of complaints about you. I am going to send you out to work in the kitchen.' "

Work in the kitchen? Faithful Mary refused.

"Even God," she said, "can't do that to me."

"I made you," the tone of his voice was a whiplash, "and I can break you by withdrawing my spirit out of you. Remember when you were a bad, abandoned woman, rotten to the bone? I made you lively and well, peaceful, successful, prosperous, fat and healthy in every joint, sinew, limb, bone, vein and cell of your soul and body. You will go to the kitchen to scrub floors for your sins."

Faithful Mary concluded that she would never scrub floors. She would leave the kingdom first. Before she could vacate heaven, however, Father Divine was forced to. On April 20, 1937, a process server, accompanied by another man, came to the kingdom with a summons. Father was in the very midst of orating his holy message when the process server tried to reach him.

This was insult. The followers resented it. They hit the process server. Someone stabbed his companion. The stabbing appeared to be serious and resulted in an accusation against Father Divine of assault and battery.

To avoid facing the charges, Father went into hiding in Milford, Conn. Authorities found him there behind a coalbin. Newspapers ridiculed him. To Faithful Mary the entire incident seemed a sure negation of Father's immortality.

"God," she smirked, "should have been able to hide without being found."

She publicly divorced herself from Father and disclaimed his divinity to the newspapers. One of the most shocking statements Faithful Mary made in regard to Father's relationship with his wife was that, when she needed medical attention, he made her enter Kingston Hospital in Kingston, N. Y., as a charity patient under an assumed name.

Mary's Circumstances Change.

"He told me that he didn't want any of the followers to know that his wife was sick. If they found out, what would they think of his miracles?"

The most publicized of Faithful's accusations concerned Father's sex life.

"Many parents would be shocked, whose daughters have deserted them and gone into Father Divine's kingdom, if they could see their daughters under the spell of hypnotism," Mary said.

Almost from the very hour that Faithful Mary threw up the protection of the Divine kingdom and began to hurl accusations against her former god, circumstances changed for her.

When she attempted to rival the Divine cult with her own creation, "The Universal Light Movement," she could find no recruits.

When she attempted to personally administer her hotel in High Falls she found that all her clients had left and that non-Divinites did not wish to board there.

When she went to California, where she had been so beloved, Divinites ostentatiously washed their hands of her. She kept losing money in one unsuccessful venture after another. She began to drink again and could not stop. She decided to try matrimony. The man she wanted to marry didn't want to marry her. She was almost killed in an automobile accident. Divine angels came to see her—to shout "Retribution!"

There was only one thing for Faithful to do. Somehow, she must induce Father Divine to take her back into the fold. She wrote to him. "Dear God! Please, God!" Her letters remained unanswered. She telephoned and could not get through to Father. She stationed herself in front of his office door and waited for a glimpse of him. When he came out she knelt in front of him.

It was a long time before God accepted Mary back. Nobody knows exactly when he did. It is known, though, that Faithful was back in the kingdom long before her return was publicized.

Never Regained Position

She told the followers that reporters had plied her with liquor and made her crazy with it just to get her to tell untruths about Father. "I lied and lied." She'd signed papers which they'd asked her to sign. She didn't know what had entered into her when she'd signed those papers. She'd been drunk, she guessed, and "conflicted." She'd had no rest since she'd left the kingdom.

"Hallelujah!" they cried. "Beautiful God Almighty!" And clapped their hands. And stamped their feet.

Faithful Mary returned to the fold, but never to her original position. Father commanded her to go back to Newark. There she ran a humble place of peace with no help. She did her best with it, but she could not combat physical circumstances.

She tried in every way she knew to make her way again into God's good graces. But nothing she did helped her with him. The other children reacted to her as Father did. How could she have denied God?

Obviously, the rewards of heaven were not for her. She had forfeited them.

Shortly after her triumphant return, Faithful Mary again left the mission. This time she went quietly, though, knowing full well that she was beaten.

It was not until April 3, 1949, that the children who had forgotten were reminded of Faith-

ful Mary. God read them a letter that had come from W M. Poise, a Los Angeles follower:

"Peace, my sweet, loving Father:

"This will inform you that Faithful Mary passed out of the body on March 28, 1949. I know you know because you are God Almighty, but you always say you want us to tell you those things."

Father interpreted Faithful's death. "So you see," he spoke cheerfully to the gathered group, "retribution has long since come to Faithful Mary—she would not live according to my teaching—and then when my spirit left her, seven other spirits more wicked than the ones I cast out of her entered into her and she returned like a pig to its sty."

SUNDAY: Nobody Ever Dies Here.

(Copyright, 1953, by Sara Drucker Harris and Harriet Crittenden. From the book FATHER DIVINE: Holy Husband. Distributed by Doubleday Syndicate.)

World Council Stresses Role Of Church in Race Relations

EVANSTON, Ill.—The task of the churches in race relations was discussed by the section of Inter-Group Relations in five different meetings here last week. This was one of the main topics to claim the attention of the delegates during the second week of the Second Assembly of the World Council of Churches.

The questions dealing with segregation in the churches were frankly met and no one seemed to have been side-tracking the issue. Trends for the various discussions were set up in talks given by Dr. Benjamin May and Dr. Ben J. Marais of the Dutch Reform Church in the Transvaal of South Africa.

* * *

DR. MAYS had said in one part of his address, "The churches are called upon to recognize the urgency of the present situation. Even if we laid no claim to a belief in democracy, if the whole world were at peace internationally, if atheistic communism had never developed, if fascism had never been born and nazism were wholly unknown, a non-segregated church and social economic justice for all men are urgent because we preach a universal gospel that demands that our deeds reflect our theory. To proclaim one thing and act another is sheer hypocrisy. It weakens the influence of the church, not only in its own fellowship, but throughout the world. It hampers our efforts to evangelize Africa and Asia."

Dr. Mays further claimed that the church can find no support in the Bible for segregation based on race or color, none in the practices of the ancient and medieval church, and no basis for it in Christian theologies.

Dr. Jesse J. McNeil, pastor of Tabernacle Baptist Church in Detroit, Mich., told the accredited visitors in a session last Saturday that "I take the position that the segregated church is a contradiction.. If the church is the family of God, called by the power of the gospel to a fellowship of love and faith and unity, how can a church like that at the same time be segregated?"

* * *

DR. BEN J. MARAI of the Dutch Reformed Church in Transvaal of South Africa, took a parodoxical attitude when he told the assembly plenary session: "All believers, as the body of Christ, whether they are white or black, rich or poor, are one and no man or church may, on grounds of race or color, place and obstacle in the way of any believer who wishes to worship with fellow believers of whatever race."

But he also emphasized, groups which wish to worship separately must be allowed to do so, and to too rapid integration may do more harm than good. The last statement by the learned doctor plainly places him in the category of a straddler.

The election of Dr. J. H. Jackson and Bishop D. Ward Nichols to the Central Committee met with popular accord with most Negro representatives. They are succeeding two outstanding churchmen in Bishop William J. Walls of the African Methodist Episcopal Zion Church and Dr. Benjamin E. Mays of the National Baptist Convention, USA, Inc. Dr. Jackson is president of the National Baptist Convention, USA, Inc., and Bishop Nichols is the secretary of the AME Bishops' Council and presides over the First Episcopal District. We believe the two new members will render satisfactory services to the Central Committee. Congratulations to my two friends, Dr. D. Ward Nichols and J. H. Jackson.

* * *

WACO, Tex.—We regret so much our inability to attend the Educational Congress of the African Methodist Church of Texas. We highly appreciate the invitation of Bishop Joseph Gomez and President Frank R. Veal. We were covering the World Council of Churches at Evanston which may never meet in the United States again in our time. We like Texas and good old Paul Quinn College. We do sincerely hope that we may have the honor of visiting one or two annual conferences this fall. As we stated in our column two weeks ago, we are very heavily booked for the last four months of the year.

To my friends in Texas, may I say earnestly, that I'll be seeing you.

* * *

CHICAGO, Ill. — We take this means to mention the names of a few minister who attended the World Council of Churches at Evanston. We were glad to spend some time with those two cousins, both ministers, the Revs. Mose Newsome of the First Baptist Church, Charleston, W. Va., anud J. C. Hoggard, secretary of Missions for the AME Zion Church. The two young men are succeeding in their chosen fields.

We spent considerable time with the Revs. George Lucas Dayton, Ohio; Luther Cunningham, Philadelphia; George Sewell, Macon, Ga.; L. K. Jackson, Gary, Ind.; T. J. Jemison, Baton Rouge, La.; Roland Smith, Little Rock, Ark.; Owen D. Pelt, Chicago; Floyd Massey Jr., St. Paul, Minn.; James B. Cayce, Pittsburgh, Pa.; C. S. Spivey Sr., Detroit, Mich.; L. D. Howell, Columbus, Ohio; J. S. Benn Jr., Steelton, Pa.; J. S. Benn III, Glencoe, Ill.; J. O. Mason, Harrisburg, Pa.; C. L. Franklin, Detroit; L. V. Booth, Cincinnati, Ohio, and A. A. Banks, Detroit. We fellowshipped with many others who have been mentioned in other releases.

* * *

ST. LOUIS, Mo. — Over 10,000 delegates are expected to attend the National Baptist Convention here in September. Train loads will be coming from Mississippi, Louisiana, Tennessee, Alabama, Georgia, Florida, Arkansas, Texas and several Northern points. All things are ready. Come on to St. Louis.

. . . College level work was added to the **Lincoln U. (Mo.)** curriculum in 1877. The school was then known as **Lincoln Institute** . . . Dr. Caesar Francis Toles will assume the directorship of the **Bishop College** Center in Dallas on Sept. 1 . . . Daniel Nwanne Nwadiei, graduating senior from Nigeria, West Africa, was presented the **Bishop College** Honor Award for "high scholarship and community relations" . . .

THIRD ASSEMBLY CONVENES HERE

Church Warned Of Segregation

Race Division Still Exists In Census Listings And Corporate Structures

Boston, Mass.—The churches may become the last community wide stronghold of the practice of segregation," leaders of the National Council of Churches warned here today.

"We who profess to be the spiritual tutors of a nation bid fair to be caught in a seriously exposed ethical position," the council's Third General Assembly was told.

Segregation Warning Contained in Report

The warning on segregation was contained in a report on "The State of the Churches." It was presented at the first plenary session of the Assembly at Hotel Statler by Rev. Dr. Roy G. Ross, general secretary, and Rev. Roswell P. Barnes, associate general secretary.

Race divisions, they said, have "almost disappeared" in the affairs of the council itself.

"However," they said, "they still exist in corporate structures in the distings of the census and in the minds of many individual church members."

Race, Color Cited in Five Divisions

Five of the council's constituent denominations, they said, are separate only because of race or color.

"We seem to be moving toward an American culture where the only major segregated institution left will be the church," the report commented.

"...The racially mixed congregation is still rare enough to merit a special article in a denominational publication."

The council leaders reported that statistics—"the normal way by which Americans measure progress"—give an encouraging picture of the churches' general state. They said:

Church Membership Hits 94 Million

More than 94 million Americans are members of churches or synagogues.

A century ago, one of six Americans was a church member; today the ratio is six of 10.

Since 1920, church membership has increased four times as fast as population.

Represented in the national council are 63 per cent of Protestant and Orthodox church membership—or 35,542,367 persons.

This amounts to 38 per cent of total church membbership, 22 percent of total population of the United States.

Donations Seen on the Increase

Financial contributions are increasing, and at five times the rate of population increase and three times the rate of church membership increase.

In 1953, for example, 48 reporting church groups listed receipts of $1,537,132,309.

This was an 8.5 percent, increase over the previous year.

Church construction expenditures have reached a new high but a tremendous need for new buildings continues.

This year, construction expenditures have run above the previous, record high of 1953. "All indications are that church construction will conntinue at a substantial rate for years to come," the report said.

Authors Want More Information

Statistics aside, the report au-

thors said they'd like to know more about spirit, motive, behavior, faith as reflecting the churches' status and success.

They'd like to know what proportions of church members worship regularly, and why. They'd like to know how age, occupation, economic or social status effect church-going.

And they'd like an answer to the question:

"Are we a better people because more of us belong to churches?"

As to jobs ahead, the council leaders named first the effects of shifting population. Planning to meet expansion and contraction of population in specific areas, they said, is vital.

Urge Full Use of Resources

They urged use of the financial resources of each church "to maximum advantage in relation to all others."

And they warned that failure to do this "will make permanent unnecessary community divisions and give new life to old rivalries."

The churches today, the report continued "are challenged by dangerous moral conditions in society."

Delinquency, crime and "corruption in public affairs," it said, "are all either increasing or at least so widespread that our society often gives the impression of being completely undisciplined."

Discussing means of reaching the people, the church leaders called television a medium "indispensable to the mission of the churches."

They praised "increasing emphasis" on the role of lay members of the churches in setting an example of Christian life.

Seek Encouragement of Literary Leaders

They urged that the churches "would do well not only to impress Christ's great commission on leaders of the literary world, but also to give them encouragement and cooperation.

"To day one book in 10 is some kind of religious book," they said. this one profession can exert?"

"What a far-reaching influence this one profession can exert?

In summary, the report warned against "confidence derived from prosperity" and said that "popular success is a great spiritual hazard."

"When we consider how little it costs to be counted among the church members of our country today, we are troubled," the authors' said.

"There is not much strict discipline in any of our constituent churches. The average church member is not conspicuously different from the average non-member.

"The average church is so much conformed to the world that people are surprised if it sharply challenges the prevailing behavior of the community.

National News

Defender Chicago Ill.
P. 3 Sat. 11-27-54

In Washington, D. C., Seven Day Adventists, holding their annual autumn council, voted to drop the term "colored" from the name of the department for work with Negro members. Associate secretary Rev. Frank L. Peterson, who announced the charge, said the move was necessitated by objection to the former title by the constituency, changes in world conditions and a national endeavor to minimize racial diffences. Regional delegates attending the conference were from Mississippi, Georgia, Alabama, Florida,, New York, Kansas City, Dallas and Pottstown, Pennsylvania.

In a desperate effort to stem the desegregation trend which is sweeping the nation, the Mississippi synod of the Presbyterian church has asked the national general assembly, the ruling body of the denomination, to change its stand against racial segregation in churches. Earlier this year, this same assembly had voted to admit members to churches without regard to race. Mississippi Presbyterians have accused the assembly of involving itstlf in politics rather than religion. They have also asked assurance from the ruling body that it will take no future stand against segregation.

In Brooklyn, New York, the Concord Baptist Church, one the nation's most historic, ,is climaxing a miraculous recovery from a tragedy which struck the 107-year-old edifice in October of 1952. On that date a terrible fire razed the building. Since that time almost $650,000 has been raised toward reconstruction and the edifice is almost two-thirds completed. Rev. Gardner C. Taylor, church pastor, told his congregation Sunday that if efforts continue as they are going, they may be able to worship in the first floor assembly hall of the new church early next year.

From Chicago President George S. Harris of the National Real Estate Board came through with reply to a recent statement by Ronald J. Chinnock, president of the National Association of Real Estate Boards.;Chinock, also a Chicagoan, had assailed "do-gooders" for creating racial tension in the Trumbull Park Project by "plunking Negro families in a white neighborhood." Harris charges that Chinnock is "trying to turn back the clock to restrictive covenants which have been struck down by the United States Supreme Court.

"What we've got to do," Harris continued, "is to sell people the idea of living with people of the same moral standards no matter what their race is."

After election analysis in Richmond, Virginia revealed that Negro voters in some localities departed from custom of former years and cast a number of ballots for Republican candidates. Large areas of Richmond and Henrici counties displayed a leaning toward the Republican party and Negro voters are credited with having some influence in this trend since President Eisenhower was elected. Old-line Negro Democrati: leaders throughout the state used their influence to get Negroes to give sufficient support to the Democratic party in order to be able to claim some credit for the election of Democratic candidates.

Richmond ministers elect Dr. J. Ellison

RICHMOND

Dr. John M. Ellison, president of Virginia Union University, last week was elected first colored president of the Richmond Ministers' Association, a city-wide interracial, interdenominational organization of clergymen.

The 65-year-old educator succeeds Dr. C. J. Sanders, pastor of Broad Street Methodist Church. The annual elections were held in the Central YMCA,

Dr. JOHN M. ELLISON

2 W. Franklin St.

Dr. Ellison has served as president of Virginia Union since services were held on Oct. 17 of the same year.

* * *

A NATIVE OF Heathsville, Northumberland County, the college president served as executive vice-president and professor of social studies and ethics at Virginia Union before becoming president.

He studied at Virginia Union, Oberlin College in Ohio and Drew University in Madison, N.J. He was professor of sociology and philosophy at Virginia State from 1927 to 1934 and instructor in the school of religion at Howard University from 1934 to 1936.

* * *

DR. ELLISON will be installed as president of the minister's group at the next meeting, Jan. 24, 1955. The meeting will be held at Colonial Methodist Church.

Other officers to be installed include:

Dr. J. J. Scherer Jr., pastor of First English Evangelical Lutheran Church, vice president; Dr. Edward J. Humphrey, West Minister Presbyterian Church, secretary, and Dr. Aston Hamilton, rector of St. Phillips Episcopal Church, treasurer.

Religion Today—

Sunday-Morning Segregation Situation Slowly Improving

By GEORGE W. CORNELL

NEW YORK, Jan. 14 (AP) — Conscience-troubled churches today are taking new steps to eliminate the segregation of Sunday morning.

They acknowledge they have a long ways to go.

Most major denominations—20 of them since World War II—have officially deplored the custom that sends white and colored to separate houses of worship.

But the practice remains widespread—so much so that the Methodists term it "perhaps the most crucial problem facing the church."

With the growing movement for reform, however, the picture is chaning slowly and sporadically toward what St. Paul urged: "One body in Christ."

Dr. J. Oscar Lee, head of the National Council of Churches' department of racial and cultural relations, said a recent survey of 13,000 predominantly white churches showed 9.8 per cent of them included non-whites (in most cases, Negroes).

Five years ago, a similar survey showed only 4.8 per cent included Negroes.

"There's obviously a good deal of progress," Lee said. "It is going on in the South, too."

But the churches themselves generally admit they're ashamed of the prevailing pattern—which exists despite their pronounced ideals.

Churches, rather than leading in eliminating segregation, "have often lagged behind other major institutions in our society," declared the last General Council meeting of the Congregational Christian Churches.

Meanwhile, in a mounting chorus, Catholic, Protestant and Jewish bodies have declared their opposition to "white only" signs on the house of God.

At the same time, most denominations have made big strides recently in bringing Negro churchmen into top regional and national bodies.

Scores of seminaries and church-related colleges have newly opened their doors to Negroes—including institutions of the Southern denominations.

Increased interdenominational activities—such as the National Council and various state and local church councils—have drawn Negroes into working partnership with their white brethren.

It is primarily at the individual church where the color bar has lingered. But here, too, there is slow, but notable change.

Some of the most dramatic blows to segregation at the local congregation level have been dealt by the Roman Catholic Church.

"There has been a great amount of progress in the last ten years," said George K. Hunton, secretary of the Catholic Interracial Council.

"The whole trend is in the direction of complete integration."

He noted that 23 orders of Catholic sisters, which a short time ago included only whites, now have colored members. The number of Negro priests—now about 70—has been rising more rapidly.

In decisive actions, Catholic bishops in numerous dioceses recently have called a halt to segregation—both in churches and parochial schools.

Last March, Archbishop Joseph F. Rummel, of New Orleans, declared that despite difficulties of overcoming community habits, there will be no more church segregation "just as there will be no segregation in heaven."

Kindred Catholic steps, in varying degrees, have been taken in St. Louis, Mo.; Wilmington, Del.; Louisville, Ky.; San Antonio, Tex.; Washington, D. C., and other places.

But probably the most forthright recent action came last summer from Bishop Vincent S. Waters, of Raleigh, N. C., who declared "no segregation of races" will "be tolerated" in any church in the diocese.

His merging of two adjacent churches at Newton Grove, N. C.—one white, one Negro—caused a flareup of open defiance by some whites, but the united fold soon was running smoothly.

In Raleigh, as in other areas where Catholics have struck at segregation, there still are predominantly white or Negro congregations, because of residential lines.

But Bishop Waters pledged abolition of any separate church "lending weight to the false notion that the Catholic Church, the mystical body of Christ, is divided."

Across the country, hundreds of Protestant churches, too, have become racially inclusive—chiefly in the East, North and West. But there are also some in the South, like the Macedonia Baptist Church Wheeling, W. Va.

The National Council of Churches, representing 30 denominations and the bulk of the nation's Protestants and orthodox church members, has resolved to work for a "non-segregated church."

Segregation, it said, violates "The gospel of love and human brotherhood."

"The situation is improving steadily," said Dr. Reuben Nelson, executive of the American Baptist Convention. "Each year more churches include people of all races. The change isn't coming as fast as we might desire, but it is coming."

It's a "slow process," said Dr. Eugene Carson Blake, stated clerk of the Presbyterian Church in the U. S. A., "depending upon a total cultural pattern. But we believe the practice is improving."

Douglas Bushy, spokesman for the Episcopal Church, said: "Both North and South, there is a genuine and growing movement not only to admit the Negro, but to encourage and to seek his active participation in the entire life of the church."

"Old habits lag a long time," said Dr. Douglas Horton, of the Congregational Christian Churches. But we are improving, and I think by the next generation there will be no segregation at all."

Dr. Norman Salit, president of the Synagogue Council of America, said he knew of no area in 'the country where a Negro and Jew would not be welcome to any synagogue."

Old Pattern Is Showing Change Survey Reveals

NEW YORK — (SNS) — Sunday morning Jim-Crow that sends white worshippers one way and colored another must go.

That's the attitude taken by some 20 major denominations since World War II But racial separation still remains widespread on Sunday as it does through the week. This practice is "perhaps the most crucial problem" facing the church, Methodists say.

On Sunday the pattern is changing, slowly but surely, toward what St. Paul urged as "One Body in Christ."

CULTURAL RELATIONS

Dr. J. Oscar Lee, head of the National Council of Churches' department of racial and cultural relations, said a recent survey of 13,000 predominantly white churches showed 9.8 per cent of them included non-whites (mostly Negroes) as compared with 4 8 per cent five years ago.

"There s obviously a good deal of progress," Lee said. 'It is going on in the South, too.' '

COUNCIL MEETING

Instead of leading in eliminating segregation, churches "have often lagged behind other major institutions in our society,' declared the last general council meeting of the Congregational Christian Churches.

A growing number of Catholic, Protestant and Jewish bodies actively opposes "white only' signs on the house of God. Many denominations have made notable progress in bringing Negro churchmen into top regional and national bodies

Many seminaries and church related colleges recently have opened their doors to Negroes, including institutions of southern denominations.

COLOR BAR

Interdenominational activities have drawn whites and Negroes together in working partnership at national, state and local levels. Mainly the color bar holds on at the individual church.

The Roman Catholic church has struck segregation some of the hardest blows at the congregation level in recent years.

"There has been a great amount of progress in the last 10 years," said George K. Hunton, secretary of the Catholic Interracial Council. "The whole trend is in the direction of complete integration."

He observed that 23 orders of Catholic sisters, which a short time ago included only whites, now have colored members. The number of Negro priests has risen to about 70.

MANY DIOCESE

Catholic bishops in many diocese have pushed jim crow out of church and parochial schools. Last March Archbishop Joseph F. Rummell of New Orleans declared that despite difficulties of overcoming community habits, there will be no more church segregation "just as there will be no segregation in heaven."

Similar action has been taken in varying degrees in St. Louis, Louisville, San Antonio, Washington and other places. It will be recalled that Bishop Vincent S. Waters of Raleigh, N. C.; declared last summer.

"No segregation of races will be tolerated in any church in the diocese."

His merging of the colored and white churches at Newton Grove, N. C., caused open defiance by some whites, but the fold soon became "one body in Christ."

However, in Raleigh, as in other areas where Catholics have hit segregation hard, there remain predominantly white or Negro congregations as a result of existing racial communities.

Bishop Waters has vowed to abolish any separate church "lending weight to the false notion that the Catholic church, the mystical body of Christ, is divided."

Hundreds of Protestant churches over the country have taken firm stands against segregation, especially in the east, north and west. A few in the south, like the Macedonia Baptist church, Wheeling, W. Va., have called a halt to racial separation.

The National Council of Churches, representing 30 denominations, has resolved to work for a "non-segregated church," because segregation violates "the gospel of love and human brotherhood."

"The situation is improving steadily,' said Dr. Reuben Nelson, executive of the American Baptist Convention. "Each year, more churches include people of all races. The change isn't coming as fast as we might desire, but it is coming.'

It's a "slow process," said Dr. Eugene Carson Blake, clerk of the Presbyterian church, USA, "depending upon a total cultural pattern. But we believe the practice is improving."

Douglas Bushy, spokesman for the Episcopal church, stated, "Both north and south, there is a genuine and growing movement not only to admit the Negro, but to encourage and to seek his active participation in the entire life of the church."

Dr. Douglas Horton of the Congregational Christian churches said "Old habits lag a long time. But we are improving, and I think by the next generation there will be no segregation at all.'

Dr. Norman Salit, president of the Synagogue Council of America, said he knows of no area in the country where a "Negro Jew will not be welcome to any synagogue."

Says Trend Is Toward Full Integration

NEW YORK. — (ANP) — Churchmen of several denominations last week expressed views that the days of the lily-white church are numbered.

These church leaders point to improvements in the general segregation pattern, explaining that church bodies are taking steps to eliminate segregation.

Churchmen representing such leading religious denominations as the Catholic Church; the National Council of Churches; the Congregational Christian Churches; the American Baptist Convention; Synagogue Council of America, and the Episcopal Church, aired their views on the subject.

They all noted that while segregation still exists in the church, the pattern is changing and that segregation is on the downgrade.

Dr. J. Oscar Lee, head of the National Council of Churches of Christ in the USA stated that a recent survey of 13,000 predominantly white churches showed that 9.8 per cent of them included non-whites (in most cases Negroes). The survey contrasts with a similar one taken five years ago which showed only 4.8 per cent included Negroes.

"There's obviously a good deal of progress," Lee observed. "It is going on in the South, too".

A great deal of progress too has been noted in the Catholic church. George K. Hunton, secretary of the Catholic Interracial Council analyzed the situation this way:

"The whole trend is in the direction of complete integration."

Some of the actions he cited were the integration of at least 23 orders of Catholic sisters; the increasing number of Negro priests and certain decisive action taken by Catholic prelates.

The most drastic action taken by a Catholic prelate recently came last summer when Bishop Vincent S. Waters of the Raleigh N. C. diocese ordered the merging of two adjacent churches at Newton Grove, N. C., one a Negro congregation and the other white. A storm of protest followed but the bishop stuck to his gun, and merger remained in force.

Another leading churchman, Dr. Reuben Nelson, executive of the American Baptist Convention said, "the situation is improving steadily. Each year, more churches include people of all races. The change isn't coming as fast as we might desire, but it is coming."

"Old habits lag a long time commented Dr. Douglas Horton of the Congregational Christian Churches. "But we are improving, and I think by the there will be no ... all".

Dr. Norman Salit, president of the Synagogue Council of America, said that he knew of no part of the country where a "Negro or Jew would not be welcome to any synagogue."

Business In The Necessities

This is a nation which has been built upon private business, private property, and individual freedom. President Eisenhower's administration is putting great emphasis upon this theme of American history. As the barriers of race and color are lowered, with wider individual freedom to Negroes, we must move more aggressively into the areas of private business, and business in the necessities should be one of the areaas of special concern and attention.

This comment is prompted by the information in the news not so long ago of the opening of Kelly's Bakery Shop in Dallas. Bakery products are definitely in the class of the necessities, and there is no reason why in 1953 such a business when well run with quality products, has to limit itself to the Negro market, although Mr. Kelly was reported as saying that "his desire to operate a bakery was spurred on by the treatment he witnessed being meted out to Negro patrons in some shops operated by whites."

If we are to move more aggressively into the areas of private business, we are going to have to have broader opportunities to get training in what this process is all about. If a Negro in any typical community wanted seriously to learn how to start a small business and how to make it succeed, where would he turn to get the necessary information and training? We cannot scratch our heads and divine these things. We have to learn them and be taught them. and we are woefully short on opportunities for such learning and teaching. Our schools and colleges need to take more interest in this problm.

Religious Editor Says Church Lags In Race Relations

CHICAGO, Ill., Feb. 22, (Special) — It is sad but true that churches are lagging when they should be leading in the field of race relations, and editor of Lutherain Magazine declared Sunday.

"It is a sad state of affairs when the church and the academic world have to look to the armed forces, to labor unions and to organized athletics for guidance and direction in the matter of race relations," John Strietelmeier, managing editor of Cresset, a monthly magazine said.

He was addressing a meeting of the Chicago Lutheran Society for Better Human Relations at Concordia Teachers College in River Forest, Ill. He continued:

"It is even sadder when churches and schools, having seen what the secular institutions have accomplished, only strike their collective head and complain, "We're not ready for that yet."

McCracken Sees Bias In Churches

Racial discrimination is nowhere more in evidence in America than in the churches, the Rev. Dr. Robert J. McCracken said yesterday in his sermon at The Riverside Church, 122d St. and Riverside Drive. Dr. McCracken discussed "Discrimination: The Shame of Sunday Morning."

"According to a recent estimate," he said, "only one-tenth of one per cent of all the Negro Protestant Christians in the United States are in 'white' churches. Only 6 per cent are in predominantly 'white' denominations and of those, 99 per cent are in segregated congregations.

"The pattern of segregation is accepted and supported by American Protestantism. Our local churches are racial institutions acquiescing in the practice of discrimination. Dr. Benjamin E. Mays has said that he would tremble for the Christian cause if fifty Negroes were to enter an average local church on a Sunday morning and ask to become members."

Sees U. S. Embarrassed

Such discrimination, Dr. McCracken pointed out, is not only a contravention of all Christian principles, but is a serious embarrassment to Americans overseas, particularly those in Asia who seek to answer Communist charges of racial bias in the United States.

The remedy, Dr. McCracken said, lay not only in legislation, but more importantly, in "a radical change in public sentiment."

"Real social action is required," he declared. "Friendship between whites and Negroes? Yes. Freedom from bias and prejudice and a concern for justice and the establishment of equal standards? Yes. But we cannot stop there. Both at the denominational and local levels there ought to be racial integration in the Christian Church. We must learn to work and worship together."

World Council Seeks To End Race Segregation In Churches

By GEORGE CORNELL

EVANSTON, Ill., Aug. 21 (A)—A world team of Christian leaders went to work today to frame methods for cleansing churches of what was called their "great scandal"—racial segregation.

But there were differing shades of view on how it should be accomplished.

With a critical finger pointed particularly at practices in churches of the United States and South Africa, speakers laid the problem before the Assembly of the World Council of Churches.

Dr. Benjamin Mays, of Atlanta, Ga., said it was up to churches to recognize "the urgency of the situation" and find means to end racial barriers that "scar the soul" and violate the "law of God."

"To proclaim one thing and act another is sheer hypocrisy," he said.

Stressed Complexities

Dr. Ben Marais, a Dutch Reformed Church leader from the racially explosive region of South Africa, stressed complexities of the problem, and said churches might sometimes have to accept segregation temporarily.

But he added this could be "justified only on the ground" that excessive haste might wreck efforts to achieve "the ideal of a church in which all men who believe in Christ shall be at home."

The Dutch Reformed Church in South Africa, newly admitted to the Council, has generally espoused the government "partheid —segregation—policy. There, Dr. Marais made clear, he opposed it.

He and Dr. Mays, Negro president of Baptist Morehouse College, presented reports from a commission on "intergroup relations—the church amid racial and ethnic tensions," one of six major subthemes of the assembly.

A special section now goes to work on the subject with its recommendations to be brought before the world body next week.

Shutting the door of the church to anyone because of race, said Dr. Mays is like saying: "You made a mistake, God, when you made people of different races and colors."

He told 1,500 church representatives from 48 countries and 163 denominations that local congregations are waiting for a word of guidance on "how to deal" with a condition that defies gospel teachings.

All kinds of world gatherings have condemned segregation, he said, but "the scandal remains," a blight on modern Christianity.

"It will be a sad commentary on our life and time if future historians can write that the last bulwark of segregation based on race and color in the United States and South Africa was God's church," he said.

Churchmen see trend for integrat

NEW YORK (ANP)— Churchmen of several denominations last week expressed views that the days of the lily-white church are numbered.

These church leaders point to improvements in the general segregation pattern, explaining that church bodies are taking steps to eliminate segregation.

Churchmen representing such leading religious denominations as the Catholic Church, the National Council of Churches, the Congregational Christian Churches, the American Baptist Convention, Synagogue Council of America and the Episcopal Church, aired their views on the subject.

Dr. J. Oscar Lee, head of the National Council of Churches of Christ in the USA, stated that a recent survey of 13,000 predominantly white churches showed that 9.8 per cent included non-whites. The survey contrasts with a similar one taken five years ago which showed only 4.8 per cent included colored worshippers.

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"Old habits lag a long time," commented Dr. Douglas Horton of the Congregational Christian churches. "But we are improving, and I think by the next generation, there will be no segregation at all."

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AROUND THE WORLD WITH THE CHURCHES

by B. H. LOGAN

He Visits Confab in Savannah, Ga.

SAVANNAH, Ga.—We are writing this week from the Municipal Auditorium in historic Savannah, Ga.

We are surrounded by African Methodist Church leaders from all over the nation. Songs are being sung, sermons preached, and fervent prayers said in this religious service of the Bishops Council. Signs are displayed of the twelfth Connectional Christian Education Congress of the AME Church to be held in Nashville, Tenn., Aug. 3-6, 1954. The theme for this meeting will be "Witnessing for Christ Through Our Vocations."

We also noticed that the great AME Zion Church will hold its General Convention on Christian Education at Broadway Temple Church in Louisville, Ky., July 31-Aug. 6, 1954.

Then we also have heard previously that the great host of Baptist young people and their leaders will meet in Birmingham, Ala., the third week in June. Banners and signs will lead the way to Birmingham for the National Baptist Sunday School and Baptist Training Union Congress.

We wish leaders of the various colored denominations would cast aside denominational biasness and visit the congress at Birmingham this year and see the finest organization among Negroes in the country.

It is a real inspiration to see eager students going to their classes at 7:30 A. M. This year in Birmingham there will probably be more than 6,000 attending the classes.

* * *

300 Churchmen Attend Seminar

WASHINGTON, D. C.—We noticed that our friend, Floyd Massey Jr., attended the Interdenominational Churchmen's Seminar here from Feb. 23-26. This seminar brought to the nation's capital over 300 leading churchmen from all denominations. Dean of the seminar was Dr. Earl Adams of the Washington office of the National Council of Churches.

The seminar was sponsored by the social action groups of major Protestant denominations. We congratulate the Rev. Mr. Massey for keeping up various movements that tends to bring about better conditions in the religious and social life of the nation.

Interracial Services in Macon, Ga.

MACON, Ga.—Over a hundred white persons attended services at Steward Chapel AME Church here recently on Race Relations Sunday. The Rev. George A. Sewell, pastor of the church, had planned a unique program for the service. A Jew read the Old Testament Scriptures, a Baptist (white) read the New Testament Scriptures, the call to worship was by the vice president of the Macon Committee on Interracial Cooperation. The two guest organists were white, Robert Jackson and Mary Meadows, the latter a student at Wesleyan College for white women.

The sermon was delivered by the Rev. Mr. Sewell, a graduate of Boston University School of Theology. He struck boldly at the sins of the "white Christians of the South" against their Negro neighbors.

This dynamic young pastor is doing a fine job in race relations in Macon. He is active in religious and civic activities in the community. He is vice president of the NAACP, a member of the board of the Cotton Avenue USO, the Booker Washington Community Center, the Macon Committee for Interracial Cooperation, and several educational, civic and religious organizations of the city. He is a native of Atlanta, and a graduate of Morris Brown College, where he was formerly a member of the faculty. Accept our congratulations, my friend, for doing a fine job on the home front in the shadow of your birth place.

* * *

He Served as Richmond Guest

RICHMOND, Va.—We are happy to report that we served as guest speaker for Dr. C. C. Scott at the great Fifth Street Baptist Church here Sunday, Feb. 21, and at the Baptist Ministerial Conference of Richmond and vicinity on Monday, Feb. 22.

Dr. Scott made it possible for us to speak at both places. He is still doing a fine job at Fifth Street Baptist.

At Fifth Street, we met a host of old friends: Joseph Matthews is still directing the senior choir. Harry Martin, Mrs. Ida Mae Bebbs and Mr. and Mrs. Booker came to hear us at Fifth even though it rained at church time. Mrs. Bebbs and other friends came to hear us at Ebenezer where the Baptist ministers hold their meetings.

Dr. E. E. Smith, an old friend, is pastor of Ebenezer. We saw the Revs. W. L. Ransom, E. H. Bouey, E. C. Kent, A. W. Brown, George Smith, R. L. Taylor and our old friend, Kemp, of Cedar Street Baptist. All I have to ask is that they invite us back again.

AROUND THE CHURCHES WITH THE

by B. H. LOGAN

ATLANTA, Ga.—A few days ago the African Methodist Church of Georgia, known as the Sixth Episcopal District, raised, at one time, $86,000 for Morris Brown College. This sum may have reached the $90,000 mark by now, due to some churches coming up late with their quotas.

We take pride in announcing these figures for there are some people who do not fully realize what the church is doing toward the Negro's advancements in this country. Bishop Sherman L. Greene is doing a wonderful job for the African Methodist Church in Georgia. His Educational Congress, his Annual Conferences and other projects are concrete examples of his administrative ability.

* * *

COUNCIL BLUFFS, Iowa—Dr. George A. Singleton, editor of the AME Quarterly Review, stirred this city recently with his timely and forceful discourse. This outstanding editor, minister and author is a candidate for bishopric honors in his church (AME). He has served his church in almost every capacity from church school teacher to college professor and seminary dean. No one can go wrong on our friend George A. Singleton, he is all wool and a yard wide.

CHICAGO, Ill.—We have been attending conventions, conferences and all types of gatherings for nearly forty years. But we must confess that we have never witnessed any finer than the Women's Convention of the Church of God in Christ which met in Roberts Temple in Chicago last week.

Mrs. L. V. Coffey, the national supervisor and president, is a genius in the chair. We were amazed at the high type official family of this great body and the unique method used in raising most of its money. Each delegate was asked to bring $100, and that is what they did. If any one is in need of having their spiritual strength renewed they can certainly have it done in the Women's Convention of the Church of God in Christ.

* * *

NEWPORT NEWS, Va. — First Baptist Church, has just closed the sixth anniversary celebration in honor of its pastor, Dr. John F. Williams. One of the nation's outstanding pastors, Dr. Williams, assisted by Mrs. Williams. has served every segment of the city's population. They are now studying the deaf and dumb sign language in order to give that element better service. The deaf have been attending services at First Baptist for the past four years.

The program included William H. Hastie, judge of the United States Court of Appeals, Third District, and former Governor of the Virgin Island and Dr. Joseph H. Jackson, pastor of Olivet Baptist Church, Chicago, Ill., and president of the National Baptist Convention, U. S. A., Inc. We wish Dr. and Mrs. Williams many more years of fruitful service.

* * *

WARREN, Ohio—Second Baptist Church here held its ground-breaking services last Sunday, Mother's Day, with the Rev. L. S. E. Clark, pastor presiding. Guest speaker for the Mother's Day and ground-breaking services was the Rev. B. H. Logan, church editor for the Courier.

* * *

ST. PAUL, Minn.—We were delighted to visit old friends while attending the mid-year session of the Fourth Episcopal District in Minneapolis last week. They were the Revs. E. J. Jones, minister of St. James AME Church in St. Paul, who is doing a remarkable job. In six months he has been instrumental in reducing the mortgage from $57,000 to $30,000 and besides pay off several outstanding debts which were about to lead to serious consequences.

The other friend was the Rev. Floyd Massey Jr., progressive minister of Pilgrim Baptist Church in St. Paul. Few pastors any where can boast of a better job in ten years than this able young giant.

* * *

MINNEAPOLIS, Minn. — The last report given out here last Thursday was that the Fourth Episcopal District had raised over $45,000 in its two-day session. This was an inspiring two-day convocation and will be covered in a subsequent story in the Courier. Bishop George W. Baber presided over the sessions.

RACE CURBS DECLINE IN CHURCHES IN U. S.

Special to The New York Times.

UNITED NATIONS, N. Y., June 17—The number of interracial congregations in the United States is on the increase, according to a report made public here today.

The Rev. Dr. W. A. Visser 'T Hooft, chief spokesman for the World Council of Churches, also said in the study that the actual number of Negroes worshipping side-by-side with whites still was "very small."

The Dutch theologian's analysis was made in a sixty-eight page prochure issued by the United Nations Educational, Scientific and Cultural Organization as part of a series of studies on race and religion.

Dr. Visser 'T Hooft said his appraisal was made from the standpoint of the ecumenical movement that embraces the 160 Protestant, Anglican and Orthodox churches that are members of the council.

Of the 14,000,000 Negroes in the United States, he estimated that 8,300,000 belonged to some Christian church, and 8,000,000 were Protestants. Si xyears ago, a survey showed that in six Protestant denominations only 4.8 per cent of the local churches cut across racial lines. A more recent survey has indicated that 10 per cent of various Protestant congregations included persons of more than one race.

The Horizon

The Negro Church Is the Negro's One Unassailable Bastion Today

By P. L. PRATTIS

TWO YEARS AGO, the National Negro Publishers Association dropped the word "Negro" from its title and became the National Newspaper Publishers Association.

Three weeks ago, delegates of the Colored Methodist Episcopal Church met in conference and decided to eliminate the word "colored." I'm construing this to mean that these church leaders know there are some changes taking place.

Mr. Prattis

By now, the United States Supreme Court decision stating that public school segregation is unconstitutional has been hailed and denounced throughout the length and breadth of the land.

* * *

HOWEVER, AS I pondered the recent action of the delegates of the Colored Methodist Church, I wondered just what would happen if there were a Supreme Court of the church which would rule that jim crow churches are against the laws of God.

I heard the bells of Negro churches pealing "Hallelujah!" when the ban against public school segregation became known. There was shouting and backslapping and "Praise be to God!" Many ministers joined in this song of Thanksgiving.

But I wonder if the bells of Negro churches would peal and Negro ministers would shout "Hallelujah!" if it were learned from a radio announcer that jim crow churches, white and colored, were going to be required to abolish the jim-crow pattern.

I think I know pretty well what the reaction of white congregations and their ministers would be. Some would take it in stride. Others would grumble and complain that you've got to educate men to be Christian brothers. A substantial number of white Christians would quit going to church.

* * *

BUT I'M NOT so sure what would happen in the Negro church. The Negro church has been one of the prized jim-crow possessions of Negroes.

As such, it has performed services of inestimable value for Negroes. There is hardly any worthwhile activity among Negroes which did not get its start in the Negro church or which has not been helped on the road to success by the Negro church or its leadership.

Even now in these days of hysteria, the Negro church is the Negro's one unassailable bastion.

But, if you are against segregation, based on race or color, you must be against segregation based on race or color whenever and wherever you find it.

How can you oppose segregation in public schools, in public parks, in public hospitals, in public auditoriums, in public restaurants, in hotels, in trains and buses and embrace segregation in the church and be logical?

* * *

AGAIN, I REPEAT I do not know how the Negro church would react to an anti-jim-crow church edict. I don't think Negroes would receive such an edict in the spirit of jubilation which greeted the public school decision.

I don't think they'd assume the attitude that new doors were being opened to them.

I rather fear, and I could be wrong, that there would be many among us who would feel that such an edict would lead to intrusion by white folk into our churches. I think both our laity and our clergy would be apprehensive as to what was going to happen to an institution which belongs to them.

The plain fact is that this getting together of the races is not as simple as it may appear to be to some people. I have faith to believe that over the years we'll develop a more perfect understanding. But I know it isn't here yet.

* * *

I KNOW the white men must be blamed for starting all this foolishness based on differences of color and hair. And he has kept stubbornly at it. But he has also set up some pretty strong defensive blocks within us.

There are some devices which we think we need in our fight for recognition, dignity and salvation. One of these is the Negro church. Without it, even though it's jim crow, we might feel like a cripple who has lost his crutch.

But somehow, in another generation or so, we're going to have to learn to get along without this crutch. Segregation is about to become an ancient social custom. It will go and what we call integration will come.

The church, even the Negro church, will be compelled to yield to the vital new social forces alive and at work in the world of today and tomorrow.

9 1954

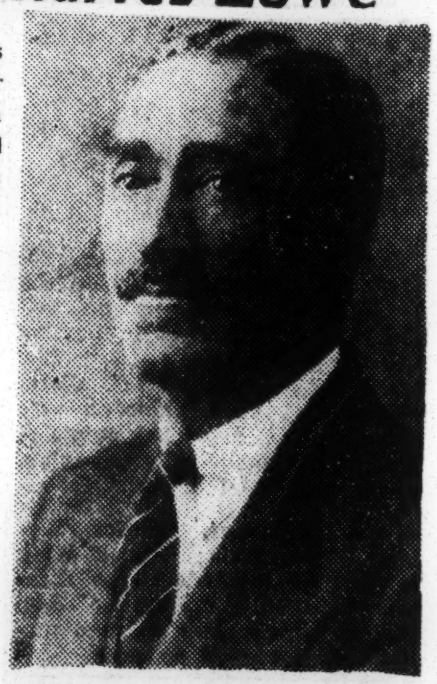
GENERAL ASSEMBLY APOSOTLIC FAITH HOLINESS CHURCH

Over 1,000 Attend Rites For Bishop Charles Lowe

SUFFOLK — Over 1,000 persons attended the funeral services for Bishop Charles W. Lowe which were held Jan. 3 at the General Assembly Aposotlic Faith Holiness Church. He died suddenly Jan. 1. The Rev. Albert Jones of Portsmouth officiated. The main eulogy was delivered by Bishop J. T. Cox of Conneaut, Ohio.

Sat. 1-23-54

Mrs. Lessie E. Knight was mistress of ceremonies. Solos were sung by Mrs. Gracie H. Bullock and Miss Irene Joyner. A trio selection was led by Mrs. Joyner. Mrs. Floyd Wright acknowledged cards and telegrams. James Christmas read the community paper. Mrs. L. E. Knight read the church paper. Miss Willie Mae Simmons read the obituary.



BISHOP CHARLES LOWE

REMARKS WERE made by Elder Morris Johnson, Portsmouth; the Rev. Willie F. Evans, Crestwood; Elder Floyd Wright, Elder Eddie Cross and the Rev. C. J. Word, Suffolk; the Rev. Robert Butts, Baltimore, Md.; Elder Garfield Ricks, Sedley, Va.; Elder Douglas Demory Sr., Halifax, N. C.; Elder George Branch, Handsome, Va.; Overseer Neal McLoughan, Washington, D. C.; Elder Douglass Demory Jr., Weldon, N. C., and Mrs. Henriette Lee of Waverly, Va.

Flower bearers were Mrs. Pearl Jones, Mrs. Viola H. Barnes, Mrs. Goldie Staten, Mrs. Victoro Barnes, Miss Ruby Kicks, Mrs. Ellen Wright, Miss Delois Evans and Miss Branch. The pallbearers were the elders of the church.

BISHOP LOWE founded the General Assembly Apostolic Faith Holiness Church over 42 years ago.

Survivors are his widow, Mother Luzianna Sykes Lowe, who is State Mother of the Apostolic Faith Holiness Churches; one daughter, Mrs. D. Roberson, Suffolk; four sons, Howard Lowe, Philadelphia, Pa.; Charlie Lowe, Norfolk; Elgin Lowe, Nansemond county, Va. and Joseph I. Lowe, Suffolk; 11 grandchildren, six great-grandchildren, two sisters, Mrs. Reynolds, New York, and Mrs. Branche, of Philadelphia, Pa; one daughter-in-law, one son-in-lay and several nieces and nephews.

9 1954

GEORGIA COUNCIL OF CHURCHES

Church Council Urges Fight on Race Prejudice

P. 1 & 8

By SARAH MYRICK

The executive committee of the Georgia Council of Churches has called upon Christians to oppose racial discrimination in Georgia.

The statement was made public Saturday. The council is composed of many of Georgia's leading religious denominations, and has 505,000 Georgia members.

"Current problems seriously affecting the welfare of the people of our state" form the basis for the unanimously adopted statement, said Dr. Dow Kirkpatrick, pastor of Athens' First Methodist Church and president of the council.

THE STATEMENT said:

"The future progress of the life of our state is dependent upon shaping our lives according to the moral and spiritual foundations on which our country was built.

"It is imperative that Christians oppose every encroachment on human liberty, every racial discrimination and every lack of reverence for God, or for man whom God created in His image."

In dealing with "these pressing problems," the statement called upon all church bodies to make "a calm, intelligent Christian study "of the issues involved" and to "speak openly and uncompromisingly for action in accordance with Christian principles."

Jun: 4-25-54

SPEAKING "to, but not for" the members of the council, it also urged them to support "those who seek to express Christian convictions in public life."

The Rev. Edward A. Driscoll of Atlanta, executive secretary of the Council, told the members of the executive committee that "in large areas of state concern, we can make an impact only by moving as one army of the Lord."

"Evil is coordinated and well financed," he said. "Let us accept the challenge and by God's grace we shall build a state that is measurably Christian."

Denominations participating in the Council are The Methodist Church, The Presbyterian Church, U.S., The Presbtyerian Church, U.S.A., Congregational Christian, Disciples of Christ, Protestant Episcopal, African Methodist Episcopal, Zion, Colored Methodist Episcopal.

* * *

OTHER OFFICERS of the executive committee are C. O. McAfee of Macon, first vice president; Mrs. L. L. Austin of Atlanta, second vice president; Bishop S. L. Green of Atlanta, third vice president; Richard Drake of Decatur, recording secretary, and Dean Phillip Narmore of Georgia Tech, treasurer.

Among the 28 members of the executive council are Dr. Stuart R. Oglesby of Central Presbyterian, Methodist Bishop Arthur J. Moore, Dr. John R. Brokhoff of Lutheran Church of the Redeemer, J. McDowell Richards of Columbia Theological Seminary in Decatur and president of the Atlanta Christian Council, and Dr. James Ross McCain, president emeritus of Agnes Scott College.

Distressed by 'dual Christianity,' Dr. Thurman heads interracial church

By LYDIA T. BROWN

BOSTON—The Ministers Interdenominational Alliance of this city sponsored a reception at People's Baptist Church, Wednesday, in honor of Dr. and Mrs. Howard Thurman of Friendship Church of All Nations, San Francisco.

Dr. Thurman has been on leave of absence from his world famous church, having been appointed last fall as dean of Marsh Chapel, Boston University, where he heads a six man board and serves as professor in the School of Theology.

Program Participants

The Rev. Richard Owens, pastor of People's Baptist, welcomed Dr. and Mrs. Thurman, on behalf of his church. Others on the program included:

The Rev. M. J. Minor, Rev. William S. Ravenell, the People's Baptist Church Choir, under the direction of Mrs. Eleanor H. Taylor; Mrs. Evelyn Neville, Miss Doris Stubbs, Rev. S. L. Cox and Rev. John Satterwhite, who introduced Dr. Thurman.

Grandmother's Religion

Dr. Howard Thurman, in his informal address, told the audience that it was his grandmother's powerful influence exerted upon him in his childhood days which influenced him to turn to the ministry.

Dr. Thurman said that as a boy the more of the Bible he read, the less he could fathom the reason why there were white churches and colored churches, if the members of both loved and worshipped the same God.

He began seriously while at college to study the life of Jesus Christ, since his thoughts would not give him peace to accept religion as separate and apart for a man if his face was black.

Dr. Thurman continued:

"It was not until I had been invited to speak at a church convocation here in Boston that I felt that I must find the answer. I vowed I would not sleep until I could write into my speech the answer, on what the life of Jesus really meant."

Moslems Not Prejudiced

He told of once preaching and studying in Richmond, Va., where a meeting was to be held for young colored students at the colored church on Jefferson Street. When he arrived, he found a tall stranger the center of attraction. Finally he asked the tall stranger who he was and from what land he came.

He answered and said "I am a Mohammedan from the Gold Coast of West Africa." The man angrily added "Allah laughs in his Moslem heaven when he looks down here and beholds the First Baptist Church, white, and the First Baptist Church, colored, both on Jefferson Street, for in Mohammdanism it is taught that all men are equal

"Being Sunday when I reached this city from off the train, I thought I would go to church. So seeing the first church, I entered the door and a white man told me "You have the wrong church, the colored church is further down Jefferson Street. You cannot worship here."

Must Have A Medium

"What I am looking for today is to find a medium in Christianity, where black and white can worship as one, not as a segregated religion," Dr. Thurman continued, adding:

"Ten years ago my wife, Sue, and I left Howard University and went out to San Francisco to try out this experiment.

"We found 30 people at the church. Ten were whites, some Japanese, others colored, Mexicans and other races who had decided to try out Jesus' teachings that all men are equal, and all men are brothers.

"Today, ten years later, we have a congregation of 400 members of all nationalities, and more than 1,000 other members who worship with us on Sundays.

"I know now that the Christian church does not have to be segregated. I have proved it out in San Francisco."

Mrs. Thurman Speaks

The Rev. Mr. Owens, after Dr. Thurman's speech, turned the meeting over to the Ministers Wives Alliance, introducing its president, Mrs. Barbara Broadfield, who then presented Mrs. Sue Bailey Thurmon who made remarks.

Interracial church group in Texas asks integration approval

CROCKETT, Tex. (ANP)—A newly formed interracial and interdenominational church association, the first of its kind in the "Lone Star" state, last week called for approval of the recent Supreme Court ruling outlawing racial segregation in the nation's public schools.

The association itself was formed for the purpose of fostering understanding. It has a four-fold purpose, calling for inspiration, understanding and cooperation.

9 1954

JEHOVAH'S WITNESSES

JEHOVAH'S WITNESSES SUCCUMB TO JIMCROW

BY CARTER JEWEL

RICHMOND, Va.—(ANP)—Some 6,226 leaders and members of Jehovah's Witnesses here last week for a district assembly bowed to Virginia's segregation laws in their activities and services.

They contented themselves to be witnesses in segregated services, segregated fellowship meetings and in other ways.

Before the close of the gathering at Moore's Field, 2,000 more people were expected to be on hand for the services. One out of every five persons attending the gathering was a Negro.

Some 219 Jehovah's Witnesses were baptized in two Chesterfield county lakes. Negroes were baptized at one lake, and whites at the other. The 165 whites baptized drove after the ceremonies to Red Water Lake which the owner had donated for their use. The 54 Negroes went to Happy Land Park, a Negro amusement center.

Earlier, several cars carrying Negro Witnesses had arrived at Red Water Lake, but they were refused entrance and advised to go to Happy Land Lake. A Wientssspo Happy Land Lake. A Witness spokesman explained that the sect is interracial but the members were complying with Virginia segregation laws.

Leaders and members of Jehovah's Witnesses attended the convention from Pennsylvania, Maryland, Delaware, Virginia, North Carolina and the District of Columbia.

9 1954

LAWNDALE INTERRACIAL BAPTIST CHURCH

From House, To Movie To Jewish Synagogue Tells Growth Of Chicago Church

Lawndale Interracial Baptist church highlighted its 16 years of service in Chicago's Lawndale community Sunday, June 27, with a parade from its present quarters of worship, formerly the Temple on Roosevelt rd., to its new place of Judea, 1227 S. Independence blvd.

Following the parade from the building at 3721-27 Roosevelt rd., at 9 a.m., first services were held in the newly purchased edifice on Independence blvd.

The historical march of the church's 500 members were led by the pastor, Rev. C. S. Hampton, Deacon Alfred Washington and Brother Isiaah. Dedicatory services were held throughout the week, featuring sermons by visiting ministers.

GUEST SPEAKERS

Guest speaker at 3 p.m., Sunday was Rev. C. J. Rogers, pastor of Mount Eagle Baptist church. He was accompanied by his congregation. The services were followed by an All-Club tea, under the direction of Mrs. Mildred Edwards. A special guest at the tea was Enoc Waters, executive editor of the Chicago Defender.

Also participating in Sunday afternoon services were Rev. I. M. Hendon, secretary of the National Baptist Convention of America, and Rev. J. H. L. Smith, chairman, Baptist Home Mission board.

Services through the remainder of the week will be as follows:

The acquisition of a new home for Lawndale Interracial Baptist church is a dream come true for Reverend Hampton and the members of his congregation.

THIS THEATER at 3721-27 Roosevelt rd. is present home of Lawndale Interracial Baptist church. Congregation of 500, with church's pastor, Rev. C. S. Hampton, marched to new home Sunday, June 27, at 1227 S. Independence blvd. The building above was once home of Road theater. (FS).

FOUNDED IN 1938

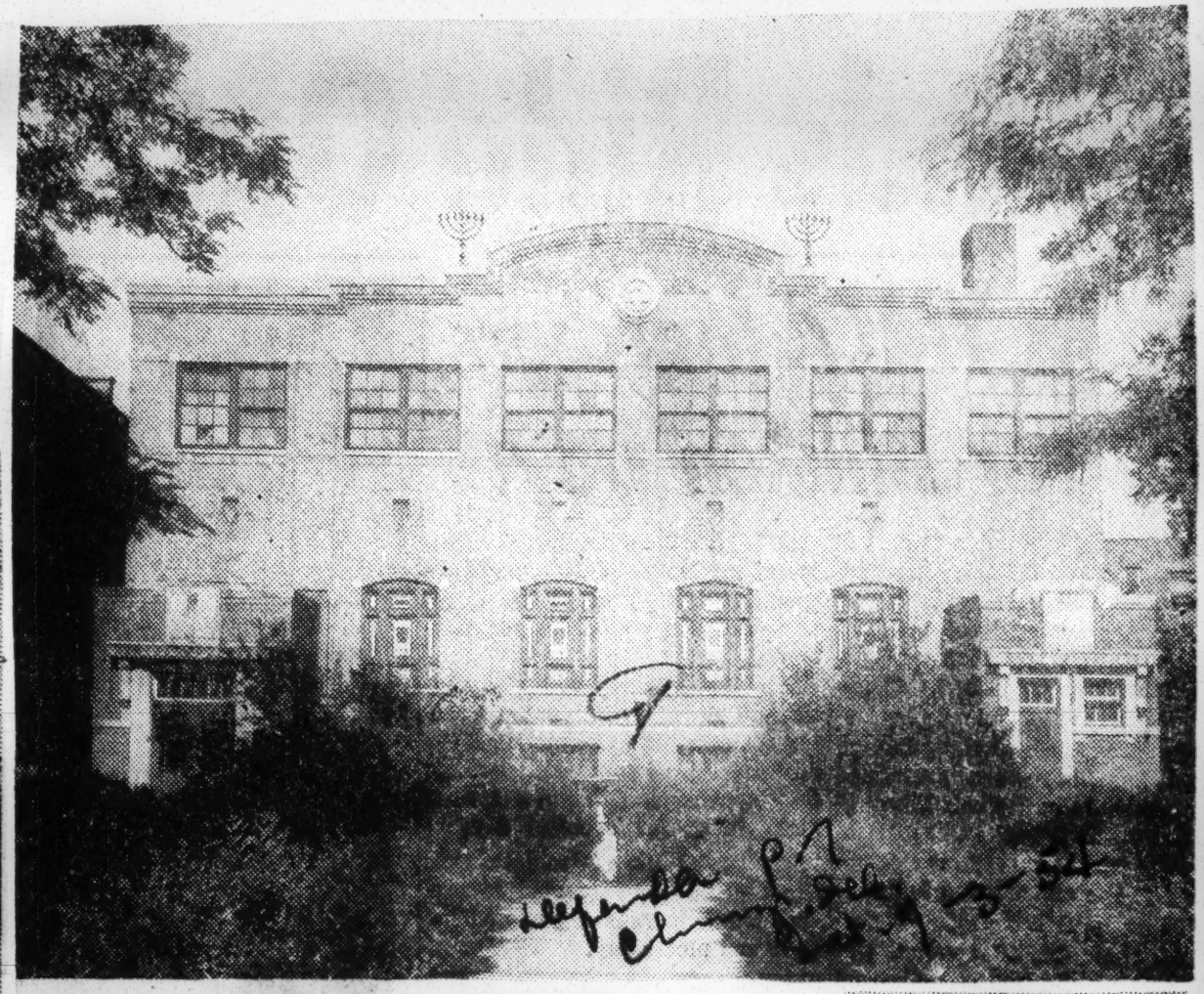
The church was founded March 4, 1938, at 1249 S. Troy st., in the basement home with three members, under the leadership of Reverend Hampton. This was the first of a series of temporary locations.

The congregation was next taken in by Mrs. Margaret McKinley Miller, of 1231 S. Christiana, who was made an honorary member of the church.

She allowed the congregation to worship there a number of months, free of charge, until several neighbors started to complain.

Again the church was forced to move and Mrs. Louise King, one of the members, offered her home. She was forced to withdraw permission when her landlord objected.

The moving about continued as various groups objected to a Negro church in North Lawndale.



LAWNDALE INTERRACIAL BAPTIST Church's new home at 1227 Independence blvd., which formerly housed the Temple of Judea. The 16-year-old Lawndale church was formerly located at 3727 Roosevelt rd. Services began in new edifice Sunday, June 27. The Rev. C. S. Hampton is pastor. (FS)

The first real home for Lawndale Baptist church took shape with the purchase of a building at 1219 S. Christiana, with a seating capacity of 155. After overcoming several legal obstacles, the congregation was allowed to worship in the church in August, 1945.

BUY THEATER

The congregation soon outgrew their church and in 1952 purchased the old Road theater at 3721-27 Roosevelt, with a seating capacity of 600. It will be retained by the church as an education and recreation center.

DYNAMIC MINISTER

The dynamic force behind the amazing progress of Lawndale Baptist church has been Reverend Hampton, a native of Magnolia, Miss. He was converted at Calvary Baptist church at Chatawa, which was pastored by his grandfather, the late Rev. Jeff Hampton. He is the son of the late Deacon Tommie and Sylvia Hampton of Magnolia.

Reverend Hampton has been preaching for 22 years. He attended Crane high school, Moody Bible Institute and was graduated from the Chicago Baptist Institute in 1945.

Reverend Hampton said the church's new home will also serve as a day and possibly a night nursery for the community and offer recreational and educational racilities for youths.

FOR COMMUNITY

"The church is dedicated to the good of the entire community, regardless of race creed or nationality," Dr. Hampton said.

Reverend Hampton is married, the father of one daughter and two grandchildren.

REV. CURTIS HAMPTON
Pastor

Welcoming Committee—Members of the local welcoming committee and executives at the opening session of the fifty-seventh annual Lott Carey Baptist Foreign Missionary Convention held in Petersburg, Va. In the background is a portion of the convention choir under the direction of Prof. W. E. Patterson of Norfolk. (l. to r.) Alphonso McCain, general chairman of committee on arrangements; the Rev. R. G. Williams, host pastor, Zion Baptist Church, Petersburg; Dr. W. E. Sommerville, executive secretary, Lott Carey Baptist Foreign Mission Convention, Washington, D. C.; Dr. P. A. Bishop, president of the convention, Rich Square, N. C., and Dr. Robert P. Daniel, president of Virginia State College.

Amount Sets New Mark for Funds In Mission Group

Dat. 9-18-54

PETERSBURG, Va.—According to the annual report of Dr. Wendell C. Sommerville of Washington, D. C., executive secretary of the Lott-Carey Baptist Foreign Missionary Convention, total receipts for the year 1953-54 of the organization amounted to $115,775.73.

This amount is a thousand dollars more than was reported by contributing supporters of the organization over any previous year.

Disbursements amounted to $99,772.61.

* * *

A BREAKDOWN of the disbursements of the group showed general operations, 4 and 8 per cent; salaries-secretary and office operations, 8⅓ per cent, and missions and mission expense, $87,618.62 or 87 and 8/9 per cent.

Meeting here for the first time in the fifty-seven-year history of the convention with the Zion Church, pastored by the Rev. E. G. Williams as host pastor, assisted by the facilities at Virginia State College, more than 2,000 delegates re-elected Dr. P. A. Bishop, Rich Square, N. C., as its president for the second year.

Mrs. W. L. Ransome of Richmond, Va., was re-elected to head the Women's Department, and Barbara Williams of Rankin, Pa., was appointed to head the Young People's Department.

* * *

R. H. HOLLOMAN of Norfolk, Va., was returned as head of the laymen's league, and the Rev. D. R. Hedgely of Winston-Salem, N. C., as corresponding secretary.

Other officers elected to the men's department were: Dr. J. Vance McIver, Orange, N. J., first vice president; Dr. C. W. B. Gordon, West Virginia, second vice president; Dr. J. J. Freeman, Norfolk, Va., recording secretary; the Rev. J. B. Henderson, Norfolk, Va., statistician, and Dr. A. W. Brown, Richmond, Va., treasurer. The Rev. W. L. Ransome, Richmond, Va., was elected chairman of the executive board.

State vice presidents are: Dr. G. O. Bullock, District of Columbia; Dr. J. T. Hairston, North Calonia; the Rev. Leon Riddick, New Jersey; Dr. Thomas Kilgore, New York; the Rev. C. O. Mitchell, West Virginia; the Rev. B. S. Mason and the Rev. J. C. Hairston, Pennsylvania; the Rev. V. T. Williams, Maryland; Dr. A. J. Payden, Ohio; Dr. C. E. Askew, Michigan; the Rev. J. J. Clow, Oregon; Dr. J. H. Wynn, Oklahoma; the Rev. C. J. Grisham, Georgia, and the Dr. E. E. Smith, Virginia.

Other officers who will head the Women's Department for the year, 1954-55 are: Mrs. J. H. Randolph, Washington, D. C., president emeritus; Mrs. W. L. Ransome, Richmond, Va., president; Mrs. J. L. S. Holloman, Washington, D. C., first vice president; Mrs. N. L. Scarborough, Columbus, Ohio, second vice president; Mrs. Mary Rucker, Winston-Salem, N. C., third vice president; other vice presidents, Mrs. A. L. Fillmore of North Carolina; Mrs. U. G. Wilson, Virginia; Mrs. Elmira Lacey, Pennsylvania; Mrs. Emma Roame, North Carolina; Mrs. Clara Moore, North Carolina, and Mrs. J. H. Hughes of New Jersey.

Mrs. Lavent Hobbs, Germantown, Pa., corresponding secretary; Mrs. G. O. Bullock, Washington, D. C., treasurer; Mrs. Elnora Calvin, Pennsylvania, pianist; Mrs. C. E. Griffen, Norfolk, Va., superintendent of the Junior Department, and Eva Merrit, Durham, N. C., assistant superintendent.

Officers for the Young People's Department are: Barbara M. Williams, Rankin, Pa., president; Maggie L. Cansie-Estko, Richmond, Va., first vice president; Naomi Allen, Washington, D. C., second vice president; Lee Bertha West, Pittsburgh, Pa., third vice president; Harrietta McCraw, Monessen, Pa., recording secretary; Loretta Murray, Winston-Salem, N. C., corresponding secretary; Ruby Bell, Columbus, Ohio, treasurer; Robinson Horne, Richmond, Va., secretary of the board; Mrs. C. E. Griffin, Norfolk, Va., superintendent; Eva Merrit, Durham, N. C., assistant superintendent, and Mrs. M. C. Bullock, Raleigh, N. C., superintendent emeritus.

* * *

THERE MUST be a doing away of egotism, immorality in high places and the mad rush for materialistic powers must cease to be, Dr. Grady Davis, dean of the Theological Department of Shaw University at Raleigh, N. C., told delegates assembled at Virginia Hall on the campus of Virginia State College at the opening session.

The meeting that has brought to Petersburg delegates from twenty-four states and three foreign countries is the only convention of its kind in the world among Negroes that does nothing but missionary work in Africa, China, India and Russia.

R. L. Holloman of Norfolk, president of the Laymen's League, in delivering his annual address, impressed upon the laymen the need for cooperation.

THEY WERE THERE — The twain met at the 57th Annual Lott Carey Baptist Foreign Mission Convention in Petersburg, Aug. 30-Sept. 3, when the delegates from western Pennsylvania met delegates from eastern Maryland in front of the Zion Baptist Church where several of the convention's meetings were held.

Apparently indulging in a few "this ain't the way I heered its," left to right, are: Rev. M. W. Wilson, Coraopolis, Pa.; Rev. William R. Harris, Pittsburgh; Rev. Armond Palmer, Pittsburgh; Rev. B. S. Mason, Pittsburgh, and Rev. A. L. Bailey, Baltimore, Md.

9 1954

METHODIST

Factions are divided—

Methodist Church battle looms here over segregation issue

Sidney W. Smyer, Birmingham lawyer and real estate man, today said a meeting called for Tuesday morning at South Highlands Methodist Church will seek to maintain the separate white and Negro jurisdictions within the church.

Mr. Smyer said that "some members from Methodist Churches, mostly in the northern and western sections of the nation favor the abolishment of the central jurisdiction."

"It is the purpose at Tuesday's meeting to map out a fight against abolishing this central jurisdiction —which would mean the end of segregation within the church," he said.

MR. SMYER and Dr. Stanley Frazer, pastor of St. James Methodist Church in Montgomery, are co-chairmen for the four-state meeting set for 10:30 a.m. Tuesday. Dr. Guy McGowan is pastor of South Highlands Methodist.

The central jurisdiction is the designation for the Negro Methodist Churches and missions.

Mr. Smyer said the effect of abolishing the central jurisdiction would be the end of racial segregation in the church.

VARIED REACTIONS met the announcement of the meeting, which some Methodist laymen called "unofficial."

Others expressed the hope that the meeting might spearhead a drive for a separate Southern Methodist organization. Dr. Frazer said this was not the intent of the meeting.

Methodist Desegregation Foes Deny Plans to 'Split' Church

Newly Formed Southeastern Group Interested in Retaining Status Quo

By FRED TAYLOR

Staff Writer, The Birmingham News
Special to The Atlanta Journal-Constitution

BIRMINGHAM, Ala., Dec. 18—A newly organized group of Methodists from Alabama and five other Southeastern states, formed here this week to combat church desegregation, will not seek to split Dixie churches away from the Methodist General Conference.

This was emphasized by the Rev. J. L. Williamson, chosen secretary of the yet unnamed organization, which was set up at what had been called an "unauthorized" and "unofficial" session of Methodists in Birmingham. It was attended by some 250 ministers, lay leaders and others from Georgia, Tennessee, Mississippi, Florida, South Carolina and this state at the southside Highlands Methodist Church.

But the group will work to elect delegates to the church's lawmaking Methodist General Conference and to the Southeastern Jurisdictional Conference, which chooses bishops. These delegates will battle against racial integration.

Group Cites Aims

Specifically, it will push candidates for delegates pledged to resist attempts to change the church's jurisdictional setup, with its six jurisdictions, including the all-Negro Central Methodist Jurisdiction.

There were reports prior to the meeting that it might be a forerunner to establishing a Southern Methodist Episcopal Church. And Dr. G. Stanley Frazer, pastor of Montgomery's St. James Methodist Church, who was one of those instrumental in calling the meeting, had been mentioned as a possible new bishop for a re-established Southern branch of the church.

But Dr. Frazer, who addressed the Birmingham session, brushed aside such suggestion and expressed appreciation for the compliment, saying the meeting was "to help set up an organization to deal effectively and rightly with radical attempts to break down Southern custom and tradition."

ALABAMA

However, some church members thought it was particularly significant that Bishop Clare Purcell, who heads the Alabama and North Alabama Methodist Conferences, which embrace all of Alabama and part of West Florida, did not attend the meeting. Neither did many of the Methodist pastors in the Birmingham and other districts.

Just prior to the meeting, Bishop Purcell said he had "no information" about the meeting, although he added he understood it had been called.

'Secession' Denial

After the meeting, Dr. G. M. Davenport, pastor of Trinity Methodist Church at Tuscaloosa, who was designated as spokesman for the new group in the North Alabama Conference, had this to say about the move:

"There's no secession in it. We're going to hold our guns, stand our ground and try to save the church we've got."

The Rev. Mr. Williamson, pastor of suburban Hueytown Methodist Church, had this to say as the group's secretary:

"Our aim is to hold the six jurisdictions agreed to by solemn pledge when the three branches of the Methodist Church were consolidated in 1939."

Besides the Southeastern and the all-Negro Central Jurisdiction, the others are the Northeastern, North Central, Southwestern and Western Jurisdictions. The all-Negro Central is said to embrace 33 states and has a membership of some 300,000 out of a total nine million Methodists.

Status Quo Objective

Sidney W. Smyer, Birmingham attorney and Methodist lay leader, who was chosen to head the new group, urged selection of conference delegates pledged to uphold the jurisdictional status quo.

The Rev. Mr. Williamson said the group would hold another meeting within 30 to 60 days to select a "proper" name, adopt a constitution and set out its objectives in detail.

Tuscaloosa pastor to represent Methodist foes of integration

Dr. G. M. Davenport, pastor of Trinity Methodist Church at Tuscaloosa, Ala., was been named spokesman for North Alabama by a group of Methodists organizing to combat "desegregation" within the church.

Dr. Davenport was named at the meeting held last at Highlands Methodist Church. Sidney W. Smyer, Birmingham lawyer and real estate man, is president of the group, which has not yet adopted a name.

Dr. Davenport said rumors that the pro-segregation group might splinter from the Methodist Church organization were entirely without foundation.

"There is no secession in it," he said. "We're going to hold our guns and stand our ground and try to save the church we've got. We're trying to save the Methodist Church from all this stuff they're trying to crowd upon us."

Nation's Largest Church Body

Nichols Elected To Council Post

BOSTON, Mass.—Bishop D. Ward Nichols of Philadelphia, presiding Bishop of the First Episcopal District of the African Methodist Episcopal Church, was elected one of the vice presidents of the National Council of Churches in its Third Assembly here last week.

Elected president of the nation's largest church body was a Pennsylvanian, Dr. Eugene Carson Blake of Philadelphia. The new president is also a general officer in the Presbyterian Church, U. S. A., to which he was elected in 1951.

Participating churches included Baptists of both national conventions; African Methodist Episcopal; African Methodist Episcopal Zion; Christian Methodist Episcopal and the Central Jurisdiction of the Methodist Church.

THE FIRST vice president-at-large was Mrs. Abbie Clement Jackson of the AME Zion. The retiring vice president-at-large this year is Dr. R. P. Daniels, Baptist, who is president of Virginia State College, Petersburg, Va.

Negroes are well represented on the central committee, which also elected Bishop Nichols vice chairman of that group.

The National Baptist Convention, U. S. A., Inc., had sixty-three delegates.

Methodist group urges calmness in racial issues

Alabama Methodists were called upon to oppose abolition of the Central Jurisdiction of the church "within the framework of the Methodist Church" by officials of the North Alabama Conference today.

Insisting that the officers of the Methodist Church and official lay leaders will oppose any moves to abolish the Central Jurisdiction, a group led by Dr. R. Laurence Dill, Birmingham Methodist District Superintendent, warned against "any movement that will add to the tension that already exists."

The officials also warned against intrusion of "secular politics within the church."

A statement signed by Dr. Dill, Clarence M. Pinson, Birmingham district lay leader; J. Ed O'Toole, associate lay leader; Frank Domlnick, associate lay leader; Dr. W. M. Harris Jr., associate lay leader and Newman M. Yeilding, associate lay leader, said church officials were pledged to retain the present jurisdictional set up.

THEIR STATEMENT follows:

"An unofficial meeting of Methodist preachers and laymen was held in one of our Methodist churches Dec. 14, for the purpose of making plans and setting up an organization to defeat any effort to abolish the Central Jurisdiction at the 1956 meeting of the General Conference of the Methodist Church and to inform Methodist people of this danger.

"The impression has been left, from reports of the meeting, that officials of the Methodist Church were reluctant to state their position on the matter of Central Jurisdiction or were either in sympathy with such a plan.

"This statement sets forth our position:

"We in the North Alabama Conference are thoroughly committed to the retention of the Central Jurisdiction, and all the other jurisdictions as they are now. We believe that the vast majority of our people, preachers and laymen alike, are agreed on this.

"It is our conviction that the doing away with the Central Jurisdiction would do irrefutable harm to the Methodist Church in the South.

"The former Methodist Episcopal Church, South, agreed to become a part of the United Methodist Church on the basis of placing all the Negroes in a separate jurisdiction. This part of the plan of union makes possible the Methodist Church. There could be no Methodist Church without it.

"No move has been made in any General Conference since unification to abolish the Central Jurisdiction. We know of no plan to alter or change the structure of our church at the next Gen-

ity of any group, and we accord to every man the rights to his opinions and convictions. But we will have no part in any movement that will encourage racial prejudice and hatred, and that will add to the tension that already exists.

"We would deeply regret the introduction of secular politics into the issue. We see this as a real danger. We know that it is a subject that can be seized upon and used by chronic agitators to stir up dissension and strife. We

prefer to act as members of the North Alabama Conference and to remain amenable to that conference instead of acting as members of an unofficial group.

"The place for consideration of such matters is in the annual Conference. We do not question the sincerity of any group, but we propose to work within the framework of the church to prevent the issue. We serve the jurisdictions as they are now constituted.

"WE BELIEVE that in our various church conferences we have

"WE WILL vigorously oppose any attempt to change the jurisdictional system.

"We know that other matters can be, and at times have been, introduced into this whole question of segregation to the great hurt of the church. We insist in dealing with it on the highest Christian level.

"We do not question the sincer-

adequate and proper channels for making our convictions known and for implementing them with positive action.

"The problems growing out of the Supreme Court decision on segregation in our public schools are of grave concern to all of our people at this time. Our people have the right to expect the church to provide constructive leadership. We believe it is the responsibility of the church to relieve tension rather than add to it.

"Any approach we make should come only after prayerful consideration, sober reflection, and above all, in the spirit of Christ."

Pro-Segregation Methodists Set Up Organization Dec. 14

A leader in the "state's rights" movement has been identified as one of the chief architects of a new group of pro-segregation Methodists who organized Dec. 14 at fashionable Highlands Methodist church here pastored by Dr. Guy McGowan.

Olin H. Horton, president of the American States' Rights Association, was listed as one of the spadework lay leaders in the building of this intended-to-be Southwide vehicle which has for its objective keeping the Methodist Church on a Jim Crow basis by retaining the Central Jurisdiction.

Bishop Clare Purcell was not present at this pro-Jim Crow meeting. The session had been described as "unauthorized."

The group, yet unnamed, picked Atty. Sidney W. Smyer of Birmingham as its president. An estimated more 200 delegates from six states attended the meeting.

NEGRO METHODISTS OPPOSE SEGREGATION

Some 400 ministers and laymen attended the 79th annual session of the Alabama Central Methodist Conference in Decatur on September 18 adopted a strong resolution condemning "Segregation . . . (which) . . . is human persecution."

"We know by painful experience," the resolution says, "that segregation in education or in any other area of human life is a complete evil."

The all-Negro Central Alabama Conference has 93 ministers and 14,742 members, according to white Methodist leaders. However, the Rev. J. C. Wilson, pastor of St. Paul Methodist Church and statistical secretary of the CAC said that the quoted figures were apparently taken from official records but that since they were compiled the number has increased. He said that there are presently 97 ministers and over 15,000 members.

Other officers elected by the retain-church-segregation group include: Dr. J. G. Williamson, Hueytown, secretary; Darius A. Thomas treasurer: Dr .G. Stanley, St. James Methodist Church, Montgomery, chairman of the editorial and publication committee; Julian Harris, Decatur layman, chairman of extension and organization; Leroy Usrey, Montgomery Layman, chairman of the finance committee with Treasurer Thomas as co-chairman Mrs. Joe Sargent of Trinity Methodist Church was selected to head up the women's division of the movement.

Among others listed as attending the halt-church-desegregation conference and speaking were the Rev. D. A. Duck of Dawson, Ga.; Wilbur Hooper, layman, Mississippi; Bill Walker, Birmingham; a member of the "North Alabama laymen's Group (which claims a membership of 1800) and the Rev. McGowan, host pastor.

There are approximately 300,000 Negro Methodists in the over-all Central Jurisdiction.

Plan of the anti-desgregation group is to carry the fight against abolishing the all-Negro jurisdiction to the 1956 General Conference of the Methodist Church.

Program and recommendition adopted include:

"To use all rightful means to oppose any statement by Methodist publications conference, councils, officials or others. To change the present law of the Methodist Church respecting seperate jurisdictions for white and Negro members."

"To devise a practical plan for informing Methodist people of efforts being made and means being used to promote a policy of full racial integration within the Methodist Church."

"To take necessary steps to request all elected delegates to the General, Jurisdictional, Annual and District Conference to vigorously oppose any movement or legislation which seeks to "liberalize" our present racial policy."

"To request our Methodist leaders to present frank and factual statements to our people on how the abolition of the all-Negro Central Jurisdiction will affect the church and its agencies."

"To recommend the setting up in cities, towns and counties, committes of ministers and laymen to confer with Negro leaders regarding problems that may arise out of the racial tension engendered by leaders of radical groups."

INTERRACIAL POLICY SET BY CHICAGO CHURCH GROUP

CHICAGO — (ANP) — A Chicago Methodist church has set a new interracial membership policy which is regarded as historic within the denomination.

St. James Methodist Church, 57 years old and long one of the South Sides' most fashionable institutions, recently accepted 15 Negroes and eight white members.

White membership gains are as significant as the introduction of Negro members, pastor Rev. E. Jerry Walker said, since the church intends to develop "a truly interracial" congregation.

It does not consider the acceptance of Negro members as a transitional step that would lead to a Negro congregation, he added.

The plan has been approved by the Rock River conference of the Methodist church. Composed of white Methodist congregations in northern Illinois, the Rock River conference recently votes its "commendation and appreciation" of the role taken by the St. James members.

Rev. Walker said the move by his church marks two precedents.

It is, he said, the first in an Illinois white conference to become interracial as a matter of "policy." Other churches have had Negro members at various times without regarding themselves as interracial he said.

In the second place, he said, the church is the first to regard its interracial status as permanent.

The church has the largest buildings and facilities of any Methodist institution in the city.

officials who seek to change present laws of the church in respect to separate racial jurisdictions.

2—Devise practical plans for informing Methodist people of efforts and plans being used to promote a program of full racial integration within the church.

3–Take necessary steps to request all elected delegates to general, jurisdiction, annual, and district conferences to vigorously oppose any legislation or movement that seeks to "liberalize"

4–Request Methodist leaders to present frank statements to Methodist people on how the abolition of the all-Negro central jurisdiction of the church would affect the membership in conferences and church meetings, Methodist schools and colleges and other church activities.

5–Support a plan to set up committees in cities and towns to confer with Negro leaders in connection with problems that may arise out of racial tension "engendered by leaders of radical groups," and to "assure the Negroes of our continued interest in their great progress as a race."

Smyer said the meeting will be attended by representatives from Alabama, Georgia, Florida, Mississippi and Tennessee.

Methodists To Discuss Race Issue

BIRMINGHAM, Ala. — (AP) — Methodist ministers and laymen from four southern states will meet Tuesday in an effort to preserve racial segregation in the church.

Dr. Guy McGowan, pastor of the Highlands Methodist Church in Birmingham, will preside as temporary chairman of the special Methodist group until a chairman is nominated.

An advance committee, headed by Sidney W. Smyer, attorney and business executive of Birmingham, has prepared a list of recommendations which will be considered. Assisting Smyer is Dr. G. Stanley Frazer, pastor of St. James Methodist Church at Montgomery.

The advance report recommends that the committee on segregation:

1–Use all rightful means to oppose any statement by Methodist publications, conferences, or of-

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METHODIST

Bowen Methodist Church To Occupy New Structure

The Bowen Methodist Church congregation will hold a week of services Nov. 8-14 in connection with the opening of its new building. The new building of Gothic architecture was recently completed at a cost of approximately $25,000. The sanctuary will seat about 200 persons and there is an undercroft for social and religious educational purpose.

Several local churches will participate in the services each night during the week and on Sunday, Nov. 14, churches from all the Tuskegee district will join the festivities.

The congregation was organized in 1949 by Chaplain Lee A. Thigpen, the Rev. J. B. F. Williams, Bishop J. W. E. Bowen and about 25 Methodists. The congregation has grown so that there are about 107 communicants at the present with a Church School enrollment of 167.

The Rev. Collie L. Moore is the pastor, having served the past three years. Mr. Moore came to Bowen from Pensacola, Fla., where he served one year. Prior to that pastorate he served churches in the Georgia Conference where he built the Georgia Oliver Methodist Church in Atlanta.

STEP TOWARD INTEGRATION—Mitchell Memorial Methodist Church, Harrisburg, Pa., Central Jurisdiction, the Rev. George E. Davis (inset), pastor, has been invited to join the Central Pennsylvania Conference, Northeastern Jurisdiction. Move has approval of Washington Conference, North Baltimore District.

BISHOP, MRS. BOWEN TO VISIT INDIA

Bishop and Mrs. J. W. E. Bowen are busy making ready to leave the country on an extended visit to India which will cover a period from December 14, 1954 through April 10, 1955.

The Bishop and his wife will fly rom Idlewild Airport, N. Y., on December 14 at 4 p. m. They are being sent abroad by the Council of Bishops to study the Mission program in the various countries they will visit. Some of the points of interest on their itinerary are: London, Paris, Rome and on Christmas Day they are scheduled to be in Jerusalem. While in the Holy Land, they will visit Gethsemane, Mount of Olives, Bethlehem, Jericho, Damascus, Cario; Bangkok; Mongkong; Formosa; Taipei; Tokyo; Honolulu; Parkist a;neDlH-m kyo; Honolulu; Pakistan; Delhi Area; Bombay Area, Hyderabad; Allahabad; Lucknow; Bixar and Pakur.

The trip is planned so as to take Bishop and Mrs. Bowen to Mission centers around the world. It is to be recalled that about four years ago they made a visit to the Mission stations in Africa. The Council of Bishops of the Church follows a policy of sending each Bishop to a foreign field once each four years to study the program of Missions in a given country and make a report to the Council on his return of his findings.

Bishop and Mrs. Bowen will return to the States on Easter Sunday at 6:30 a. m.

Methodist Leaders Map '55 Gulfside Assembly Program

NEW ORLEANS, La. — At the call of Bishop Willis J. King, Resident Bishop of the New Orleans Area, The Methodist Church, a group of key ministers and laymen from across Louisiana and Mississippi, met Tuesday at Mt. Zion Methodist Church here, to study and plan the schedule of the 1955 activities at Gulfside Assembly, Waveland, Mississippi. Bishop King presided over the one day session. Among the additional events scheduled for next year will be a "Convocation of Town and Country Pastors."

Seen on the picture here seated, reading from left to right: the bishop's secretary, Mrs. Helen Keys, Rev. D. Hill, host pastor, Rev. Ernest T. Dixon, resource person, from the General Board of Education, Nashville, Tenn., Bishop Willis J. King, Dr. Robert F. Harrington, Area Secretary, Rev. N. P. Perry, New Orleans, Dr. W. Talbot Handy, District Superintendent and Rev. Allen M. Mays Beaumont, Texas. Standing, reading from left to right are: Rev W. P. G. Taylor, Meridian, Miss. Mr. J. R. Patterson, New Orleans Rev. G. P. Payne, Meridian, Miss. Dr. Daniel Thompson, Dillard University, Rev. A. W. Crump, Meridian, Miss., Rev. Douglas M. Ray Gulfport, Miss., Revs. Hugh Gray and W. J. Preuitt, from the Upper Mississippi Conference.

Negro Methodists Fight Segregation

Some 400 ministers and laymen attending the seventy ninth annual session of the Alabama Central Methodis Conference in Decatur on Sept. 18 adopted a strong resolu tion condemning "Segregation . . . (which) . . . is human persecution."

"We know by painful experience," the resolution says "that segregation in education or in any other area of human life is complete evil."

The all-Negro Central Alabama Conference has ninety-three ministers and 14,742 members, according to the Methodist leaders. However, the Rev. J. C. Wilson, pastor of St. Paul Methodist Church and statistical secretary of the CAC, said that the quoted figures were apparently taken from official records but that since they were compiled the number has increased. He said that there are presently ninety-seven ministers and over 15,000 members.

Church Holding To Bias

BIRMINGHAM, Ala. (INS)— About two hundred Methodist ministers and laymen from six Southeastern states formed an organization in Birmingham last week to fight efforts to desegregate their church.

Sidney W. Smyer, Birmingham attorney and lay leader, was elected chairman of the organization.

Smyer immediately pledged to work hard toward upholding segregation in the Methodist Church. He said in his acceptance address:

"Methodist ministers should be canvassed to see how they stand on the issue."

The group unanimously adopted a resolution opposing any move to end segregation in the churches. Spokesmen said it was specifically aimed at a stand taken by the Council of Methodist Bishops in Chicago recently. The Bishops resolved that the Methodist Church would lead the way toward integration.

Only sixty of the 200 persons who attended the meeting were invited. States represented were Alabama, Mississippi, Georgia, Florida and North and South Carolina.

Dixie Methodists Organize To Uphold Segregation in Church

BIRMINGHAM, Ala., Dec. 14 (AP)—Methodist leaders from six Southern States today pledged themselves to fight integration of the races in the Methodist Church.

More than 200 laymen and ministers organized a committee dedicated to uphold segregation in the church.

By a standing vote, they approved a resolution outlining an all-out battle to preserve the separate central jurisdiction, to which Negro Methodist Churches now belong.

The five-point resolution adopted by the group calls upon Methodists to:

1. Use all rightful means to oppose any statement by Methodist publications or groups who will seek to change the present law of the Methodist Church respecting separate jurisdiction for white and Negro members.

2. To devise a practical plan for informing Methodists of efforts being made to promote a policy of racial intergration within the church.

3. To take necessary steps to request all delegations to conferences to oppose any such movement.

4. To request Methodist leaders to present statements to church members on how the abolition of the all-Negro central jurisdiction would affect the church and its agencies.

5. To recommend that groups be set up in communities to confer with Negro leaders regarding problems that may arise out of "the racial tension engendered by leaders of radical groups."

Sidney W. Smyer, Birmingham attorney, was named president of the committee.

Only about 60 laymen and ministers received formal invitations to the meeting. States represented are Alabama, Georgia, Mississippi, Tennessee, Florida and South Carolina.

Methodist Lose Member Who Dislikes Segregation

JEFFERSON CITY, Mo. — (Special) — "I would never join a church that wouldn,t admit Negroes. Churches should take the lead in integration," held C. G. Hammond, who recently resigned from the official board of the local Methodist church.

The partner of a photo-studio said that he resigned because a board committee, of which he was chairman, would not let him bring to the entire church board the matter of admitting Negroes to fellowship.

Having been with the Methodist church four years, the native Jefferson Citian said that the Rev. D. R. Lytle, pastor of the church, had been evading the issue.

Before joining the Methodist church, the 44-year-old businessman, now disgusted with the racial situation, was a Presbyterian. Sunday, Feb. 28, he sang with the Episcopalian choir, because they needed a bass. There are active Negro members in the Episcopalian church. Mr. Hammond has not decided where to seek membership next.

With sincerity the Missourian recalled that Dr. O. Anderson Fuller, head, Lincoln university (Mo.) music department, and his family, applied for membership 10 years ago. Discouraged by the attitude of the members, they continued to attend the Catholic church.

In a letter to Lyman E. Winter, chairman of the Offical Board, Jan. 30, Mr. Hammond said:

"It is with sincere regret that I hereby tender my resignation as a member of this board. My reasons are of such gravity that I feel, in justice to the members of the board and to myself, you are all entitled to an explanation of what prompts this action.

"Since last October I have served as chairman of Mayor Ellis' Commission on Human Relations. One of the basic objectives of this commission is the promotion of racial equality in spiritual and family life. Personally, I am dedicated to this objective, and my own convictions in this respect are so deep seated that dnder existing circumstances, I can no longer serve both the board and the Mayor's Commission.

"The question of whether Negroes should be admitted to membership in our church has been pending for some time. It is my firm belief that if we are true followers of the teachings of Jesus Christ, we would welcome their admission into our fellowship.

Following the dictates of my own conscience I have made several efforts to bring this question before the entire church board, but in each instance I have been discouraged. I therefore feel that continued membership would be in direct conflict with my deepest inner feelings, and should I remain a member, I would be giving tacit approval to a policy to which I am unalterably opposed.

"Up to this point I have enjoyed my association with the members of this board, and our relations have been most harmonious. I have only the best wishes for all of them personally.

Interviewing the Rev. Mr. Lytle previously, he felt that his church would have mixed reactions to integration — some members would resent it, and others would happily go along. The leaders would probably be 100 percent for the change, he said. He thought, too, that the persons who left would return later. Now a member leaves because integration in his church does not come fast enough.

Within the last eight or ten years, the young minister held that much progress has been made toward integrating the churches. He expected a more complete job within the next eight years.

The Rev. Mr. Lytle believes that Negro churches make integration difficult. It is his opinion that the Christian church will integrate before the Methodist or the Presbyterian.

Bishops Name Visitors To Church Council

NEW YORK, N. Y.— The Council of Bishops of The Methodist Church, meeting here recently, named accredited visitors from the denomination to the Second Assembly of the World Council of Churches to be held in Evanston, Illinois, August 15-31.

Among those named are the following colored leaders of Methodism:

The Rev. John A. Greene, Springfield, Ohio; Mrs. W. H. McCallum, Chicago; the Rev. Maceo D. Pembroke, St. Louis; Attorney J. Ernest Wilkins, Chicago; Edge Wyatt, St. Louis.

Official Methodist delegates previously announced are: Bishops J. W. E. Bowen, Atlanta, and Matthew W. Clair, Jr., St. Louis; President M. Lafayette Harris, Philander Smith College, Little Rock, Arkansas, and President Harry V. Richardson, Gammon Theological Seminary, Atlanta.

Bishop Bowen Is Named To Top Committee

NEW YORK, N. Y. — Bishop J. W. E. Bowen, Resident Bishop of the Atlantic Coast Area of The Methodist Church, was elected last week by the Council of Bishops to the Executive Committee of the Council. The Executive Committee is composed of the President, Vice President, Secretary and two members-at-large. Bishop Bowen will serve for one year. It is the custom of the Council of Bishops to elect new officers each year except the Secretary who has no tenure limitation of office.

NEW ORLEANS METHODIST PLAN PRESS SEMINAR

NEW ORLEANS, La. — Dr. Ralph Stoody, Executive Director of The Commission on Public Relations and Methodist Information and Bishop Willis J. King have planned a Press Relations Seminar to be held in New Orleans at Mt. Zion Methodist Church on May 13th and 14th.

Featured speakers will be Doctor Stoody, Bishop Willis J. King, Dr. P. A. Taylor, Editor of the Central Christian Advocate, Rev. A. S. Dickerson, Atlanta, Georgia and Rev. D. L. Ridout, Baltimore, Md. The Rev. W. T. Handy is the New Orleans Area representative of Methodist Information.

Bishop Clair Makes Report To Church On Trip To Africa

NEW YORK, N. Y. — Bishop Matthew W. Clair, Jr., of Saint Louis reported to the Council of Bishops of The Methodist Church meeting here April 26-May 1, on his recent trip to the church's mission fields in Africa.

"Everywhere I went in North Africa," said Bishop Clair, "I was asked by state officials and others prominent in public life, if Senator Joseph McCarthy would be the next President of the United States. They also wanted to know why he receives so much publicity, and if he speaks officially for America."

Five other bishops of the denomination, visiting in various parts of the world in recent months, said they had been asked the same questions by people who are eager to know the extent of Senator McCarthy's influence in his own country.

Bishop Clair, only son of a Methodist bishop in the history of the church to be elected also to the office, walked in the footsteps of his late father on much of his African tour. His father was bishop in Liberia for 12 years.

He stated that what impressed him about the African natives was their familiarity with the advances of modern science—machinery, radio, means of communication and travel, etc., but their primitive manner of living. "While they live in today's world," he said, "at the same time they live as their fathers lived a hundred years ago, in many instances."

Bishop J. W. E. Bowen of Atlanta was appointed to the Council's five-member executive committee, while Bishop Willis J. King former college and theological president, was named to the Methodist Board of Education.

It was revealed at the meeting that one-tenth of the students in American schools of higher learning are enrolled in Methodist related colleges.

METHODISTS IN SOUTH FAVOR SEGREGATION

Special to The New York Times.

BIRMINGHAM, Ala., Dec. 14— More than 200 Methodist laymen and ministers from Southern states who are opposed to desegregation in their churches met here today to outline plans to combat the breakdown of segregation within the church.

The Rev. Dr. Guy McGowan, host to the meeting at the South Highlands Methodist Church of which he is pastor, said:

"First I want to affirm our feeling of loyalty and love for the Methodist Church. Everything that shall be said today will proceed from a sincere conviction that it will promote and strengthen the church we love."

Dr. McGowan then added:

"We note with exceeding grave concern efforts being made within our church for sudden and drastic changes in the organic structure of our church and in social relationships between the races on the congregational level."

Southern Methodist Negroes are members of churches in the Central Jurisdiction of the Methodist Church, which includes central Alabama, Florida, Georgia and South Carolina. This jurisdiction is presided over by Bishop J. W. E. Bowen of Atlanta, a Negro.

[redacted] resolution unanimously [redacted] laymen and ministers declared that the group would oppose any statement made by Methodist publications, conferences, etc., who seek to change the present law of the Methodist Church respecting separate jurisdictions for white and Negro membership.

Delaware Group

Methodists Adopt Integration Plan

PHILADELPHIA—(ANP)—The ninety-second annual Delaware Conference of the Methodist Church, meeting here recently in the Janes and First Methodist Churches, adopted a resolution which will facilitate the integration of white and Negro Methodists.

The conference passed a resolution presented by the Rev. Daniel L. Ridout of Baltimore which would permit any church invited to join the fellowship of an annual conference of the white northeastern jurisdiction, to do so after complying with procedures defined by the 1952 General Conference.

THE ENABLING act of the church's legislative body, designed to permit churches within their central jurisdiction to transfer to white jurisdictions within their territories upon invitations, is considered the first step toward eventual "complete integration" in Methodism.

In other matters, the Delaware contingent voted to initiate a campaign in 1955 for $318,000 to enable it to qualify for membership in the reserve pension plan of the denomination. The campaign is to extend over a period of four years. In addition, a $26 annuity was declared by the pensions board, representing the highest annuity rate paid by any colored conference in the denomination.

The conference also approved a loan in the neighborhood of $20,000 to $30,000 to start the new Coleman Memorial church building in the Dunleith project homes. Wilmington, Del.

Methodist Church Favors Keeping Its Negro Schools

Detroit, Mich.—The board of education of the Methodist Church recommended Thursday that the church's annual conferences "reaffirm their support of Negro Methodist colleges."

The board said the Negro colleges "are engaged in the highly imporant work of Christian education and are helping produce a trained Christian leadership."

Still Needed.

The church will still need its 11 Negro colleges even if the United States supreme court bans racial segregation in educational institutions, the resolution said.

A Negro staff member of the board, the Rev. Dr. James S. Thomas, Nashville, Tenn., said, "this is not a matter of prepetuating segregation, but simply a recognition that America will still need every good college it has if segregation is totally outlawed."

The 11 Negro colleges have an enrollment of 6,000 students.

The Rev. Dr. John O. Gross of Nashville, executive secretary of the board's division of educational institutions, reported 117 Methodist schools have an enrollment this year of 194.816 students, a 4 per cent gain over last year.

"This means," he said, "that about one out of 10 college students is in a Methodist school."

The action on the resolution was unanimous. Part o its text follows:

"We rejoice in the recent decision of the Supreme Court on segregation in the schools. We believe it is in the right direction of a fully-integrated Christian society.

"We expect our people everywhere to cooperate with state and school authorities in implementing the decision of the Supreme Court.

"We urge all Christian people to work in a spirit of prayer, Christian sympathy, and cooperation toward bringing about a non-segregated social order and a nation where segregation will be completely eliminated."

Bishop W. Angie Smith, Oklahoma City, is president of the board, and Dr. Harry Denman is executive secretary.

Counci Resolution

Meanwhile, in Lafayette, Ind. a resolution calling upon Methodist men to "lend their active, moral and vocal support to the implementation of the anti-segregation ruling of the Supreme Court" was passed by the National Council of Methodist Men.

The resolution was adopted at the final session at Purdue University, July 11 and accepted by an overwhelming vote of the 1,700 delegates.

The text of the resolution follows:

"Whereas the Christian ethic potulates and demands that we

Integrated society urged by Methodists

NIAGARA FALLS, Canada — Cooperation toward bringing about a non-segregated social order was urged in a resolution adopted by the General Board of Evangelism of the Methodist Church in the first session of its three-day annual meeting, July 13-15, here.

This action approving non-segregation in public schools is the first official statement from a general Methodist body on the subject, since the announcement by the U.S. Supreme Court of its non-segregation decision.

The board, which has its national headquarters in Nashville, Tenn., represents a cross-section of the church, being composed of bishops, ministers, laymen and laywomen in equal numbers from six jurisdictions.

Unanimously Adopted

recognize the basic euality of all human personality and whereas segregation and discrimination on the artificial basis of race and color are both unchristian and immoral and violative of the basic tenets of the teachings of Christ, and

"Whereas the recent Supreme Court decision outlawing segretion in the public schools enunciates a principle of equality and human decency which all Christians must support.

Endorsement Of Decision

"Therefore, be it resolved: (1) that this National Conference of Methodist Men go on record as endorsing and supporting this special decision.

"(2) That we urge and exhort our members in the 17 states and the District of Columbia to lend their active, moral and vo cal support in the implementation of this decision."

Segregation Declaration Foreseen

Methodist Conference:

ASHEVILLE, Sept. 18 (AP)—An expected declaration on racial segregation and 1954-55 ministerial appointments will highlight the Western North Carolina Conference of the Methodist Church here Wednesday through next Sunday.

Among top speakers addressing some 1,500 delegates expected to attend will be the Rev. James S. Cleland of Duke Divinity School, Durham; the Rev. Robert E. Goodrich Jr. of the First Methodist Church of Dallas, Tex., and Bishop Arthur J. Moore of Jacksonville, Fla., bishop of the Jacksonville area.

Pre-conference activities will begin Tuesday at 2:30 p. m. in Central Methodist Church here where the five-day conference will be held.

The conference will open with Bishop Costen J. Harrell of Charlotte presiding. Bishop Harrell arrived here last Friday and has met with his cabinet, the 10 district superintendents.

A stand on segregation, possibly slow but progressive racial integration, is expected to be taken during the meeting, Murphy in Cherokee County. According to reliable sources here have reported.

plans were begun some time ago lation of a statement ter to be presented to ence.

Harrell will announce of ministers for the ference year Sunday, t 3 p. m.

nference is the third f all Methodist conferthe United States or its ns. It extends from Gibsonville in Guilford County to in Cherokee County.

Ex-Missionary Gets New Post

BALTIMORE, Md. — The Rev. Dr. Ralph T. Templin, a former missionary to India and a teacher at Central State college, Wilberforce, Ohio since 1947, has been transferred from the Delhi Conference in India, to the Lexington conference, one of the 17 annual conferences of the Central Jurisdiction of the Methodist church.

Methodists

Pa. Church Invited To Fellowship

Annual Conference Approves Attempt At Unification

BALTIMORE, Md. — Probably the first practical step toward elimination of the Central (all-Negro annual conference unit) Jurisdiction of The Methodist Church was taken at the 91st session of the Washington Annual Conference, meeting at Metropolitan Methodist Church here last week.

Mitchell Memorial Church, Harrisburg, Pa., has been formally invited by the Central Pennsylvania Conference of the Northeastern Jurisdiction to join its fellowship. Mitchell Memorial is now a part of the Washington Conference.

BY MAJORITY vote, the Washington Conference approved the transfer of Mitchell Memorial to the Central Pennsylvania Conference. After approval by the Central and Northeastern Jurisdictional Conferences and the Methodist General Conference, the denomination's legislative body, all legal steps necessary to effect the transfer will have been taken.

Similar "overtures" have been made by white conferences overlaping the territories of the Delaware, Lexington and one or two colored conferences, but this is the first case in which both annual conferences have formally voted approval of the proposals.

* * *

THE MITCHELL Memorial Church, however, will not be the only colored church in the Northeastern Jurisdiction. Four churches in New York City, one in Brooklyn, one in Buffalo, N. Y., and one in Boston are already members of their respective white annual conferences, and have been since Methodist unification.

This will mark the first instance in which a church will have been taken from the Central Jurisdiction since the jurisdictional system was set up to make possible unification of the three Methodist bodies in 1939.

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Methodist's All-Negro Conference Crumbling

Churches Leaving Central

BALTIMORE, Md.—Probably the first practical step toward

White Churches Seek Fellowship

DANVILLE, Va.—(NNPA)— In an integration move white churches here have begun to welcome the fellowship of colored worshippers several white ministers disclosed Monday.

A number of colored worshippers attended services at Mount Vernon Methodist Church Sunday and on successive nights when the motion picture "John Wesley," was shown. Several colored worshippers also have attended services at First Presbyterian and First Baptist Churches here.

Since the Supreme Court decision in the school segregation cases was announced, pastors of both churches have taken the position that Christian fellowship forbids the barring of church doors to colored worshippers.

The ministers reported that there was no outward reaction among members of their congregations and that the services passed off without incident.

Non-Segregated Society Urged by Methodists

By the Associated Press

NIAGARA FALLS, Ontario, July 15.—Co-operation to bring about a "non-segregated social order" was urged in a resolution adopted yesterday by the General Board of Evangelism of the Methodist Church in the United States.

The resolution was the first from a general Methodist body since the United States Supreme Court decision outlawing racial segregation in education. The board is holding its convention here.

"We rejoice in the recent decision of the Supreme Court on segregation in schools," said a spokesman for the board. "We believe it is in the right direction of a fully integrated Christian society.

"We expect our people everywhere to co-operate with State and school authorities in implementing th decision, and we urge a" stian people to work tow ringing about a non-segre social order and a Nation segregation will be eliminated.

The action on the resolution was unanimous.

Church body denounces segregation in all forms

NORTHFORK, W. Va.—Delegates to a district conference of the Methodist Church here recently declared themselves opposed to racial segregation in any faction of American life, including the Methodist Church and its agencies.

A resolution adopted by the conference delegates and visitors proclaimed "thanks to God Almighty" that the U.S. Supreme Court unanimously banned segregation in public schools.

"We accept our responsibility to work through church and community channels and in cooperation with the NAACP to speed up the process of transition from segregated schools to a new pattern of justice and freedom," the resolution announced.

The document further declared support of the NAACP's Atlanta declaration and of the NAACP itself "for its courageous stand on the unjust treatment of minority groups . . ." and pledged support to the "ongoing program of the association.

Methodists Urge Non-Segregation

NIAGARA FALLS—Cooperation toward bringing about a non-segregated social order was urged in a resolution adopted by the General Board of Evangelism of the Methodist Church in the first session of its three-day annual meeting here recently.

This action approving non-segregation in public schools is the first official statement from a general Methodist body on the subject, since the board of evangelism is the first church-wide agency to meet since the announcement by the U. S. Supreme Court of its non-segregation decision.

* * *

THE BOARD which has its national headquarters in Nashville, Tenn., represents a cross-section of the church, being composed of Bishops, ministers, laymen and laywomen in equal numbers from six jurisdictions. The action on the resolution was unanimous. Part of its text follows:

"We rejoice in the recent decision of the Supreme Court on segregation in the schools. We believe it is in the right direction of a fully integrated Christian society . . .

"We expect our people everywhere to cooperate with state and school authorities in implementing the decision of the Supreme Court."

White Methodists Call Segregation UN-Christian

DURHAM, N. C. — (ANP) — White delegates to the third annual conference of the North Carolina Conference Methodist Youth Fellowship passed a resolution declaring segregation as 'un-Christian' at a meeting at Duke University here last week.

The conference also accepted a proposal of its Christian Citizenship Area Committee to present resolutions to both the North Carolina Methodist Conference, meeting in Raleigh in October, and to Gov. William B. Umstead committee on segregation.

Both resolutions will declare that "the youth of this conference feel that segregation is un-Christian."

Bishop Love to Far East

Invited abroad by Malayan Confab

WASHINGTON

At the invitation of the Board of Evangelism of the Malay Annual Conference of the Methodist Church, Bishop Edgar A. Love, prelate of the Methodist Church, Baltimore area, will undertake a four-week speaking tour in the far East, starting this month.

The bishop, accompanied by his wife, Mrs. Virginia R. Love, will depart for Singapore on Sept. 17.

The invitation marks the first time that a foreign bishop has been asked by the Board to visit their country at their expense.

— o O o —

WHILE IN Malay, for four weeks, Bishop Love will speak at 37 schools and colleges on the peninsula. He has scheduled one address at the University of Singapore.

Other talks have been scheduled for Borneo and Sarawak in the British sector of Malay. While there, he and Mrs. Love will visit Mr. and Mrs. Thomas Harris.

The Harrises are the only colored missionary workers among the Dykas in Borneo. The Dykas are former head hunters.

En route to Singapore the Loves will stop off at Amsterdam for 48 hours; Rome for two and a half days, and Cairo for three days.

— o O o —

THE BISHOP and his wife will then journey to Bangkok in Thailand before reaching Malay.

On their return trip they will visit Manila, Hong Kong, Tokyo, Honolulu, San Francisco, and Los Angeles. They expect to reach Baltimore around Nov. 17.

During the first six days of his stay in Malay, Bishop Love will speak on the average of three times each day.

His schedule also calls for talks among Rotary groups, trade unions, and Christian and non-Christian groups in the larger cities.

He will also appear at a series of mass meetings arranged by the Malayan Youth Council.

— o O o —

AT HIS OFFICE at the Sharp Street Church Community House Saturday, Bishop Love said he expects many questions to be asked about race relations in this country.

During the journey Mrs. Love will address a number of school and college groups on behalf of the Women's Society of Christian Service.

The chairman of the Board of Evangelism in Malaya is a former Marylander. He is the Rev. J. Harry Haines.

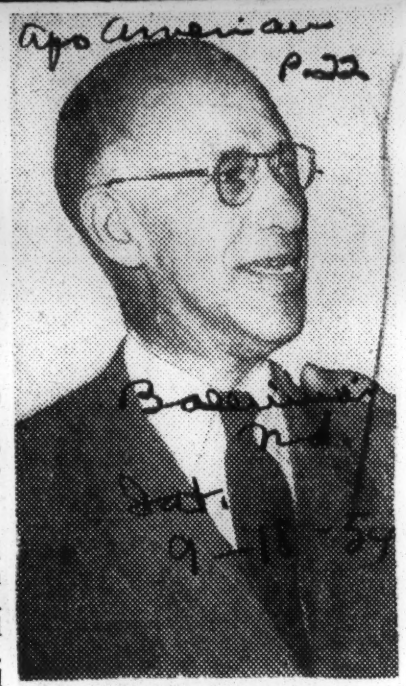
A graduate of Westminster College and the Westminster Theological Seminary in Westminster, Haines was at one time a member of the Baltimore Methodist Conference.

— o O o —

BISHOP LOVE was invited to Malay by the Rev. Raymond L. Archer, resident Bishop of Singapore.

The Christian group to which he will speak in Singapore is comprised of 11 different nationalities. He will speak on the following topics:

"Christ and the Problem of Race." "Christ's Answer to Modern Society," and the "Adequacy of Christ for World Redemption."



BISHOP LOVE
goes to Far East

Methodists Vote On Race Plan Today

Post-Herald
Birmingham, Ala.

Delegates From 5 States Expected To Meet Here Today; Discuss Stand On Integration

Some 60 Methodist ministers and laymen will meet this morning at Highlands Methodist Church to vote on a five-point plan for combating racial integration in the Methodist Church.

Methodists from Alabama, Mississippi, Georgia, Florida and Tennessee have been invited to attend the meeting which will begin at 10:30.

Those attending the session will be asked to vote on a program drawn up by a 12-man committee headed by Dr. Stanley Frazer, pastor of St. James Methodist Church, Montgomery, and Sidney Smyer, Birmingham attorney.

Smyer, who is a well-known local lay leader, said that this was a "matter" which was being handled through "the proper channels of the Methodist Church."

"We are preparing for a future fight at the General Conference of the Methodist Church which meets in May of 1956," he said.

According to the Birmingham lawyer there have been "indications" from the recent Chicago meeting of the Council of Methodists Bishops that an attempt would be made to abolish the Central Jurisdiction of the Methodist Church.

"This would mean the abolishing of segregation in our Southern Methodist churches" Smyer declared.

The Central Jurisdiction of the Methodist Church is governing body for Methodist Negroes who have their own churches, ministers, bishops and conferences.

The program for fighting integration was drafted several weeks ago by the 12-man committee.

There probably will be a number of additions and amendments to the plan when the Methodist representatives from five states meet this morning.

"This is a meeting for those who believe in segregation," Smyer said. "And all those who believe in it are invited to attend."

One of the purposes of the meeting, he explained, is to elect delegates to the 1956 General Conference of the Methodist Church who "believe in our way of thinking."

Smyer said he was going to suggest to Dr. Frazer, chairman of the committee, that the press be invited to attend.

Methodists map drive to combat desegregation

Birmingham, Ala.

More than 200 Methodist lay leaders and ministers from six Southern states met here today to form plans to combat the breaking down of segregation within the church.

Only about 60 persons received formal invitations to the session, but the assembly room was packed and overflowing when the meeting was called to order this morning by Dr. Guy McGowan, pastor of the Highlands Methodist Church, where the meeting was held.

Sidney W. Smyer, Birmingham lawyer and lay leader, was elected president of a permanent organization pledged to work toward upholding segregation.

"You are not coming out of this fight without scars," Mr. Smyer told the group when he accepted the chairmanship.

SMYER TOLD those present that he felt they all had a great responsibility toward the Methodist Church, the Negro people—and the white people.

"Ministers have taken on an obligation they cannot avoid," Mr. Smyer said, calling for Methodist ministers to be canvassed as to how they stand on the segregation issue.

Dr. McGowan, who opened the meeting, said "First I want to affirm our feeling of loyalty and love for the Methodist Church. Every thing that shall be said today will proceed from a sincere conviction that it will promote and strengthen the church we love.

"I would express our appreciation and affection for our colored brethren and our abiding purpose to work with them toward the achievement of the fullest fruits of human living."

Dr. McGowan said, however, "we note with exceeding grave concern efforts being made within our church for sudden and drastic changes in the organic structure of our church and in social relationships between the races on the congregational level."

THESE PROPOSED changes, Dr. McGowan said, center around the following:

"1. The elimination of the jurisdictional system with the consequent dissolution of the center jurisdiction.

"2. The elimination of customs and practices maintaining separation of the races and insistence upon a program of complete integration of the races throughout the church."

Dr. G. Stanley Frazer, pastor of St. James Church, Montgomery, earlier in the meeting spoke of the "deep concern because forces that threaten the every heart of our Methodist program" have been at work.

"Little by little and with increasing persistence," Dr. Frazer said, "we have witnessed its conquest."

"Broad areas of our church are being invaded and directed by those who disregard long cherished convictions and who use the church to destroy every trace of accepted racial customs," Dr. Frazer said.

Dr. Frazer added:

"It has been used to color the teachings in our Sunday School literature. It has invaded our organized youth work . . . it has its influence on our teachings in our Methodist colleges and seminaries. It has directed the tone of editorial pages and even the news columns of many of our church publications. It has dictated and dominated many of the programs and much of the planning of church assemblies, counsels, seminars and conferences."

DR. FRAZER warned the group that they must be constantly on the alert "less any socialistic or communistic panacea slip into our general conference resolutions

LEADERS TO WAR ON INTEGRATION

Methodist Group to Back Segregation in Church

New Orleans, La.

BIRMINGHAM, Dec. 15 (AP) — Methodist leaders from six Southern states Tuesday pledged themselves to fight integration of the races in the Methodist church.

More than 200 laymen and ministers organized a committee dedicated to uphold segregation in the church.

By a standing vote, they approved a resolution outlining an all-out battle to preserve the separate central jurisdiction, to which Negro Methodist churches now belong.

Resolution Adopted

The five-point resolution adopted by the group calls upon Methodists to:

1. Use all rightful means to oppose any statement by Methodist publications or groups who will seek to change the present law of the Methodist church respecting separate jurisdictions for white and Negro members.

2. To devise a practical plan for informing Methodists of efforts being made to promote a policy of racial integration within the church.

3. To take necessary steps to request all delegations to conferences to oppose any such movement.

4. To request Methodist leaders to present statements to church members on how the abolition of the all-Negro central jurisdiction would affect the church and its agencies.

5. To recommend that groups be set up in communities to confer with Negro leaders regarding problems that may arise out of "the racial tension engendered by leaders of radical groups."

Asks Canvass on Segregation

Sidney W. Smyer, Birmingham attorney who was named president of the committee, called for Methodist ministers to be canvassed as to how they stand on the segregation issue. However, it was explained later that this was a personal opinion and was not put before the gathering in the form of a resolution.

Smyer said the ministers "have taken on an obligation they cannot avoid."

The prominent layman told the gathering "you are not coming out of this fight without scars."

Actually only about 60 laymen and ministers received formal invitations to the meeting. States represented are Alabama, Georgia, Mississippi, Tennessee, Florida and South Carolina.

Dr. Guy McGowan, pastor of the Highlands church, declared "we note with exceeding grave concern efforts being made within our church for suddenly and drastic changes in the organic structure of our church and in social relationships between the races on the congregational level."

Smyer said every effort would be made to elect delegates to the 1956 general conference who favor continued church segregation.

Methodist Group to Fight Integration

Post Times Herald

BIRMINGHAM, Ala., Dec. 15 (AP).—Some 250 Methodist leaders from five Southern States pledged here yesterday to battle racial integration within the church.

Washington, D.C.

Ministers and laymen from Alabama, Mississippi, Georgia, Tennessee and Florida voted to adopt a program. The resolution called for:

- Church opposition to statements by "Methodist publications, conferences, councils, officials or others" to change the present segregation laws.
- Formation of a practical plant to inform Methodists of the movement to integrate the races in the church.
- Taking necessary steps to request all delegates to various conferences to oppose integration.
- Requesting church leaders to present "frank" statements to church members to inform them how integration would affect the church.
- Recommendation of committees in "cities, towns and counties" to iron out racial problems caused by "leaders of racial groups."

Looking to 1956 conference—

Methodist group formed to fight desegregation

One of the prime moves of a newly-organized Methodist group will be to push candidates for delegates pledged to stand against changing the Methodist jurisdictional setup.

The group, as yet unnamed, was formed here yesterday to combat desegregation in the churches.

The next Methodist General Conference is scheduled in 1956. It will be in this official church meeting that any changes would be effected in the church organization.

Sidney Smyer, elected president of the six-state Methodist group, like other lay leaders and ministers at the session at Highlands Methodist Church here, recommended selection of conference delegates pledged to uphold the status quo.

John H. Horton, Birmingham insurance man credited with doing much of the spadework for the new Methodist group, told the more than 200 present that he felt the organization should "go much further" than merely upholding the status quo. He pointed to what he said were "socialistic" forces to be combatted. Horton is president of the American States Rights Assn.

Those who might have expected "fireworks" at the meeting would have been disappointed. It was an even-tempered meeting, and the most spirited of the speakers spoke with restraint.

THE MEETING was called by Dr. Stanley Frazer and Mr. Smyer, co-chairman of 12-man committee.

Dr. Guy McGowan, patsor of South Highlands Methodist Church, opened the meeting as temporary chairman.

While only 60 had been sent formal invitations, the meeting room was packed with about 250 persons, apparently all sympathetic with the purpose of the meeting.

Dr. Frazer, pastor of St. James Methodist Church in Montgomery, Dr. McGowan and Mr. Smyer each cautioned that the temper of the meeting should be one in keeping with a "feeling of loyalty and love for the Methodist Church," and with good will.

THE ORGANIZATION will be one to "spread information," Mr. Smyer said.

Other officers in addition to Mr. Smyer are the Rev. J. G. Williamson, secretary, and Darius Thomas, treasurer.

Named committee chairmen were Dr. Stanley Frazer, chairman of the editorial and publications committee; Julian Harris, Decatur lawyer, executive and organization committee; LeRoy Ussery, Montgomery, and Darius Thomas, Birmingham, co-chairmen, finance committee.

Among those who spoke were Mrs. Joe Sargent, Trinity Methodist Church; William Walker, Birmingham layman; Judge L. S. Moore, Centreville, Ala.; Rev. G. M. Davenport; Mrs. Terry Barnett; the Rev. David A. Duck, Dawson, Ga.; the Rev. P. M. Meadow, Jackson, Ga.; Wilburn Hooper of Mississippi.

Mr. Walker told the organization about 1800 Birmingham Methodists had been holding meetings for a similar purpose.

THE NEGRO METHODIST Churches now are in separate jurisdictions with their own bishops and ministers.

There has been talk of abolishing the jurisdictional setup, which in effect would throw all the Methodist organization into a structure without the "traditional" separate and parallel organizations.

The group organized in Birmingham yesterday plans to fight abolition of the Central Methodist Jurisdiction.

Not present at the meeting was Bishop Clare Purcell.

Methodists Pledge Fight For Church Segregation

President Smyer Warns Group Battle Will Produce 'Some Scars'

BY EMMETT WEAVER

Methodist leaders from five Southeastern states pledged yesterday to carry the battle against church desegregation throughout the South.

Meeting here, some 250 ministers and laymen laid plans which they hope will block an attempt within the Methodist Church to remove the racial barrier.

Sidney W. Smyer, Birmingham attorney and lay spokesman, was unanimously elected to lead the group.

"I will warn you again and again," Smyer declared, following his election, "that there are going to be times when we are going to have to stand up and fight for our convictions."

Smyer twice emphasized the belief that "we are not coming out of this fight without some scars."

A woman's organization for promoting the movement also was formed with Mrs. Joe Sargent of Trinity Methodist Church, Birmingham, as chairman.

Mrs. Sargent promised that she would line up the women of the different churches. "After they find out what we stand for," said Mrs. Sargent, "they'll put the fire under the men."

Her statement was applauded by the packed audience which jammed the Sunday School room of Highlands Methodist Church.

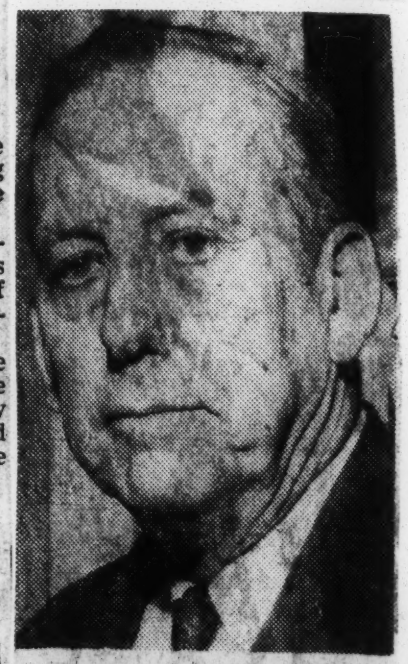
Earlier in the meeting Dr. G. Stanley Frazer of Montgomery, who was instrumental in calling the meeting, charged that "broad areas" of the Methodist Church had been invaded by those "who disregard long cherished convictions and who use the church to destroy every trace of accepted racial customs."

Dr. Frazer, who is pastor of St. James Methodist Church, claimed that these "teachings" had invaded and influenced the Sunday Schools, organized youth work, women groups and the meetings of Methodist men.

"It has had its influence on the teaching in our Methodist colleges and seminaries," he added. "and has directed the tone of editorial pages and even the news columns of many of our church publications."

Before adjourning several out-of-state laymen and ministers affirmed their support of the cause which is primarily aimed at preventing the abolition of the Central Jurisdiction of the Methodist Church, which is the central governing body for some 300,000 Methodist Negroes.

The Rev. David A. Duck of Dawson, Ga., declared that the members of church ought not to allow the "amalgamation" of the races into a "common denominator."



CHURCH INVADED— Were the words of Dr. G. Stanley Frazer, Montgomery, at yesterday's meeting.

A Mississippi layman, Wilbur Hooper, told the group that his state was ready "to go down the line with you in an effort to reach your goal."

Before concluding the session Bill Walker, of Birmingham, informed the group that an organization known as the "North Alabama Methodist Laymen's Group" had been working for the same principles.

"We are happy to turn our membership over to this movement," Walker said. The Birmingham layman said there were 1800 members of the group.

The Rev. J. G. Williamson, pastor of Hueytown Methodist Church, proposed that the newly-organized group be called "Crusaders for the Preservation of Central Jurisdiction."

However, Williamson's motion was declined.

Other officers elected yesterday in addition to Smyer, were Dr. J. G. Williamson, Hueytown, secretary; Darius A. Thomas, Birmingham, treasurer; Dr. Stanley Frazer, Montgomery, chairman, editorial and publication committee; Julian Harris, Decatur layman, chairman, extension and organization committee; Leroy Usrey, Montgomery layman, chairman, finance committee and Mr. Thomas, Birmingham, co-chairman.

By standing vote the group adopted a resolution which favored the following:

(1). To use all rightful means to oppose any statement by Methodist publications conference, councils, officials or others. To change the present law of the Methodist Church respecting separate jurisdictions for white and Negro members.

(2) To devise a practical plan for informing Methodist people of efforts being made and means being used to promote a policy of full racial integration within the Methodist Church.

(3) To take necessary steps to request all elected delegates to the General, Jurisdictional, Annual and District Conferences to vigorously oppose any movement or legislation which seeks to "liberalize" our present racial policy.

(4) To request our Methodist leaders to present frank and factual statements to our people on how the abolition of the all-Negro Central Jurisdiction will affect the church and its agencies.

(5) To recommend the setting up in cities, towns and counties, committes of ministers and laymen to confer with Negro leaders regarding problems that may arise out of the racial tension engendered by leaders of racial groups.

Ministerial Group Admits Negro Pastors

Interracial Parade Set at Jeffersontown

Pastors of two Negro churches at Jeffersontown met for the first time with the Jeffersontown Ministerial Association yesterday.

The two pastors, newly admitted to membership in the association, are the Rev. W. M. Richardson, pastor of First Baptist Church, and the Rev. N. J. Johnson, of St. Paul Methodist Church.

The ministerial association, meeting at Jeffersontown Christian Church, made plans for an interracial parade through Jeffersontown on Saturday to promote vacation Bible schools.

Parading Children To Sing

Children from eight churches of six denominations will march in the parade, starting at 10 a.m. Saturday. They will carry church banners and sing hymns as they march.

The Jeffersontown Volunteer Fire Department is also scheduled to be in the parade.

Denominations which will be represented are Baptist (Negro and white branches); Methodist (Negro and white); Presbyterian, Lutheran, Disciples of Christ, and Church of Christ.

Each church will conduct its own vacation Bible school this summer.

Natives Are Begging For 'The Word'

Missionary Back From Liberia, Has Spent 20 Years In Africa

By LIN HOLLOWAY

"Hundreds, even thousands of people are still begging to be told about God," a noted missionary, recently returned from Africa, declared during an interview here this week.

Making the declaration was the Rev. Montrose Waite, Jamaica, BWI and Cleveland, Ohio, resident, who has spent about 20 of his 63 years "in the bush" in Africa.

REV. M. WAITE, known to thousands of African natives as "Brother" Waite, was in Norfolk to make a "Report From Africa" to the congregation at Shiloh Baptist Church, Sunday, and to express his thanks for the part that church has played in furthering missionary work in Africa.

It was from Shiloh Baptist here that Rev. Mr. Waite, his wife and seven children sailed in 1948 for Liberia, where, in a four-and-a-half-year period, the aging missionary succeeded in setting up a complete mission almost single-handedly.

* * *

A 'INDEPENDENT" missionary, Rev. Mr. Waite does not have the financial support of the Lott Carey or other Baptist missionary conventions, and must depend on individual church congregations for support of his work.

In his report to the local congregation, he pointed out just how important that support can be, noting instance after instance in whichthe funds with which to carry on missionary work arrived just when the going was roughest.

AND THE GOING has been rough many times for Brother Waite.

Montrose Waite was born in the British West Indies, but came to America at an early age, settling in the East. In 1921, along with three other young clergymen, he sailed as a missionary to Sierre Leone in West Africa, and spent 14 years there.

* * *

DURING THOSE years, Rev. Waite said, "I helped show thousands of natives the meaning of the written word." He also became a husband and father, the record shows, and later became a widower with three children.

The first Mrs. Waite, also a missionary, lies buried in Sierre Leone, the same African nation in which the missionary met, wooed and won his second wife.

* * *

REV. AND MRS. Waite and their three children returned to the United States in the late 30's and settled in Cleveland, Ohio, where the minister became an influential and respected member of Antioch Baptist Church.

But the lure of the African "bushes" again beckoned Montrose Waite and he decided "after hours, days and months of prayer and meditation" to return to the missionary field.

* * *

BUT REV. MR. Waite was growing older, and his petitions to the Lott Carey and other Baptist foreign missions conventions were turned down. "Too old," they said.

"A man is never too old to carry the word of God to his fellowman," Rev. Mr. Waite told the Guide. And despite the size of his family, which at that time included seven children, Rev. Mr. Waite took off on a tour of the United States to tell various church congregations what had been done in Africa during his first mission there and what would be done there again.

* * *

"I HEARD THE voices of my people and yours crying out—as though from a wilderness—from the bushes, the back-country of Africa. I knew that I should return to them," he explained.

In 1948, Rev. Mr. Waite, his wife and children, including one child hardly out of the toddling stage, arrived in Norfolk bound for Africa.

* * *

MEMBERS OF THE congregation at Shiloh Baptist Church rallied behind them. Beds for the family were bought by the church group. The pastor, Rev. Dr. W. L. Hamilton, arranged a speaking tour for Rev. Mr. Waite in the area, and the congregation of Ebenezer Baptist Church, Portsmouth, along with the pastor, Dr. Harvey Johnson, also came to the aid of the determined missionary.

And one day, Rev. Mr. Waite and family sailed— via freighter— from Norfolk to Monrovia, the capital of the Black Republic of Liberia, Africa.

* * *

OVERCOMING money shortages, the Waites finally made their way inland into the bushes in Liberia, and from the lush growth of forests in that nation's innermost province, Rev. Bro. Montrose Waite, in nearly five years, carved out a mission station, second only to the Lott Carey mission near Monrovia.

It was no easy job, Rev. Mr. Waite now recalls. Every log from which the missionary's house was built was hand-hewn, and hand - made bricks were used to construct quarters to house four young ladies who later joined in the work.

* * *

THESE YOUNG ladies, natives of Philadelphia, went to Africa and became missionary-teachers soley because of being advised of the efforts of Bro. Montrose Waite. And they are there now, making periodic sojourns into the back country, carrying book and Bible knowledge to the natives.

Is Montrose Waite satisfied now that he has succeeded in setting up a real "working mission in Africa? Most decidedly not!

* * *

"I'VE GOT TO go back," he told the Guide prior to leaving the Tidewater area Tuesday." There's so much more to do."

Even now, Rev. Mr. Waite is on an extended tour of the nation, a tour that in three months will take him into the District of Columbia, New York and Atlanta. Since his return from Africa about nine months ago, he has been on tour of the Deep South and Middle West.

* * *

"WHY SO MUCH traveling?" we asked him, "why don't you settle down?"

Quite brusquely, he replied, "I will settle down when I am ordered to from on High.

* * *

"YOU KNOW," he continued, "there's a big tree back in the bushes in Liberia about which the natives have a legend. They say that near that tree, a conquering tribe lined the entire population of a village up beside a trench the villagers had been forced to dig themselves, and then committed a massacre, letting the dying villagers fall into the trench.

"I've told the natives with whom I've come in contact in that area that if I should die while I'm in their midst to bury me beneath that tree.

* * *

"I'M GOING back to Africa," he thundered, "if only to claim my grave."

Then, calmly, Rev. Mr. Waite observed, "I've noticed that many missionary groups put more emphasis on how much money they raise during the year than they do on how many souls their men on the field have been able to save.

"Thank God," he said, "I can figure my work on the basis of souls not cents."

Mrs. Bethune Hails Moral Re-Armament

By HANK McGHEE

MACKINAC ISLAND, Mich.—(ANP)—Literally holding an interracial audience of 500, attending the Moral Re-armament conference, spellbound, Mrs. Mary McLeod Bethune praised the movement and said, "I dedicate the remaining years of my life to uniting peoples and nations on the basis of absolute moral standards."

Nearly 1,000 attended the conference held on Michigan's famed Mackinac Island, but only 500 could be accommodated in the main meeting hall of the Grand Hotel, site of the conference.

Founder and first president of the National Council of Negro Women, Mrs. Bethune called the Moral Re-Armament assembly "the most important meeting of our time."

"I have attended many conventions with great minds and great men, but not until Caux did I attend a conference where there was no sign of discrimination or segregation," she said, referring to the MRA assembly in Switzerland in which she took part this summer.

"I thank God for Frank Buchman who blazed a path so simple that the most humble of us could grasp it and help build a new world. I have turned the searchlight within and found myself lacking. I found I had been dictating to myself and answering my own questions, instead of getting the direction of the great God that speaks to minds waiting to listen," she said.

Mrs. Bethune seemed transfixed as she spoke of the way adherence to four absolute moral standards can change the course of an individual's life. The four standards by which MRA is attempting to get people to live by are love, honesty, unselfishness and purity. Only by living by these standards, the movement believes, can any real and effective solution to world problems be found.

Earlier, representatives of the colored world from Nigeria, Kenya, the Gold Coast, Ethiopia, Ceylon, New Zealand, the West Indies, Brazil and the United States, issued a joint statement urging "acceptance of MRA throughout the Negro world."

The statement, read by Charles B. Howard, Chicago lawyer, said:

"We have seen at this assembly the working answer, on a practical scale, to racial discrimination. The principles of Moral Re-Armament provide the best answer we know to the problem of conflicts in families, conflicts between management and labor, conflicts between people and nations.

"The approach which MRA makes is to the individual. It seeks to have the individual commit himself completely to the four absolute moral standards. In commiting himself absolutely to these standards, he dedicates himself to appl ythem to every phase of his life. We have listened to many examples from many parts of the world of the application of these standards to the solution of many difficult problems in many phases of life.

"Moral Re-Armament is not an institution; it is not a creed; it is not an organization which you may join, but it is a way of living which begins with a change in an individual. This ideology is so pregnant with hope and promise that it deserves acceptance thruout the Negro world," the state ment declared.

The meeting at Mackinac was interracial in the strictest sense. Robes and costumes from nearly every corner of the globe more than attested to the world-wide appeal of the movement.

Buddist monks were meeting with tribal chieftains and government officials from Afsica. An education administrator from New Zealand and Negroes from the U. S. ate together.

One of the most interesting developments to come out of the conference was the overwhelming confidence and trust in the American Negro held by Africans. Rumors have run to the effect that Africans by and large look down upon American men of color, but stattments by Africans at the meeting demonstrated clearly that many Africans look to the American Negro for leadership.

National Brotherhood Union Session

13th Annual Session Held In Jacksonville, Fla.

Bro. Marshall, Chm. of Publicity Com. Reports On Last Meeting

Chicago, Ill., Sept. 15, 1954., (Special to the Union-Review)—The 13th annual session of the National Baptist Brotherhood Union was held in the beautiful city of Jacksonville, Fla. the Land of Sunshine.

The peoples of Jacksonville did everything that was possible to make it a grand welcome for us, of this National Baptist Convention. Again, we the National Baptist Brotherhood Union of America say, we thank you.

Wednesday morning, Sept 8, the Brotherhood began to get down to business: their meeting was opened at 9:00 a.m. Bro. W. M. Chapin of Chicago, Ill., in charge of the devotion. Other brethren and deacons taking part in the devotion were the brethren of the First Baptist Church of Jacksonville, 1021 Myrtle Ave. where the Rev. J. C. Jones is pastor. After devotion, the reading and adoption of the proceedings was read by the secretary.

9:30 a.m. The lesson brought to us by the Rev. J. B. Ridley of Nashville, Tenn. Rev. Ridley said "that if we would study our Bible we would truly understand what God wants us to do, and how to do it." And why we have so much trouble in the church today is because we have brought so much in to it that should be on the outside."

Our teacher, Bro. F. D. Dinkin, brought us a very fine lesson. Bro. Dinkin pointed out that it is true some of us don't even know when God is talking to us, simply because we are not in tune with the Holy Spirit. In order to hear God speak, we must be in turn.

We are around here talking about what the devil is doing and how he is taking our young people. Who is responsible? I tell you we are and no one but us. The devil has a job to do and he is doing it well. Just because we sit back and let him do it.

Now God has given to us a record of his doings among men: this record takes us further back than any history written by man. The Bible is the only authentic record that is able to take us back that far Since God's record is the oldest, why not find out what he says about man as Christian Laymen.

We shall not attempt to discredit the record of others as to man and his origin, but we have definitely decided that God knows more about man than any one else. The Bible is not an ordinaly book; this most blessed Book reveals to mankind the mind of God. it also reveals the love of God as no other book; it denounces sin and the sinner regardless of who may be involved.

This discussion of the record of man was further discussed by the brethren as follows: Bro. F. J. Young, Benton, La.: Bro. A. L. Darly, Houston, Tex.; Bro. G. Ford, Shreveport, La.

There were some very fine remarks at this time coming from Bro. E. R. Garver of Chicago, Ill.

Another very fine and well discussed topic was: Who is the author of the Bible? This was discussed by the brethren as follows: Bro. W. T. Baker, San Antonio, Texas: Bro. Leon Grubbs of Chicago, Ill. Bro. Grubbs and Bro. Baker brought out some very fine facts. No. 1. is that it is true that man did write the Bible, but let us not forget that God, without a doubt, is the author. The Bible was written by a Holy man, and it came from a Holy God, and to understand it you must be holy.

Nowhere in the Bible can one find anything that points out that man had anything to do with becoming the author of the Bible. The Bible is without a doubt, Gods' Word and the men who wrote it, wrote it at God's command.

Another very fine topic was discussed by the brethren, subject. "Jesus Affirms It." Brethren who took part in this topic as follows: Bro. James Hayden and Bro. Lesley Warren, Austin, Texas.

3:30 p.m., Wednesday afternoon, reassemble. First Vice President, Bro. Charles Peters presiding.

Devotion inspirational address, Bro. A. D. Peirott, Houston, Texas.

Presentation of President, I. H. Swaizey, San Antonio, Texas

Solo. Mrs. Margaret Brown Fletcher at the piano Prof. John E. Rogers, Jr, after which Bro. Ira L. Clark president of the National Baptist Brotherhood Union of America said as he began his speech: 42 years is a very long time for any one to be on any job, but I can't quit now. I must go on by Bro Clark the model layman

"The qualities of the model layman are many, but first of all he has an abiding love for Jesus Christ and His Church. Nothing less than this love will see him through the rough spots that come with following Christ.

The model layman is a Christian husband, parent, business man, and in moments of relaxation he seeks his recreation in keeping with the spirit of Christianity. The model layman is not a Sunday Christian, however when Sunday comes he is in church. He does not think of church attendance in itself bein gall that is required of him, but he is conscious of his own need and knows that in gathering regularly with those of like faith, and conviction, he can stand in the presence of God. He also knows that it is a joy and a privilege that gives him renewed strength for days that lie ahead.

The President also spoke on The Purpose of the Brotherhood Union. "To the seeker for truthful information, the question what is the purpose of the Brotherhood Union?" Would naturally be one of the first to suggest itself. In trying to reach a proper answer to this question, we shall first examine the name by which this organization is known, and after designated in most churches the organization is known as the Brotherhood Union, and is considered an auxiliary in the church. However the Brotherhood cannot be defined in the church as an auxiliary. It is to the church what oil is to the gears of an automobile: that is, it lubricates them all (not some of them but all). If the church fails to get the strength and support of its members it cannot do its best. Therefore, no church without trained workers can do its best in the community.

G. E. Marshall, Chm Publicity
B. J. Haythorne, Sec.
Rev. A. E. Williams

9 1954

NATIONAL BAPTIST CONVENTION, INC.

Big Sendoff for Dr. Jackson

Baptists Map Plans for 1954

(Pictures of Baptist Convention on inside page)

By B. H. LOGAN
(Courier Religious Editor)

HOT SPRINGS, Ark.—The mid-year adjourned session of the National Baptist Convention, Inc., made history here, last week, when President J. H. Jackson implemented the start of an increased program by establishing fourteen commissions and two new departments. The Rev. George W. Lucas of Dayton, Ohio, assistant secretary of the body, read the recommendations to an enthused audience.

The adoption of these and a minute report by most of the commission chairmen kept the delegates in a receptive mood for the many fine sermons which were to follow. Dr. Jackson inspired the large audience with one of his enthusiastic talks in the very first session of the convention.

The delegation was swayed as the president began to define the qualities of the little and big preacher. So enthused were some of the delegates that they began to shout for Dr. Jackson to continue his remarks.

The president and his wife were greeted at the Missouri Pacific Station by a large group of admiring friends as soon as they set their feet on Arkansas' rich soil. Among those greeting the president and his wife was the Mayor of Hot Springs, the Hon. Floyd Housley and his officers as well as the leaders of the convention.

* * *

The Mayor escorted Dr. Jackson through the business seotion of the city in one of the finest demonstrations ever accorded a president. The parade represented the well-planned work of Miss Primrose Funchess, outstanding Youth Work leader of the Women's Auxiliary of the convention. Miss Funchess brought the fine band of the Arkansas A. M. and N. College to furnish the music for the parade.

CARS IN the parade included the one that carried the president and his wife, along with the Mayor of the city; a car with the vice president at-large, secretary and treasurer; Dr. Leonard G. Carr, Theodore J. Jamison and S. A. Owens, respectively; a car carrying the chairman of the Social Service Commission; the Rev. C. L. Franklin, and B. H. Logan, co-chairman of the Department of Public Relations; a car with Dr. Nannie Helen Burroughs, and a group of officers, and cars carrying commissioners and auxiliary leaders from every section of the country.

The convention accepted the pledge of Dr. Jackson to give $50,000 to the American Baptist Seminary in Nashville, Tenn., for 1954. A study is to be made of the Seminary and the Missionary Training School.

The building presently occupied by the BTU Publishing Board will be sold and the funds turned over to the National Baptist Convention. The Sunday .School .Publishing .Board and the Bath House operated last year with a profit.

* * *

DR. A. M. TOWNSEND, in a report to the convention, showed the $300,000 is still owed on a building that cost the convention $615,000. To aid Dr. Townsend in his work, the president appointed Dr. H. H. Humes of Mississippi as assistant chairman of the finance commission.

The Rev. E. W. Perry was also appointed a member of the finance commission.

The board of directors deferred the election of an executive secretary until a later date. All auxiliaries and commissions reported during the two-day sessions. It is generally conceded that two days is not enough to complete all the business left from the annual sessions.

Fine reports were made by the Department of Evangelism by the Rev. W. C. Trotter, secretary, and the Rev. R. E. L. Hardmont, Port Chester, New York, chairman of the United Nations Commission. Dr. Jackson applied to the United Nations to have the representative of the convention certified.

Speakers during the sessions were the Revs. T. M. Chambers, Los Angeles, Calif.; F. P. Jones, Detroit, Mich.; D. W. Hoggard, Philadelphia; Q. L. Jones, Owensboro, Ky.; T. S. Harten, Brooklyn, N. Y., and Dr. Nannie H. Burroughs, president of the Women's Auxiliary.

Helpful remarks were delivered by Dr. J. C. Austin, Chicago, and Atty. A. T. Walden, Atlanta, Ga. The next annual session of the convention will be held in St. Louis.

Baptists Hold 2 Day Meet In Hot Springs

HOT SPRINGS, Ark. — Failure of the Supreme Court to rule against segregation in the public schools will "jeopardize the moral leadership of the United States of America for the free world."

Rev. J. H. Jackson, pastor of Chicago's Olivet Baptist church and president of the National Baptist Convention U.S.A., Inc. made this statement last week while he was here to preside over a two-day adjourned session of the convention.

He said, "It is our belief that the nation, both North and South, shall be willing to abide by the decision of the Supreme Court."

A parade preceded the opening of the meeting, which was held in the National Baptist Bath house here. Mayor Floyd Housely rode in the parade with Dr. Jackson, to whom he presented the key to the city.

REPORT MEETING

Business of the meeting consisted largely of reports from various church departments and commissions. Dr. Jackson also made new appointments to the following commissions:

BUSINESS COMMITTEE — Dr. L. C. Jenkins, chairman, South Carolina; Dr. E. P. Tunie, Homestead, Pa.; Dr. Floyd Massey, St. Paul, Minn.; Dr. W. Vaughn, Birmingham, Ala., Dr. Fred T Guy, Little Rock, Ark., Dr. D. A. Holmes, Kansas City, Mo., Dr. C. C. Scott, Richomond, Va. and Dr. M. M. Pierson, Houston, Texas.

COMMISSION ON THEOLOGICAL EDUCATION — E. Luther Cunningham, chairman; Rev. W. A. Johnson, Chicago; Pres. Maynard P. Turner, Kansas City, Mo.; Pres. Strassner, Shaw university; Dr. Richard I. McKinney, Morgan college; Rev. Elliot Mason, Toledo, Ohio; Dr. Samuel L. Proctor, Richmond, Va.; Dr. Ralph W. Riley, Nashville, Tenn.; Dr. M. K. Curry, Bishop college; Dr. C. L. McAllister, Selma, Ala.; and Rev. E. M. Wicks of Mississippi.

COMMISSION ON THE PROBLEM OF THE CHURCH SUPPORTED COLLEGES — Dr. J. D. Marshburn, chairman, Phoebus, Va., and Dr. J. A. Finlayson, Miami, Fla.

COMMISSION ON INTERNATIONAL AND INTER-CULTURAL RELATIONSHIP — Members Rev M. S. Gordon, chairman, Benedict college; Rev. Jesse Jai Mc Neil, Detroit, and Dr. J. Pius Barbour, editor.

COMMISSION ON THE PROBLEMS OF LABOR AND MANAGEMENT—Rev. Porter Phillips, chairman, Pittsburgh, Pa.; Rev. Phale Hale, Columbus, Ohio, Rev. E. A. King, Detroit, and Rev. O. S. Harvey, Northport, Ala.

COMMISSION ON ECUMENICAL CHRISTIANITY Rev. George W. Dudley, chairman, Atlanta; Rev. Osen D. Pelt, Chicago; Rev. H. P. Horne, Cleveland, Ohio; Dr. Thomas Kilgore, New York; Dr. J. L. Horace, Chicago; Rev. I. H. Henderson, Jr. Kansas City, Mo.; Dr. James E. Gayle, New Orleans; Rev. Andrew J. Hargrett, Savannah, Ga., Dr. W. H. McKinney, Cleveland. Ohio and Dr. J. M. Bracy of Missouri.

COMMISSION ON DENOMINATIONAL COORDINATION—Members James E. Cook, chairman, St. Louis, Rev. J. A. Clausell, Pensacola, Fla.,

RURAL LIFE COMMISSION — Rev. Fred Black, chairman, Jackson, Miss.; Rev. C. N. Eiland, Stuttgart, Ark.; Rev. V. A. Edwards, Tuskegee Institute, Ala.; Rev. L. Nelson Ripley, Tennessee; Rev. A. R. Lasley, Hopkinsville, Ky.; Dr. W. H. Buckner, Franklin, La.; Prof. S. L. Hilton, Greenwood, Miss.; Rev. Cleveland Jones Anniston, Ala.; James P. Davis, Little Rock, Ark.; Rev. G. L. Gladney, Franklin, La., and Dr. Thomas Phillips of Morgan City, La.

COMMISSION ON CURRENT CIVIC ISSUES — Dr. C. T. Murray, chairman, Washington, D. C.: Dr. W. P. Hayes, Newark, N. J.: Dr. G. A Crawley, Baltimore; Adam C. Powell, New York City; Dr. A. H. Rice, Jackson, Tenn.; Dr. J. H. Hester, Atlantic City, New Jersey; Dr. G. E. Stevenson, Washington, D. C.; Dr. M. M. Peace, Philadelphia; Rev. B. F. Paxton, Chicago, and Rev. J. L. Moore, Baltimore.

COMMISSION ON THE UNITED NATIONS REV. R. E. L. Harmond, chairman Port Chester, N. Y.; Rev. J. L. Ware, Birmingham, Ala.; Dr. W. H. Jernagin, Washington, D. C.; Rev. A. M. Varnado, Joliet, Ill.; Rev. W. T. Liggins, Denver, Colo.; Dr. A. J. Payne, Baltimore, Md.; Rev. H. B. Hicks, Columbus, Ohio; Rev. J. B. Henderson, Dr. C. C. Coleman, Temple, Miss.; Rev. J. L. Caston, California, and Rev. I. A. Thomas of Evanston, Ill., and Rev. J. L. Caston, California, and Rev. I. A. Thomas of Evanston, Ill., and Rev. W. R. Ravenell.

PUBLIC RELATIONS DEPARTMENT — Dr. W. H. Ballew, chairman, Louisville, Ky.; Rev. Tascheraw Arnold, Atlanta, Ga., Mrs. Eloise H. Jenkins, Charleston, S. C.; Rev. H. L. James, Virginia; Dr. Jackson — New York; Rev. Bert Logan of Philadelphia; Eutis Gay, Philadlepnia; Rev. W. P. Offutt, New York, Rev. David Liucurish, New York, Rev. David William H. Harris, Jr., of Missouri.

DEPARTMENT OF EVANGELISM — Rev. W. C. Trotter, Rev. C. J. Rodger, Rev. T. L. White, Rev. W. H. Thomas, Dr Courts Bedford, Dr. C. E. Matthews, Rev. T. L. White, Rev. M. S. Sykes, Rev. J. R. Davis, Rev. Guy Bellamy, Rev Orlando Mitchell, Rev. F. W. Coleman, Rev. M. S. Syke, Rev. William Harris, Luke G. eynolds, S. H. Jones, F. R. Winder, J. E. Thompson and R. M.

Rowell.
COMMISSION ON RACE RELATIONS — Dr. S. D. Ross, Detroit; Rev. R. L. Taylor, Richmond, Va.; Rev. Hiram E. Smith, Baltimore; Rev. Ed Angel, Chattonooga,Tenn Rev. T. E. Brown, LaSalle, Ill.; Dr. W. E. Gray, Philadelphia; C. A.Pugh, Kansas City, Kansas; Dr. Charles E. Boddie, New York; Dr. David Foster, Washington; Dr. C. O. Inge, Laurel, Miss.; Dr. J. E. King, Meridian, Miss., and Rev. A. B. Nelson, Phoenix.

Baptists to raise $50G for college

MARSHALL, Tex. — One thousand Baptist ministers and laymen of the Baptist Missionary and Educational Convention will meet in a special session to raise $50,000 at Bishop College, here Jan. 27 and 28.

The money is expected to be raised for the Bishop college endowment fund, according to Dr. Z. H. Hickerson, president of the BM and E convention, who said the convention will raise $100,000 for endowment of Bishop college this year.

The Rev. W. G. Shepperd, pastor of the Mt. Hebran Baptist church in Terrell, will deliver the opening sermon Wednesday.

Session Highlights

Highlights of the session are a message from Dr. M. K. Curry Jr., president of Bishop college; report of women's activity by President Azamore Wilson of Beaumont, and a discussion by Dr. A. S. Jackson, 2nd, pastor of the Jerusalem Baptist church in Marshall.

The evening sermons will be preached by the Rev. V. M. Bailey of San Antonio.

Financial reports will be made on Thursday following an address by the Rev. C. Q. Hickerson, pastor of the New Bethel Baptist church of Marshall.

The Rev. W. H. Dudley, a vice-president of the convention and pastor of the Bethel Baptist church of Houston, will deliver the closing sermon.

Dr. Hickerson announced the following endowment fund quotas for each association for the year 1954:

Quotas Announced

Class A — $7,500 quotas for northwestern, Dr. E. C. Estell of Dallas, moderator; Trinity Valley, the Rev. J. J. Jackson of Beaumont, moderator;

La Grange, the Rev. L. H. Hanegan of Schulenburg, moderator; Texas and Louisiana, the Rev. S. H. Howard, Marshall, moderator; Lone Star, the Rev. H. Peacock. Jasper, moderator; Zion, the Rev. J. H. Harris, Clarksville, moderator.

Class B — $4,500 quotas for Friendship, the Rev. W. M. Bowden of Ft. Worth, moderator; Cypress, the Rev. J. I. Gilmore of Wolfe City, moderator;

Unity, the Rev. W. M. Bolden of Marshall, moderator; West Texas, the Rev. A. L. Dunn of Lubbock, moderator; New Zeal, the Rev. L. E. Brown of Houston, moderator.

Class C Quotas

Class C — $3,500 quotas for Sabine Valley, the Rev. L. Taylor of Broadus, moderator; Central, the Rev. N. W. Whiting of Washington, moderator; East Texas and Mt. Olive, the Rev. M. A. Coleman of Longview, moderator; Lincoln-Southern, the Rev. W. M. Adams of Corpus Christi, moderator.

Class D — $2,000 quotas for East Texas — Mt. Zion, the Rev. C. A. Bell of Center, moderator; Permain Basin, the Rev. T. J. Permain Crane, moderator;

La Grange, the Rev. S. H. James of San Antonio, moderator; North East Texas, Progressive, the Rev. C. W. Johnson, Jefferson, moderator; True Light —W. T. Brocton, moderator.

UN LIAISON — Los Angeles minister, the Rev. Jonathan Lyle Caston, pastor of Trinity Baptist church and president of the Western Baptist State Convention, has been appointed to the Commission on the United Nations as the National Baptist Convention, U.S.A., becomes the first Negro church group to establish U. N. connections.

Dr. Caston received the appointment from new convention president, Dr. J. H. Jackson, at Hot Springs, Ark., where he attended a session of the convention. Returned to Los Angeles, he commented on the generosity of Dr. Jackson, whose candidacy had been opposed by the local man in favor of another local, the Rev. J. Raymond Henderson.

His new duties will include attending the U. N. once a year, making studies, and serving as "liaison interpreter."

Dr. S. A. Owens Of Memphis Vice President

ST. LOUIS — (ANP) — Dr. J. H. Jackson was reelected with ease here last week at the 74th annual meeting of the National Baptist Convention of the U. S. A., Inc., which met in Kiel auditorium.

Delegates demonstrated in his behalf, but threatened to throw the convention into turmoil when an attempt was made to push through for approval Dr. Jackson's choice of officers. The delegates successfully demonstrated for and won separate elections for Dr. Jackson and the other candidates.

Elected to other offices were:

Dr. S. A. Owen, Memphis, vice president-at-large; Dr. L. A. Pinkston, Atlanta; Dr. C. H. Hampton, San Diego; Dr. E. D. Billoups, Baton Rouge and Dr. T. S. Harten, Brooklyn, N. Y.; regional vice presidents; Dr. T. J. Jemison, Baton Rouge, secretary; and Rev. Leonard G. Carr, Memphis, treasurer.

In his annual address, which preceded the election, Dr. Jackson, who also is pastor of famed Olivet Baptist church, Chicago, and leader of more than 4,000,000 Baptists, said America has a dual policy. America, he pointed out, is fighting to preserve segregation and defend discrimination at home.

"America must make up its mind what it wants," he said. "What a paradox! What a tragedy! Fighting for freedom abroad, and struggling to defeat it at home."

He recommended that the convention set up scholarships to be available for white and colored students in colleges that have indicated they are interested in integration.

He also urged the convention to approach congress to make May 17 a legal holiday. It was on that day the U. S. Supreme court rendered its now famous decision outlawing segregation in public schools.

Shortly before Dr. Jackson was returned to office for his second term, he was presented with a new Chrysler automobile. In commenting upon the presentation, one woman was heard saying:

"This car is for his use every day; we are thinking of giving him one for Sunday only."

The honor of being reelected to head the Baptist organization was the second one to come to Dr. Jackson recently. In Evanston, Ill., at the second assembly of the World Council of churches, he was elected to the central committee which operates in the interim of council meetings.

Dr. Jackson and the convention received congratulations from distinguished persons throughout the country. Among them was President Eisenhower. Dr. Jackson read the President's telegram to the convention.

"I send my warmest greetings to all attending this year's session of the National Baptist convention," Eisenhower said. "I hope you will have a successful meeting, giving new determination to work zealously for the greatest health and happiness of the communities in which you live ...."

Some 20,000 delegates and visitors were expected to attend the session, which had its headquarters at Washington Tabernacle. The delegates came from 44 states.

A pre-convention concert was given at Kiel auditorium. It featured a choir of 1,000 voices from various churches in St. Louis.

The report of the Commission on Race relations was presented by Dr. Solomon David Ross, chairman, Detroit. He said:

"According to Christ and Paul, there can be no queestion of race relations, because there is only one race, the human race. Man himself has divided the race on the basis of color.

"If man would only stop worrying about petty differences and concentrate on likenesses, there would be no race problem. The problem is not really race relations, but human relations.

"Segregation in the church of God is the ugliest thing in the religious world, and a disgrace to a Christian nation."

National Baptist Speakers Blast Racial Segregation

St. Louis, Mo.—Racial segregation was denounced by two Negro leaders and a white British pastor in addresses here Friday before the National Baptist convention at Kiel auditorium.

The seventy-fourth annual meeting of the convention opened Sept. 8 and closed Sunday, Sept. 12.

"Segregation is not only illegal, it is basically immoral," Thurgood Marshall, Negro attorney of Washington, D. C., told the convention.

He is chief legal counsel for the National Association for the Advancement of Colored People and took a leading role in the fight against segregation in the public schools.

Other Speakers

The other speakers were Sidney J. Phillips, president of the Booker T. Washington birthplace memorial, Franklin county Va., and the Rev. Dr. F. Townley Lord of London England, president of the Baptist World Alliance.

Discussing the Supeme Court ruling against segregation in the schools, Marshall said, "Anybody who speaks in favor of 'white supremacy' is not only attacking the Constitution and the Supreme Court, but is opposing the will of God himself."

It is only "at the community level that the goal of equality can be permanently eseablished," he said, and added, "regardless of legal decisions, this can come only through continuing faith and mutual effort."

Restrictions Denounced

Negro "resent the legal restrictions which the South enforces based on color alone," Phillips said in an address on Booker T. Washington, noted Negro educator who died in 1915.

"It is my honest opinion that if all restrictions were removed Negroes would be content to fraternize with their own group just as other racial entities do," he said. "It's just the idea of being legislated against that makes many Negroes militant.

"My extensive travels throughout the North, East and West reveal that a very small percentage of Negroes and whites develops close friendly relationship even though laws in these areas do not forbid such mingling. New York is fairly democratic, but there is still a Harlem.

"A Christian attitude, backed up by friendly co-operation, will work in the best interest of both races," Phillips said.

Talk by British Pastor

The Rev. Dr. Lord gave the annual Booker T. Washington memorial address at the convention Friday.

"In my own church in London, I preach every Sunday to all races and colors," he said.

"The problem of race relations can be solved when we have true fellowship. The day will come when it won't matter what is the color of your skin or whether your grandfather was a slave. For one day we shall be one in Jeaus Christ."

Trained Minister

Negro churches need better trained ministers, the convention was told by the Rev. Dr. E. Luther Cunningham of Philadelphia, Pa., chairman of the Commission on Theological Education.

"Only 11 per cent of our ministers have had college and seminary training," he said.

He said that there are 40,000 National Baptist local churches. Of these, 24,000 are in the rural South, 10,000 in the urban South, and 6000 in the urban North and West he added.

Baptists Open 74th Annual Convention In St. Louis, Mo.

BY TASCHEREAU ARNOLD

ST. LOUIS, Mo. — (SNS) — Amid an atmosphere of deep religious fervor, the National Baptist Convention, Dr. J. H. Jackson, Chicago, president, opened its 74th annual session here Wednesday morning at Kiel Auditorium. It is estimated that around 30,000 delegates and visitors were in attendance.

President Jackson declared that the Supreme Court's ruling on integration of public schools already has diminished doubt in Europe as to America's sincerity in its approach to democracy.

The Baptist chieftain recently returned to this country from a church meeting in Sweden and he pointed out that Europeans have questioned for many years how America can fight for freedom abroad while maintaining segregation at home.

Dr. Jackson is pastor of Olivet Baptist Church in Chicago and was recently elected to the World Committee of Churches at its meeting in Evanston, Ill.

"America is the most hated nation in the world today," President Jackson said, "because the American dollars is king. The rich man is never admired and loved as much as his less fortunate brother."

He also said that the Supreme Court ruling has deprived the Communists of their best propaganda weapon against the United States, especially in Asia.

Following his arrival Monday at which time he receved a big ovation, Dr. Jackson presided at a pre-convention meeting of the Board of Directors at Prince of Peace Baptist Church. Dr. John E. Mance, pastor, Washington Tabernacle Baptist Church is general chairman and his church is headquarters for the convention.

Dr. Jackson said he would seek approval of additional scholarships sponsored by the church for students of all races to colleges and universities with a traditional integration. They presently sponsor scholarships for only Negroes. He pointed out that he would urge the convention to wire the governors of all states affected by the Supreme Court ruling, commending those working for the implementation of the ruling offering the counsel of the church to those "who may seem somewhat opposed to it."

Another matter to be considered at the meeting is the body's million dollar campaign, a drive for $1,000,000 to establish a retirement fund for ministers, relief, church extension and education programs. This drive will come off next in Memphis, Tenn., where the 75th annual session of the body will be held in 1955.

The introductory sermon was ably delivered by Dr. J. A. F. Finalyson, Florida, Wednesday afternoon. Other sermons were delivered by Dr. A. A. Banks, Michigan, and Dr. W. T. Crutcher, Tennessee.

Wilkerson Challenges Leader

The National Baptist Convention, USA, Inc., opened in St. Louis, Mo. Tuesday and seemingly every one was in accord that Dr. J. H. Jackson, president of the convention, would not be contested for his seat.

In Jacksonville, Fla., however, trouble was brewing when the National Baptist convention of America opened its 74th convention on Wednesday at the Duval County Armory. For the first time in 21 years, Dr. Green L. Prince will be opposed for the presidency of the organization.

Opposing Prince is 49-year-old Dr. P. S. Wilkinson, president of American Baptist Convention of Texas, a statewide organization which claims 90,000 members.

The Baptist Ministers' Union of San Antonio, comprising 49 churches in that city, was the first group to toss Dr. Wilkinson's hat in the ring. The convention was to close Sept. 12.

Using the same theme as the World Council of Churches which closed in Evanston, Ill., recently, the National Baptist Convention, USA, Inc., was to discuss, and debate on "Christ, the Hope of the World."

Dr. Jackson, president of the convention, was slated to be honored during the five-day meet for his part in the Second Assembly of the WCC. He is one of four Negroes, two from the United States, on the council's 90-member Central Committee, the top policy making body of the WCC.

All sessions of the convention were to be held in St. Louis' Kiel Auditorium, where Dr. F. Townley Lord, of London, England, president of the World Baptist Alliance, will deliver the annual Booker T. Washington address Friday, Sept. 10.

It is expected that during this session of the convention, the $50,000 goal of the American Baptist Theological seminary finance drive will be reached.

According to Dr. Primrose Funches, western director of the Young Peoples' Department of the Women's Convention, $25,000 has been collected for the college in Nashville and $32,000 has been pledged.

Donate $1,000 to NAACP Freedom Fund

Baptists Choose Memphis Site For Diamond Jubilee Sessions

By BERT H. LOGAN
(Courier Religious Editor)

ST. LOUIS, Mo.—Memphis will be the scene of the Diamond Jubilee of the National Baptist Convention, USA, Inc., next September.

The decision to hold the session in Memphis was an anti-climax to the re-election of Chicago's Dr. J. H. Jackson as president for his second term and the raising of $600,000 during the six-day session held in the Kiel Auditorium.

The convention also voted to contribute $1,000 to the NAACP's Freedom Campaign and to establish an annual Freedom Sunday in Baptist Churches throughout the United States directly following May 17.

The Supreme Court decision outlawing segregation was handed down May 17.

* * *

THE CONVENTION delved into high finances, focussing attention upon the solvency of the huge denomination which now boasts a membership of 4,557,416.

The Finance Commission reported $109,000 in its drive for the bathhouse at Hot Springs, Ark. A drive for the American Baptist Seminary exceeded its $50,000 goal by $3,000.

President Jackson was re-elected by a unanimous vote of the delegates to the seventy-fourth annual session who jammed the auditorium. More than 30,000 visitors and delegates were on hand for the program.

Scholarship Program Headed Up By Leaders

The scholarship program, inaugurated this year by the National Baptist Convention, USA, Inc., which provides $1750 in scholarships for young people, is under the guidance of some of the best leadership in the Convention.

Under the chairmanship of Dr. F. D. Haynes, pastor of Third Baptist, the oldest Baptist Church in the State of California, the program selected three students at this year's meeting.

Winners this year, selected at the Friday night meeting, were Rosemary Anderson, Gary, Ind., $1000; Dorothy Douglass, Memphis, Tenn., $500, and Alice Mae Bettis, Cincinnati, Ohio, $250.

Dr. Haynes was assisted in his work on this commission of the convention by Dr. Ernest Estel of Dallas, Texas; Dr. Benjamin Mays, president of Morehouse College, Atlanta, Ga., and Dr. J. C. Austin of Chicago.

The topic of this year's competition was "America's Best Answer to Communism," and it was a part of the organization's strenuous anti-Communist crusade.

Dr. Haynes expressed "extreme optimism" over the program and its future potentialities.

The chairman's enthusiasm is found in his own church where a program is underway for the construction of a $275,000 education center dedicated to youth. He is president of the Interdenominational Ministers' Alliance of San Francisco; vice-president of the Northern California Council of Churches, a bi-racial body, and a member of the executive board of the Council of Churches of California.

The Baptist program is known as the Undergraduate Scholarship Fund.

Jernigan Defeated

By B. H. LOGAN
(Religious Editor)

ST. LOUIS—In a final business session late Saturday afternoon, delegates of the seventy-

(See other Baptist Covention stories and pictures on another page)

fourth annual meeting of the National Baptist Convention, U. S. A., Inc., voted out of office the aged Dr. W. H. Jernigan of Washington, D. C., who had been serving as treasurer of the Baptist Training Union (BTU) Board. He received a mere five votes.

Dr. Jernigan was succeeded by the Rev. A. L. Davis of New Orleans, La., a staunch supporter of the progressive Jackson administration.

THE REV. ROLAND SMITH of Atlanta, Ga., statistician of the convention, resigned post and was elected to the 500 post of secretary of the Baptist Training Union (BTU) Board. He was succeeded by the Rev. R. W. Norsworthy of Memphis, Tenn., as statistician.

At press time, there was no final report on finances from the seventy-fourth annual session, but President J. H. Jackson assured the press that his information would be released to the public as soon as possible.

Convention officials declared, however, that this was the greatest annual session in their history.

USA Baptists To Use Billy Graham

By CHUCK DAVIS

(Pictures, Stories Page 12)

ST. LOUIS—With a sweeping six point program stirring their enthusiasm, 30,000 Baptist ministers and laymen here, secure in the knowledge that Christ is the hope of the world, reelected their president, Dr. J. H. Jackson of Chicago, to a second one-year term Thursday.

The dramatic election by acclamation in Kiel auditorium fol-

DR. J. H. JACKSON

lowed Dr. Jackson's annual message to the 74th annual session of the National Baptist Convention of America, Inc. It was followed by a unanimous motion to return all other officers to their posts until 1955.

Amid a tremendous demonstration, the members of Olivet Baptist church presented Dr. Jackson with a new automobile, and a huge cake decorated with the 23rd Psalm.

The president obviously deeply moved by the tribute, declared:

"I appreciate very much the confidence expressed in me by my reelection to serve the second term. I take it to be a mandate from the people to render a greater service, both to the denomination, to the race and to our nation, and to the world in general.

"I am convinced that the hour has come when we as a race must not only produce leaders whom we are willing to follow, but we must commit ourselves to the great task of building a community of friendship and good-will around the world.

"The National Baptist convention is not simply the largest religious group among Negroes in America, but it is one of the greatest potential powers for the race, and for the Kingdom of God.

"I am deeply indebted to the public press for every kind gesture, and for every contribution they have made to the welfare of our work.

"It is my belief that the church and press, education and business, must work hand in hand to produce the new world that we must face."

Dr. Jackson's six point program for the coming year was adopted unanimously. It called for:

1. The setting up of National Baptist Scholarships in colleges and universities which have had long standing reputations for non-discrimination. The scholarships will be given without regard to race.

2. The launching of religious crusades throughout America, to begin in Washington, D. C. in 1957, utilizing the services of the noted evangelist, Billy Graham. A committee will begin working out the details immediately.

3. The establishment of May 17, as a national legal holiday in commemoration of the Supreme Court decision outlawing segregation in public schools.

Symbolically, as Dr. Jackson spoke, Negro and white children here were attending classes together in public schools for the first time in history.

The fourth, fifth and sixth points dealt with church affairs. They were:

4. That although the churches must become "legal persons" in order to hold property, and can therefore be sued, no member should take this step. The church is first and foremost a fellowship, he said, and has the right to exclude persons not in harmony. Those who join it as a fellowship are morally obliged to accept the will of the church, he said.

5. That the convention, recognizing that it has no power over state conventions or individual churches, will do nothing to intervene in their affairs, or create disunity.

6. That no national officer shall visit a state convention or local church and solicit funds, except by invitation, and that no field worker of the National Baptist convention shall solicit funds from churches outside the convention without explicit authorization.

Officers of the National Baptist Convention of America, Inc., who were unanimously reelected along with Dr. Jackson, at Thursday morning's session are:

Dr. S. A. Owens, 761 Walker ave., Memphis, vice president at large;

Regional Vice President A. Pinkston, 973 Maso ave., N. W. Atlanta; L. Hampton, 605 S. 32nd st. ego, Calif.; Dr. E. D. Billoups, 904 N. 33rd st., Baton Rouge, La.; Dr. T. S. Harten, 443 Franklin ave., Brooklyn.

Secretary, Dr. T. J. Jemison, 915 Spain st., Baton Rouge; Assistant secretaries; Rev. M. K. Curry, jr., Bishop college, Marshall; Rev. G. W. Lucas, Route 6, Box 368B, Dayton, Ohio; Rev. D. E. King, 2818 W. Chestnut st., Louisville; Rev. C. L. West, Box 186, Bolton, Miss.

Secretary of Publicity, Rev. W. P. Offutt, jr., 2110 33rd rd., Long Island.

Statistician, Rev. Roland Smith, 230 Auburn ave., N. E., Atlanta.

Historiographer, Rev. S. S. Reed, 1700 W. Division st., Detroit.

Editor, National Baptist Voice Rev. J. Pius Barbour, 1614 W Second st., Chester, Pa.

Treasurer, Rev. Leonard G Carr, 5317 Master st., Philade phia.

Attorney, Col. A. T. Walden, 2 Auburn ave., N. E., Atlanta.

Baptists Reelect J. H. Jackson, Present Him With 1954 Car

By JAMES L. HICKS

ST. LOUIS. — Twelve thousand [illegible] Baptists unanimously re[illegible] Dr. J. H. Jackson of Chi[illegible] as their president here Thurs[illegible] Jackson had outlined [illegible] progressive program [illegible] years ahead which [illegible] dramatically [illegible] order from the [illegible] church to [illegible] cathedral.

Following the wild demonstra[illegible] which accompanied Jackson's [illegible], the Baptists then set [illegible] the rules and returned all [illegible] other officers to office and [illegible] climaxed the day's activities [illegible] Dr. Jackson with a [illegible] Imperial which they [illegible] the floor of the Mam[illegible] Kerr auditorium.

[illegible] Program

[illegible] Jackson's program, one of [illegible] far reaching which the [illegible] has ever seen presented to a [illegible] organization, is aimed at [illegible] off the excess flesh and [illegible] of disorder which has [illegible] the Baptists down for 75 [illegible] so as to make it possible [illegible] organization to flex the [illegible] muscles which it has al[illegible] as the largest single [illegible] organization in the world. [illegible] program contained the fol[illegible] recommendations all of [illegible] were unanimously adopted [illegible] convention.

[illegible] "anti loafers act." Under [illegible] act, no national officer, in[illegible] the president, will be al[illegible] to visit any state convention [illegible] and force the conven[illegible] to permit him to speak and [illegible] him a donation for his ap[illegible]

[illegible] Blow To 'Hustling'

[illegible] recommendation was aim[illegible] at, and will cut down the [illegible] which national Baptist [illegible] have made on state con[illegible] for years. Dr. Jackson [illegible] them as officers "loaf[illegible] from one convention to another, [illegible] what they may devour."

2. The National Baptist conven[illegible] will not recognize any new [illegible] convention which breaks [illegible] from its old state convention [illegible] demands entry as a new state convention until the new convention is first recommended for recognition to the national convention by the old state convention of which it was once a part.

This resolution will break up the widespread practice of having five or six state conventions in the several states which have been the outgrowth of arguments between various Baptist state leaders.

Under Dr. Jackson's new plan, if group A breaks with group B, the national convention will not recognize group B until B is first recommended by group A. It follows that if the two are at odds the old group will not recommend the old group will not recommend the new group for recognition.

'Stay Out Of Court'

3. The third point in Jackson's program called for all Baptists to waive their right to seek settlement in the courts in all church matters pertaining to membership. It further requires that any pastor who accepts the pastorship of a Baptist church must waive his right to go to court in matters pertaining to his continuation of office as pastor.

This ruling is aimed at breaking up the widespread practice of Baptists hauling one another into civil courts.

Dr. Jackson asked that this recommendation be submitted to the state conventions for study for one year and its acceptance voted on at the next annual convention set for Memphis.

4. Dr. Jackson's fourth point called for the establishment of Baptist scholarships in "schools which have a tradition of integration." Under this act the Baptists will curb their plan of giving scholarships to colored schools only and set up scholarships in integrated schools with the stipulations that they be awarded to deserving students regardless of race.

Accepted Amid Acclaim

The far-reaching rules, which are certain to have a widespread effect on the loosely held together Baptists, were received and adopted by the convention amid wild acclaim.

In a sense it marked one of the few times that a leader of the Baptist convention has joined with the layman or little man in calling for a curb on the widespread practice of pastors taking advantage of the resources and monies of their laymen.

Dr. Jackson, who as a pastor of the Olivet Baptist church in Chicago, has had his share of court difficulties, was most emphatic when he proposed his resolution to stop churchmen from taking the church to court.

Declaring that "we must somehow extricate ourselves from the disgrace and shame that attends our efforts in the civil courts of the land" Jackson said:

Don't Know Baptist Law

"If we have the power to govern ourselves, let us demonstrate it in our local churches. For Hebrew lawyers and Catholic judges frequently do not know the laws of the Baptist church, and we must see to it that the principle of separation of church and state is maintained even in matters of church discussion and disputes."

His last remarks were an obvious slash at the widely known fact that many white lawyers and judges derive considerable income each year from the squabbles of colored churchmen in the courts.

After outlining his program in his annual address Jackson got down to a hard hitting, well received attack on the United States continuation of segregation and discrimination.

Charging that the U. S. is the most hated nation in the world today, Jackson said "America is now fighting on two fronts. She is engaged in two major battles."

He said on the one hand America is fighting for freedom abroad and on the other hand she is fighting to preserve segregation at home.

"What a paradox, and what a tragedy," said Jackson. "A great nation fighting for freedom abroad and struggling to defeat it at home. America make up your mind."

Car From Olivet

The Chrysler which was presented to Dr. Jackson was given him by the Olivet Baptist church of Chicago of which he is pastor. In a sense it marked a final and complete victory for Jackson in his quest of complete control of the Baptists for it was mainly in Olivet where he had encountered much of his opposition.

The following top officers of the convention were reelected along with Jackson:

Dr. S. A. Owen, Memphis, Tenn., vice president at large; Dr. L. A. Pinkston, Atlanta, Dr. C. H. Hampton, San Diego, Dr. E. D. Billoups, Baton Rouge, and T. S. Harten of Brooklyn, all regional vice presidents; Dr. T. J. Jemison, Baton Rouge, secretary; Revs. M. K. Curry, Marshall, Texas, G. W. Lucas, Dayton, Ohio, D. E. King, Louisville, and C. L. West, Bolton, Mississippi, all assistant secretaries.

Rev. W. P. Offutt Jr., Long Island, N. Y., secretary of publicity; Rev. Ronald Smith, Atlanta, statistician; Rev. S. S. Reed, Detroit, historian; Rev. J. Pius Barbour, Chester, Pa., editor, Baptist Voice; Rev. Leonard G. Carr, Philadelphia, treasurer; A. T. Walden, Atlanta, attorney.

There had been a pre-convention move on to make the Rev. J. W. Nance, of St. Louis, host pastor to the convention, a regional vice president. But the move was lost in the acclamation shuffle since all the four regional vice presidents were returned to office at one time leaving no place open for Rev. Nance.

Baptists Debate Schools, Business Methods At Southwestern Regional

NATIONAL BAPTIST CONVENTION, U. S. A., Inc., holds Southwestern Regional meeting in Dallas, Texas. Officials participating in the sessions, included left to right, Rev. L. B. Carr, treasurer, Philadelphia, Pa.; Rev. E. C. Estell, Southwestern vice chairman and director general of the National Baptist Sunday School and BTU Congress; Dr. Roland Smith, statistician, Arkansas; Rev. Theodore Jamison, secretary of the convention, Louisiana; Rev. Charles Hampton, vice president, California; Dr. S. A. Owen, vice president-at-large, Tennessee; Dr. J. H. Jackson, president, National Baptist Convention; Rev. E. D. Billups, president of the Louisiana Baptist Convention and vice president, National Baptist Convention.

DALLAS, Texas.—"There is in the South today, an expanding reservoir of good-will that we must both encourage and help to harness by replying in corresponding acts of good-will," Dr. J. H. Jackson, president, National Baptist Convention, USA, Inc., said in a major address before the Southwest Regional meeting of the convention.

The two-day cnference was held in Good Street Baptist Church Dallas, Rev. Dr. A. Clark, pastor.

"The future trend of American political, economical and religious life," Dr. Jackson warned, "depends on how well this expanding reservoir of good-will is both harnessed and encouraged."

He told delegates to the historic regional conference:

ALL NEED SUPPORT

"We must be interested in every phase of our denominational work. All of our departments must receive increased support."

He added, "One of most urgent needs now is to increase our missionary and educational giving to the point that our institutions that depend wholly on gifts must be so ably supported that our leaders can help us in bringing them into the Class-A bracket."

Education and improved business methods were major topics of discussion.

Space was given all departments, including a liquidation campaign for the Bath House at Hot Springs, Ark., but education and business methods held top priority.

The Rev. Dr. G. A. H. Shepherd of Dallas opened the symposium on education with a discussion on "The Value of Christian Education with a discussion on "The Value of Christian Education in the Work of the Church." "The Field of Education."

Pres. Claude Meals of Butler college, confined to his home due to illness, was represented by Dr. S. T. Alexander, president of the Texas Baptist State Convention, a report on "What the Convention is Doing for Butler college at Tyler, Texas," Pres. M. K. Curry of Bishop college gave a report on the work at his school.

Pres. James H. Owen of Leland college, at Baker, La., discussed "The Contribution the College Can Make to Theological Education."

The Rev. Dr. E. W. Perry represented the work of the schools of religion in Oklahoma. Miss Julia Foreman gave an address on "The Justification of the Ministry of the Missionary Baptist Training School in Nashville, Tenn."

The $50,000 campaign for the Seminary at Nashville was given a big boost at the regional conference. This campaign is under the leadership of President Riley and Miss Primrose Funches. Ministers attending the meeting voiced a keen interest and strong support for this project.

Among pledges received were $2,000 from the Tennessee Baptist State Convention; $1,000 from the Olivet Baptist Church of Chicago, pastored by President J. H. Jackson; and $500 from the Good Street Baptist church, the Rev. Dr. C. A. Clark, pastor. Many others made cash contributions during the sessions.

Wilkinson Group Outfoxed at Baptist Confab

Prince Is Re-elected; Ouster Fails

JACKSONVILLE — (ANP) — A predicted battle over the presidency of the National Baptist Convention of America, failed to materialize as followers of the incumbent Dr. Green L. Prince out-maneuvered other delegates and returned the veteran religious leader.

Pre-convention reports had Dr. P. S. Wilkinson, president, National Baptist Convention of Texas, prepared to attempt to oust Dr. Prince from the post he has held for twenty-two years.

Instead, the 7,000 delegates, on a motion from Dr. Ira M. Hendon, Chicago, to suspend the rules, re-elected Dr. Prince by acclamation.

IN OTHER NEWS from the convention, Dr. H. Allen Boyd, secretary, National Baptist Publishing Board, submitted a report on the board's activities for the past year.

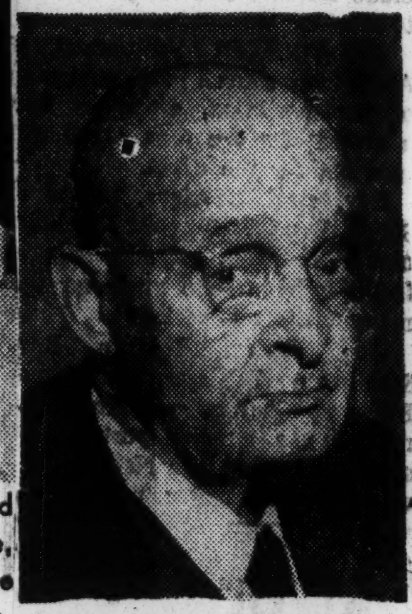
Also meeting here was the fifty-fourth session of the women's auxiliary. Heading the group as Mrs. H. L. E. Williams, Alexandria, La.

Prince Re-elected—The victorious Dr. G. L. Prince is shown at the left, seated, on the rostrum of the Duval County Armory, Jacksonville, Fla., following his re-election as president of the National Baptist Convention of America for the twenty-second year. Shown with Dr. Prince are Mrs. Prince, the Rev. Mr. Pacetti, and host pastor, the Rev. King David Pritt (standing) of the Second Baptist Church.

Wilkinson Bid Beaten By Coup

JACKSONVILLE—The powerful political machine of Dr. Green L. Prince rolled on unchecked last week as the venerable religious leader was swept into his 22nd term as president of the National Baptist Convention of America.

The highly publicized potential battle for power between Dr. Prince and Dr. P. S. Wilkinson, president of the National Baptist Convention of Texas, never ma-



DR. GREEN L. PRINCE

terialized. Pro-Prince forces, led by Dr. Ira M. Hendon of Chicago, pulled a clever maneuver which left Wilkinson backers stunned.

Dr. Hendon offered a motion to suspend the rules and reelect the president by acclamation. Dr. A. R. Lucas of Houston, Texas seconded the motion and Dr. Prince was returned to the head of his flock.

Over 7,000 delegates to the 74th annual convention of the Baptist group heard one of the largest and most complete reports ever presented before the body as the National Baptist Publishing board outlined its activities.

Submitted by the secretary of the board, the Rev. Henry Allen Boyd, son of the founder, R. H. Boyd, the printed report included a condensed compilation of the publications sent out from the board to Baptist workers around the country and in West and East Africa and the Canal Zone.

Chairman of the publishing board is Rev. J. B. Ridley, pastor of Mt. Olive Baptist church in Nashville.

Meeting simultaneously in their 54th annual session were members of the Women's Auxiliary. Officers are Mrs. M. A. B. Fuller, Austin, Texas, president; Mrs. Eva B. White, Baltimore, Md., secretary;

Mrs. H. L. E. Williams, Alexandria, La., is president of the Junior Women's Auxiliary and Mrs. Mora Dailey, Athens, Texas, is secretary.

Ira L. Clark, Houston, Texas, is president of the Brotherhood Union and G. E. Marshall of Chicago is secretary. The Youth Movement is under the direction of Rev. E. V. Hill of Austin, Texas.

NBC Vote Unanimous For Texan

HOUSTON — The Informer learned here Tuesday that Dr. G. L. Prince, pastor of the Avenue L Baptist church in Galveston, has been unanimously re-elected president of the National Baptist Convention of America which met September 5-12 in Jacksonville, Florida. Dr. Prince won over Dr. P. S. Wilkerson of San Antonio.

The aging Dr. Prince has held the post for more than twenty years.

Representatives were in Jacksonville last week to carry out the program of the 74th Session of the Convention, the 54th annual meeting of the Women's Auxiliary the 26th annual session of the Junior Women Auxiliary, and the annual session of the Brotherhood Union. The opening session of this convention was held in the Duval County Auditorium, so that the Parent Body and three Auxiliaries were all together at one time when the gavel was sounded by Dr. Prince.

Following the devotions, the auxiliaries of the convention under their respective heads, left the auditorium with their groups and went to their respective meeting places:

The Women's Auxiliary, Mrs. M. A. B. Fuller, Austin, Texas, president; Mrs. Eva B. White, Baltimore, Md., secretary; the Junior Women's Auxiliary, Mrs. H. L. E. Williams, Alexandria, La., president, Miss Mora Dailey, Athens, Texas, secretary; the Brotherhood Union Ira L. Clark, Houston, Texas, president; G. E. Marshall, Chicago, Ill., secretary, and the Youth Movement, under Rev. E. V. Hill of Austin, Texas.

For five days this convention and its Auxiliaries deliberated on matters affecting the National Baptist Convention of America. The presidents of each of the Auxiliaries presented speeches during the week.

Indications were on the first and second day that a new record would be set in attendance. Every day there were three sessions: morning, afternoon and evening; then later on in the night there was a National Baptist Evangelistic Symposium under the direction of the Evangelical Board, of which Rev. H. Robinson is chairman, Rev. E. H. Branch is secretary and Rev. L. C. Riley, recording secretary.

American Negro Is Increasing Support Of Africa Missionaries, Baptist Says

Prouder Now Of 'Homeland'

The American Negro, who for many years sought to forget where he came from, is more and more proudly embracing Africa as his homeland, a Baptist minister said yesterday.

To point this up, The Rev. C. C. Adams, Philadelphia, secretary of the National Baptist Convention's foreign missions board, cited increased interest and support by American Negroes of missionary work in Africa.

Dr. Adams is here to speak today at a 10 a.m. missionary-day program at Southern Baptist Theological Seminary.

He said in an interview that the American Negro has no desire to return to Africa, but rejoices in the "marvelous changes" that are taking place there—especially the emergence of native independent provinces.

The 4,500,000 National Baptists in America, through Dr. Adams' board, support more than 500 missionaries on the African continent. It is the largest missions effort of any Negro denomination.

Some 40 churches sponsor missionary work in Africa, Dr. Adams said, in close co-operation. "You frequently find more common ground away from home than at home," he commented.

He feels, nevertheless, that the Negro missionary is more effective among African natives because "they naturally gravitate to someone of their own color and are more confidential to the Negro missionary."

Courier-Journal Photo

AFRICAN MISSIONS is the topic for Dr. H. C. Goerner, left, professor of missions at Southern Baptist Theological Seminary, and the Rev. C. C. Adams, Philadelphia, secretary of the National Baptist Convention's foreign mission board. Dr. Adams will speak today at the seminary.

Messengers To SSC Endorse Views Of Kansas City Pastor

New Era Of Equal Justice Under Law In Public Education Is Receiving Widespread Endorsement In South, With Assurances All Problems Will Be Met On Sound Basis, Free Of Rash Words And Deeds

When the National Baptist Sunday School Congress opened its 50th annual session in the city of San Antonio, Texas on June 9, it was the first of the series of notable gatherings of colored citizens to come upon the scene following the Supreme Court's momentous decision on seperate schools, handed down on May 17.

And right at the opening of the session of the Sunday School Congress the great host of messengers, composed of many public school teachers as well as parents and patrons of public schools, heard eloquent words from a great leader of the congress, such as seem to have become the heartfelt belief of sound thinking colored persons in many parts of the United States and especially in the South.

The leader who keynoted what it seems will be the attitude of other sound-thinking leaders and also their rank and file followers was the Rev. John W. Williams, enterprising pastor of Greater St. Stephen Baptist Church of Kansas City, Mo.

Rev. Williams, upon whom Dr. Henry Allen Boyd bestowed his mantle of director of the congress for the session, dared to express an opinion with regard to what should be the appropriate reaction of colored Americans to the Supreme Court decision. He cautioned his hearers to be calm and co-operative with all of the forces that would be engaged in making the decision workable and popular. He cautioned school teachers to become religiously dedicated to doing a better job of teaching than ever before; to accept service as the teachers of white as well as colored youth and do their work so well that no fair-minded person would regret the great change that is in the process of being put into practice.

As one heard the host of pastors women and men leaders express their views on how integration would "work" it was clear that all were in agreement on the need for colored citizens to realize their responsibility to help make the new system work.

It was clear that whereas reactionaries and Reds may be maneuvering to stir up trouble over the Supreme Court decision colored religious leaders intend to match the forward-looking white leaders of the South in zeal for working harmoniously in an integrated system of education and in other matters that have heretofore been ridiculously handled in the South.

In San Antonio the eyes of many of the visitors were opened to behold a most significant attitude that prevailed with regard to riding on the busses. There were the usual signs on these vehicles telling colored and white passengers where they must sit. But actually these signs were being given a silent treatment of disobedience, with white persons co-operating with colored persons in disregarding the signs. Bus riders of both races enjoyed freedom in sitting in the busses.

Incidentally, there was another eye-opener for those colored leaders who are distressed about segregation in the churches. It was noted that there were notices of church services in the papers. Some of them advertised the fact that they were "Mexican Baptist Churches." Plainly this was an especial appeal to Mexicans living in San Antonio to come and hear sermons by Americans of Mexican decent.

It suggested that giving a racial or national identification to a church does not necessarily mean the adherents of such a church are practicing racial discrimination. Therefore some of our denominations that have become ashamed of having such terms as "African" or "Colored" to designate who they are might think twice before changing historic names for fear of being accused of being un-Christian while such names exist.

Is it not true as we once learned in the school readers that "pretty is as pretty does?" In other words is it not our behacior toward the stranger within the gates that determines whether we are "born again" rather than the name we have chosen for a church or a denomination?

In the intervening weeks since Monday, May 17, there have been a number of things said and actions taken with regard to the Supreme Court decision that should be enlightening to all concerned with the South's future in an intergrated society. Among them are the following:

1. The Supreme Court has postponed the date when the attorneys and other interested parties are to return to Washington and help the Court issue safe and sane decrees for putting its decision into effect in the various states. This seems to be action by the court that will prolong the "cooling-off" period for all involved.

2. The great church organizations of the South that have boldly championed the Supreme Court's decision have greatly "soothed the savage" breasts of the politicians, who wanted to make the segregation issue a political football.

3. Dean Gordon Hancock newspaper columnist and member of Virginia Union University at Richmond recently wrote as follows:

The matter of integration cannot be effected overnight, however we may wish that it could. One reason the Supreme Court delayed so long its monentous decision was to gradually prepare the nation for it.

The social process is a gradual process and all revolutions are preceeded by general changes that make for revolution. The biological process is gradual.

"It all depends upon how we define our word gradual. When Talmadge says gradual he means "never"; when the writer says gradual he means at the earliest possible moment consistent with common sense and science. The Kingdom of God cometh not with observation-gradually, but it is coming all the while."

4. Supt. J. E. Moss of the Davidson Co. Schools has been forthright in his espousal of a policy for obeying the mandate of the Supreme Court. He sees no difficulty in having intergation in areas of the county where there are a few colored pupils. He suggests that these pupils be admitted to the public school of their area.

5. The promise of the Southern Education Reporting Service, an interracial group, is that they will study the problem of integration for the 17 states affected by the Supreme Court ruling and will put the information accurately and objectively before school men, legislators, state, county and city government officials and editors. In other words these leaders will work constructively and patriotically for the "new order."

It is a fact that the Supreme Court itself, in 1896, committed a sin from which the people of the South have sufferde for 58 years. The Court based its reasoning on the false assumption that Negroes are, as a whole, an inferior race. It proceeded to establish its separate but equal doctrine, thoughtless of its consequences—of how a designated group of superiors would deal with those who had been designated as inferiors.

It was only natural that the majority acting as administrators of the 1896 version of what the 14th Amendment meant, would be sure to see to it that Negroes would be kept separate but be indifferent about providing them with equality.

It was inevitable that the 1896 Supreme Court ruling would be reversed. It has been reversed, in this good year of our Lord, 1954. It is, therefore a notable demonstration of the law-abiding character of the best people of the South—white and colored—that they are willing to take the time and adopt the best methods of readjusting to a system of public schools that will provide equality of opportunity for every American citizen, regardless of race or color.

National Council Of Catholic Women Leaders Urge Peaceful End To Segregation In Schools

WASHINGTON—(NC)—A peaceful end to racial segregation in U. S. schools was unanimously urged by the Board of Directors of the National Council of Catholic Women here.

"We know from experience in some of our Catholic schools that a change from segregation to integration can be made without difficulty," the NCCW statement said. "We are convinced that such a change can be made in the public schools."

Among NCCW board members were women from the segregated-school states of Florida, Louisiana and Kentucky.

The school integration statement said that "some people are already [illegible] subterfuges to avoid implementing the decision of the Supreme Court "should the Court ask for integration in its decision on the constitutionality of segregation.

"However, we of the National Council of Catholic Women, recognizing our obligation to ourselves, to our fellow-members in the Mystical Body of Christ and, above all, to God, will work for a peaceful settlement of this thorny problem," the statement said.

THE BOARD OF DIRECTORS also expressed "serious concern" with the entertainment provided for American Armed Forces in Korea at Christmas "as widely reported in the press of the United States during the month of December, 1953."

"We strongly disapprove the engagement by USO of entertainers whose behavior and public statements [illegible] even elementary standards of decency and propriety, impugn the integrity and reputation of the constituent agencies, and flagrantly violate the basic purposes of the organization," the NCCW board said, asking USO for an assurance that in the future "it will provide only such entertainment as is consonant with its high standards and ideals and those of the religious organizations affiliated with it."

Referring to the Christmas incident, the Board of Directors said: "We deplore in particular the fact that such an entertainer was permitted to go to Korea during the Christmas season, even after she had branded herself as a sensationalist. We genuinely regret that responsible authorities of the USO were either unable or unwilling to take effective action to prevent the disgraceful travesty which ensued."

'Your Sacrifices Will Become Benefits'

His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, received the board of directors of the National Council of Catholic Women at his residence in Washington, D. C., and urged the N.C.C.W. to continue to "assist the enterprises of the Church under the guidance of the Supreme Pontiff and the Bishops." The occasion was the meeting of the N.C.C.W. board in the Capital. His Excellency told the women: "Your sacrifices will ultimately become benefits both for your neighbor and for yourself." Shown here with the Apostolic Delegate are: Mrs. William H. Dalton of Augusta, Me., (center) N.C.C.W. president, and Mrs. Michael Geraci of Cleveland, O., (right) first vice president. (NC Photos.)

IN THE STATEMENT, NCCW also called for:

—Special Marian year efforts to strengthen family life and to aid the NCWC War Relief Committee to send food to refugee families throughout the world.

—Attempts by parents to devote more time to youth and to their religious education.

—Prayer for increased religious vocations to meet constantly rising teacher shortages in Catholic schools; and voluntary service by lay people as teachers.

—Support of Catholic Press Month in February through "unwavering and practical support" of Catholic newspapers and periodicals.

—Careful vigilance over the entertainment children see, especially in view of recent Supreme Court decisions reversing state censorship decisions.

—Continued action for world peace including "guaranteed disarmament," peaceful use of atomic power, technical assistance and the sharing of resources with other nations, the abolition of tariff barriers and currency restrictions, and revision of the United Nations charter "which will make it more effective in enforcing disarmament and maintaining peace."

* * *

ATTENDING the Board of Directors meeting were: NCCW National President, Mrs. William H. Dalton, of Augusta, Me.; Mrs. Michael C. Geraci, first vice president, of University Heights, O.; Mrs. Enrico Liberto, second vice president, of San Antonio, Tex.; Mrs. George A. McAlpin, third vice president, of St. Louis, Mo.; Mrs. George P. Coyle, secretary, of Jacksonville, Fla.; Mrs. Harold Brady, treasurer, of Anderson, Ind.; Mrs. August G. Desch, of Evanston, Ill.; Mrs. A. J. Donner, of Pueblo, Col.; Mrs. Fred G. Greulich, of Reno, Nev.; Mrs. Grace Harnan, of Gothenburg, Neb.; Mrs. R. Calvert Haws, of Los Angeles; Mrs. Aynaud F. Herbert, of New Orleans; Mrs. E. C. Herzog, of Brainerd, Minn.; Mrs. P. E. Logan, of Great Falls, Mont.; Mrs. James Lynch, of New Brunswick, N. J.; Mrs. Bruce E. Mahan, of Iowa City, Iowa; Mrs. R. C. Mahan, of Iron River, Mich.; Miss Kathryn H. McCarthy, of Mt. Carmel, Pa.; Mrs. Thomas R. Patterson, of Superior, Wisc.; Mrs. Albert R. Spillman, of Hempstead, N. Y.; Mrs. H. B. Swanson, of Spokane, Wash.; Miss Margaret Wall, of Topeka, Kans.; Mrs. R. G. Warner, Jr., of Nashville, Tenn., and Miss Margaret Mealey, NCCW executive secretary.

—Herald Staff Photos by Doug Kennedy

CHILDREN AT MIGRANT CAMPS RUN OUT TO MEET THE 'HARVESTER' AND GET TOYS THE WORKERS BRING

. . . Mrs. Monica Owens, representative of the National council of Churches, has come prepared for just this

This is all in his home camp. But he loads up his "Harvester" two or three times a week and visits some of the smaller, more backwoods camps, too.

Into the station wagon go a portable organ, equipment for teaching Bible lessons, clothes, and a wide variety of toys. Many of the toys are home-made and all are designed to teach things of every day life to the children who use them.

When he comes to a camp like Saunders quarters, all of the 20 children come running to the "Harvester" to get the toys to play with for a half hour or so.

There are the wash basins for scrubbing the rubber dolls who cry and wet their diapers, baby bottles, scrub boards, ironing boards and irons, pots and pans, and old clothes the boys and girls can dress up and play "lady."

The children play while Rev. Henderson visits the sick and talks to the adults.

Then he gathers them around the organ and they sing "Jesus Loves Me" or he gives them color pictures illustrating the Bible lesson he teaches them.

Gathering up the toys again, he moves on to another camp.

Sometimes he is accompanied by Mrs. Monica Owens, representative of the National Council of Churches' New York office who spends considerable time working in the Florida camps.

The same routine is followed by the Florida Christian Ministry to Migrants workers at the other large camps—Redland (White), Princeton (Puerto Rican), Pompano (Negro), Osceola (White), Everglades (Negro), Pahokee (White), Canal Point (Negro), Immokalee (White. Negro and Spanish-American).

The ministry to migrants began 16 years ago and has been promoted by the women's groups of Miami churches. Mrs. Edward W. Ullrich, wife of the pastor of Robertson Memorial Evangelical and Reformed Church, is president of the state-wide work.

Besides money, she has issued a plea for tools and materials for craft work, recreation equipment, blankets, sheets, soap, towels, diapers, baby oil, powder, pins, and used clothes for all aged persons.

Such materials, money and more personnel are a necessity, the workers in that ministry feel, if Christianity is to win the battle for the minds of those folks and fulfill the Lord's commands to "love thy neighbor" and preach the gospel "to all nations."

SEGREGATION END URGED ON CHURCH

Two Divisions of Protestant National Council Declare Against All Bias

By GEORGE DUGAN

Special to The New York Times.

BOSTON, Dec. 1—Protestantism in the United States was urged today to "repudiate completely" all forms of racial segregation.

In resolutions approved by two divisions of the National Council of the Churches of Christ in the U. S. A., churchgoers of this country were implored to "demonstrate principles of Christian brotherhood" by combating "all forms of injustice, discrimination and segregation based on color or race."

The actions were taken by the Division of Foreign Missions and the Division of Christian Life and Work, representing two of the four major operational arms of the National Council. The council speaks for thirty major Protestant and Eastern Orthodox bodies in this country. It is holding its biennial General Assembly here this week.

The resolution adopted by the Division of Christian Life and Work acknowledged that some of its member denominations by "customary practice admit or exclude individual members and local churches on the basis of color."

'Inconsistency' Deplored

Deploring the "inconsistency" of this practice in the light of Christian teaching and in view of the progress made by governmental and lay groups in the field of racial integration, the division called for "similar or even greater progress by the churches of Christ."

"We recognize that the need for Christian understanding of both the religious and legal requirements for racially integrated school systems is particularly acute at this time," the resolution declared. "In various situations and areas over the nation sacrifices and bravery appear to be prerequisite in the adjustment of tradition to the teachings of Jesus. Everywhere, patience and tolerance are the sine qua non of brotherhood."

Earlier, in an address before the council's Division of Home Missions, J. Ernest Wilkins, Assistant Secretary of Labor, suggested that the religious community was slow to change its racial practices because "it, itself, is so significant and touches so deeply on the lives of people."

"It is easier for many people to give money and time and to sacrifice new clothes, new cars, new television sets," he said, "than it is for them to change and to give up some of their older concepts of what constitutes social status and social fashion.

"When Christians come to grips with this it will provide a whole new vista of religious experience. What has in many instances been merely a superficial mouthing of religious slogans may be transformed into a meaningful and proground way of life."

Mr. Wilkins, who holds one of the highest offices in the Government to which a Negro ever was appointed, proposed this "blueprint" for church activity in the field of race relations:

Establishment in every metropolitan center of at least one interracial church of each denomination, and analyses of the problem of newcomers in changing neighborhoods with a view to alleviating community tensions.

"When the churches close their doors to the integration of Negroes," he added, "they close their doors on the most significant and positive and enriching path down which young people may go to integrate in the respectable and wholesome aspects of our life as a whole."

It was announced this afternoon that an international team of Protestant women headed by Mrs. James D. Wyker of Mount Vernon, Ohio, president of United Church Women," would start a globe-circling tour next February "to create greater unity in fellowship and prayer among Christian women of the world."

The team will visit Hawaii, the Fiji Islands, Australia, Indonesia, India, Pakistan, Kenya, Uganda, Egypt, Israel, Lebanon and Germany, returning to New York about the middle of April.

AT NATIONAL COUNCIL MEET — Women are invading high church circles more and more as was proved at the recent National Council of Churches which met in Boston, Mass. Here are a few of the top churchwomen from various denominations and sections of the U. S. who attended the meeting. Seated from left to right, they are Mrs. Anne E. Heath, Philadelphia and St. Petersburg, Fla.; Mrs. E. C. Hatcher, Nashville, Tenn., and Liberia, West Africa; Mrs. Jewett W. Allen, Cleveland, Ohio; Mrs. Pennie A. Gibbs, Jacksonville, Fla.; Dr. Olivia Pearl Stokes, Boston, Mass.; Dr. Mary A. Ross, Detroit, Mich.; Mrs. Kay Bailey Nichols, New York City and Philadelphia, and Mrs. R. Thompson Hollis, Oklahoma City. Others in the picture are Dr. M. A. B. Fuller, Texas; Mrs. Esther Walker Tyree, Columbus, Ohio; Mrs. Hattie L. E. Williams, Virginia; Mrs. J. W. Finley, New York; Mrs. Enoch Woodhouse, Boston, Mass.; Mrs. Emma B. Watson, Lancaster, S. C.; Mrs. Blanche Crayton, Cleveland, Ohio; Mrs. Willie M. Bascom, Montgomery, Ala.; Mrs. R. W. Mance, Washington, D. C.; Mrs. Theo. Lovelace, Milwaukee, Wis.; Mrs. Hildred Wactor, New York; Miss Martha Tyson, Pittsburgh, Pa.; Mrs. Georgia P. Mitchell, Baltimore, Md.; Mrs. R. J. Jacobs, Alexandria, La.; Mrs. E. B. Phillips, Milwaukee, Wis., and Mrs. Alma A. Polk, Pittsburgh, Pa.

Churches Urged to End Bias

More than 35,000,000 church members of the 147,000 individual churches affiliated with the National Council of Churches were urged by the council yesterday to eliminate racial barriers and discriminatory practices within the Christian fold.

In a message to be read from pulpits tomorrow, the thirty-second annual observance of Race Relations Sunday, the council message declared:

"We must practice what we preach, match creed with deed and express in our lives the truths we claim to believe."

In another section of the statement, the council said: ". . . the healing of nations calls for a medicine which—up to this moments—we Christians, have been unwilling to take.

"The non-white peoples of the world are unconvinced by a Christianity which accepts a color line."

Courier Editorials

The Federal Council Speaks

THE NATIONAL COUNCIL of Churches of Christ in the U. S. A. last week approved two resolutions offered by its divisions of foreign missions and Christian life and work urging the thirty bodies for which it speaks to "repudiate completely . . . all forms of injustice, discrimination and segregation based on color or race."

It deplored the inconsistency of member denominations excluding individual members and local churches on the basis of color and called for the need for Christian understanding, sacrifices and bravery.

It is good to have such expressions from such a powerful religious body, and we certainly hope that they will prove effectual even though much the same thing has been said many times before without too much observable influence.

While good resolutions are certainly in order, it will take more than lip service to end jim-crowism, and we seriously doubt that any appreciable number of the churches the council represents will be greatly swayed by these fine words.

There is a large minority of white people in the United States who are ready and willing to abolish the color bar, but it is still a minority and it will be quite a long time before it becomes a majority, or anywhere near one.

We believe the National Council and other church bodies would make more headway in achieving their professed goal if they took more specific action to eliminate the mechanisms by which segregation and discrimination are perpetuated.

They might attack specifically the criminal conspiracy among bankers, realtors and property owners which not only maintains but expands the segregated residential areas so that talk of integrated churches and schools becomes rather academic.

Most of the members of this conspiracy are also members of the churches and will doubtless give lip service to the council's magnificent resolutions.

Most of the employers who discriminate against Negro employment, upgrading and promotion are also members of these churches, and preachers sufficiently courageous could well be specific in their indictment rather than mouthing pious generalizations.

Some of the nation's most powerful labor union leaders are also leading church members, and yet they are never arraigned specifically for practicing discrimination against Negro union members or applicants for union membership.

Numerous public officials of high and low estate profess great tolerance and affection for Negroes, regularly attend church and contribute to missions in far-off lands to uplift the heathen, but they are rarely called to task by the clergy for not practicing what they preach.

The point has been reached in this country where it is not enough to pass pious resolutions of principle with which everybody vocally agrees but few do anything about.

We commend the National Council of Churches of Christ for its fine resolutions, but we submit that if Jesus Christ were preaching on earth today He would certainly go much further than mere words.

He drove the money changers from the temple, and we think it is time that those who preach in His name drove the racial discriminators and segregators from the churches they profess to serve.

In Churches

Council Would End Race Denomination

BOSTON, Mass. (ANP) — Church denominations generally regarded as Negro bodies were held to be the major deficiency in an otherwise good spiritual state of America.

This was the opinion contained in a document on "The State of the Churches" presented here last week at the biennial General Assembly of the National Council of Churches of Christ in U. S. A.

The report named five constituent organizations that are separate from the others of the inter-church body. It declared that they are separate "not because of important difference in doctrine or policy, but because of race."

Those listed were, the National Baptist Convention, U. S. A., Inc.; the National Baptist Convention of America, the African Methodist Episcopal, the African Methodist Episcopal Zion, the Christian Methodist Episcopal and the Central Jurisdiction of the Methodist Church.

The report was prepared by the Rev. Dr. Roy G. Ross, general secretary, and the Rev. Dr. Roswell P. Barnes, his associate.

NATIONAL COUNCIL OF CHURCHES OF CHRIST

9 1954

Church Council's Code Touches on Economics

Constitution P. 22

Atlanta, Ga.

By GEORGE DUGAN

New York Times News Service, Special to The Atlanta Constitution

NEW YORK, Sept. 15—A declaration of Christian principles and their relation to social and economic life was adopted today by the policy-making general board of the National Council of Churches of Christ in the U.S.A.

The 10,000-word declaration included 13 "norms for guidance" in applying these principles to daily life. It rejected the socialization of production and gravely warned against the dangers of "collectivism."

At the same time, it approved the democratic way of life and praised a responsible free enterprise system.

Approved overwhelmingly by a vote of 77 to 4, the document had been debated and revised many times in the past two years before ratification. It is the National Council's first major statement on social and economic issues since its formation in 1950.

35 MILLION

The inter-church organization represents 30 Protestant and Eastern Orthodox communions with a total membership in excess of 35,000,000 persons. The board meeting was held at the Brick Presbyterian Church, Park Avenue and 91st Street.

Opposition to the document was spearheaded by a laymen's group within the council that contended, in essence, that the church should hew closely to the spiritual goals of religion and refrain from speaking out on political, social and economic issues that might tend to divide churchgoers.

The pronouncement, in rejecting socialized production, declared that "in some situations Christians have had the misconception that the one sure road to economic justice is the socialization of all major means of production."

"EXPLOITATION"

"During periods of exploitation of large classes of the population and also in times of depression and unemployment," it said, "it was understandable that some Christians and others concerned about the welfare of the victims of the situation should regard every move toward increasing social control as an advance.

"Today we have enough knowledge of what happens under a thorough-going collectivism to realize that uncritical recourse to the state to remedy every evil creates its own evils. It may easily become a threat to freedom as well as to efficiency.

"The union of political and economic power is a dangerous road, whether it leads toward complete state control of economic life or toward control of the state by private centers of economic power. A wide distribution of centers of power and decision is important to the preservation of Democratic freedom."

The declaration warned, however, against "another misconception" held by some Christians "that a maximum of indi-

9 1954

PRESIDENT URGES RELIGIOUS FAITH

New York N. Y.

He Receives a 'Point-Five' Program From Conference of Christians and Jews

Thurs. 11-11-54

Special to The New York Times.

WASHINGTON, Oct. 10—President Eisenhower told a delegation from the National Conference of Christians and Jews today that "without a concept of the dignity of man founded on religious faith, we are sunk."

He spoke at an East Room ceremony at the presentation of a thirty-nine-page statement of the moral and spiritual resources of this nation, plus a "Point Five" program to stress American spiritual ideas behind foreign aid.

The five points, announced yesterday, included pressing for a republic free of intolerance; promoting group cooperation without compromise of religious beliefs; uniting in resistance to anti-religious movements; recognizing religious and race hatred as an internal enemy, and uniting with all God-fearing men.

Mrs. Eisenhower Greets Group

As the President and Mrs. Eisenhower stood in the doorway to the long hall, Dr. Everett R. Clinchy, Conference chairman; Rabbi Louis Finkelstein and Father John Courtney Murray made brief presentation addresses.

Mrs. Lewis W. Douglas, acting for her husband, former Ambassador to Britain, who served as chairman of the report committee, handed it tto the President. He expressed regret that Mr. Douglas was ill and unable to appear.

The report cited the work of the many diverse groups serving as voluntary agencies in this country. It urged "a national program," enlisting their cooperation to refute the idea that was being propagandized abroad that "America is a selfish, materialistic nation." The next step, the report said, should be to set up a staff to accomplish this object.

President Eisenhower said the moral and religious resources of the nation were important, not only for the cause of promoting brotherhood, but particularly for promoting world peace. He added that a decent, lasting and just peace for all men was his personal goal and the number one goal of his Administration.

Church in Russia Called Strong

The thesis that the Russian people deeply wanted peace and that their leaders must reckon with that fact was presented by Harrison Salisbury, former Moscow correspondent of The New York Times. He asserted that Russia could change. After thirty-five years of rigid suppression and persecution of the church by the state, he said, the Russian church is stronger than it has been since pre-Communist times.

The present regime faces the facts, he declared, and so has made a truce with the church. He added:

"If the church can do that within the Soviet Union, certainly capitalism and communism can exist together in the world. * * * If they can't live side by side, they will die side by side."

Dr. Walter Crosby Eells, former adviser on higher education for the Supreme Commander of the Allied Powers in Japan, urged sending more Negroes abroad as cultural attachés, teachers and lecturers, particularly in Asia and Africa. He also urged "more American libraries, open longer hours." He warned that the Fulbright funds for exchange of persons in the interest of international amity, derived from the sale of Army surpluses overseas, were running out in many countries.

Raymond F. McCoy, dean of the Graduate Division of Xavier University, said the time had come to say through Government agencies and private groups that the preponderance of Americans did believe in the religious ideas that sharply oppose communism.

Benjamin J. Buttenweiser, former High Commissioner of Germany, said ostracism of the Soviet Union by the United States should be terminated, and that this country instead should demolish communistic ideas with its own better ideas.

"Explode the enemy's thesis by rebuttal," he said.

Foundation Gives Churches $200,000

WASHINGTON, D. C. — The Philip Murray Memorial Foundation, created to honor the memory of the late president of the CIO and of the United Steelworkers of America, today announced a grant of $200,000 to the National Council of the Churches of Christ in the United States of America.

The announcement of the grant was made by CIO President Walter P. Reuther, President Emil Rieve of the Textile Workers of America, the chairman of the Philip Murray Memorial Foundation, and Bishop William C. Martin, president of the National Council of Churches.

The Foundation announced that the entire sum will be used by the National Council of Churches "on behalf of the practical application of religious principles to the every day world of economic life."

One hundred thousand dollars will be used to assist in financing, through a period of years, the Council's national educational program in the area of the Church and economic life. An additional $100,000 will be used for a Philip Murray Fund to establish and maintain, at the Council's national headquarters, a permanent library and research service for the churches and interested members of the public, in the field of the relationship of religion and ethics to economic life.

In announcing the gift by the Foundation, Mr. Reuther and Mr. Rieve said, "The trustees of the Philip Murray Foundation are most favorably acquainted with the work of the National Council of the Churches of Christ in the United States of America, and especially the excellent work it is doing in the field of the Church and economic life.

"The trustees of the Foundation feel certain that the late Philip Murray, who spent his entire life in the practical application of religious principles to the problems of our world, would most heartily approve the extensive educational program contemplated by the National Council of Churches of Christ in the United States of America, to stimulate a better understanding and application of religious principles to our society.

Mrs. Haugabrooks Represents City Church Women At Nat'l Meet

The Atlanta Branch of the Women's Department of the National Fraternal Council of Churches, meeting April 6, 7 and 8 in St. Louis, Mo., was represented by Mrs. Geneva Haugabrooks, who is the dynamic president of the local and vice president of the national inter-denomination organizations.

While in St. Louis, Mrs. Haugabrooks served as resource person for a panel, the theme of which was "The Christian Strategy for a Minority Group in an Era of Integration."

The National Fraternal Council of Churches which is composed of 14 Protestant denominations, was organized and is being developed in the spirit of the modern ecumenical movement, as the united voice of Negro Protestant churches.

Accompanying Mrs. Haugabrooks to this annual meeting of the Fraternal Council were two other national officers, Mrs. Julia Pate Borders and Dollie J. Alexander, Mrs. Borders was also one of the panel leaders. Mrs. Alexander was active on the business committee. Mrs. W. A. Fountain, Mrs. Susie Flipper, Mrs. L. D. Shivery were named on the Publicity Committee.

Churchmen Honor Marshall, Call For More Revivals

ST. LOUIS—(ANP)—The National Fraternal Council of Churches, U.S.A., at its recent three-day meeting held here, elected a new president, Bishop Edgar A. Love of Baltimore. The new president is a Bishop of the Methodist Church. Sessions were held at Lane Tabernacle CME Church. Other highlights were:

1. Heard Thurgood Marshall, chief counsel, NAACP, speak, and presented him an award for distinguished service in the "fight for freedom."

2. After hearing Bishop Frederick D. Jordan of the African Methodist Episcopal Church speak on the African question, passed a resolution calling for the Bishop's admission into the Union of South Africa.

3. Approved a program for nation-wide simultaneous outdoor evangelistic rallies, Sept. 24.

4. Elected officers to the Women's Department with Mrs. C. J. Jernagin of Washington, D. C., as president.

Besides Bishop Love, who succeeds Bishop Womack as president of the council, which represents fourteen denominations with an estimated 8,000,000 members, basically Negro, other officers elected included:

Bishop Reverdy C. Ransom, Wilberforce, Ohio, AME Church, president emeritus; Dr. William Holmes Borders, Atlanta, and Bishop W. R. Wilkes, AME Church, Little Rock, Ark., vice presidents; Atty. Carl A. Banks, secretary;

The Rev. A. Jarman, Cleveland, assistant secretary; Dr. L. Q. Brown, Washington, statistician; Dr. J. H. Peters, Baltimore, treasurer; Dr. W. H. Jernagin, Washington, executive committee chairman; the Rev. George W. Lucas, Dayton, Ohio, executive secretary, and the Rev. V. M. Townsend, editor.

BISHOP EDGAR LOVE
... succeeds Womack

BESIDES Mrs. Jernagin other officers of the Women's Auxiliary include:

Mrs. Geneva Haugabrook, Atlanta, first vice president; Mrs. Mary Ransom, Richmond, Va., second vice president; Mrs. Ruby Clay, Detroit, third vice president; Mrs. Julia P. Borders, Atlanta, secretary;

Mrs. Vara Nash, St. Louis, assistant recording secretary; Mrs. Dollee J. Alexander, Atlanta, corresponding secretary; Mrs. W. E. Fuller, Atlanta, treasurer; Mrs. Grace E. Gill, Kansas City, Kan., director of music;

Mrs. Maudeline Pettigrew, St. Louis, public relations chairman; Mrs. T. E. Huntley, St. Louis, publicity chairman, and Mrs. I. T. Moore, St. Louis, social chairman.

National Prayer Day To Be Held Wednesday

WASHINGTON, D. C. — Upward to 50,000 people are expected to observe the National Day of Prayer at the Lincoln Memorial Wednesday at a program sponsored by the National Fraternal Council of Churches, an organization comprising the major Negro religious denominations throughout the country.

The program, which begins at 12:00 noon, is called the Lincoln Thanksgiving Pilgrimage. It will mark the progress of the American Negro since his emancipation from slavery, according to Council officials. Wednesday is also the 92nd anniversary of the signing of the Emancipation Proclamation by Abraham Lincoln.

Bishop G. Bromley Oxnam, first president of the World Council of Churches, will be the principal speaker at Wednesday's services. Among the other speakers are J. Ernest Wilkins, assistant secretary of labor; John B. Duncan, recorder of deeds for the District of Columbia; Mrs. Jane M. Spaulding, consultant to the director of the War Claims Commission; and Dr. William H. Jernagin, minister of Washington's Mount Carmel Baptist Church.

RELIGIOUS LEADERS

Religious leaders from 40 states and the District of Columbia, are expected to participate in the Pilgrimage which begins with a 200-car motorcade from the Capitol to the Lincoln Memorial. Other features of the two-hour program include prayers by some dozen bishops, songs by Mezzo Soprano Rosa Page Welch of Chicago and a 500-voice inter-denominational choir, and music by the U. S. Air Force Band.

Wednesday has been set aside as the National Day of Prayer by President Eisenhower. In issuing the proclamation last month, the President called upon citizens throughout the country to "give thanks for blessings received and beseech God to strengthen us in our efforts toward a peaceful world."

The idea of he Pilgimage was conceived by Dr. Jernagin following the Supreme Court decision banning segregation in the public schools. The 84-year old clergyman presented the idea to the Council of Churches and won its unanimous endorsement.

Bishop Egar A. Love of Baltimore, Council president, will direct the Pilgrimage. Four other Council officers have been named to assist him. They are Bishops Sherman L. Green of Atlanta, William J. Walls of Chicago, and Arthur J. Womack of Indianapolis, and Rev. Smallwood Williams of Washington. Dr. Jernagin will serve as general chairman of the Pilgrimage.

Among the organizations endorsing the program are three of the nation's largest Negro civic and fraternal groups. They are the National Association of Colored Women, the Prince Hall Masons, and the Independent Order of Elks.

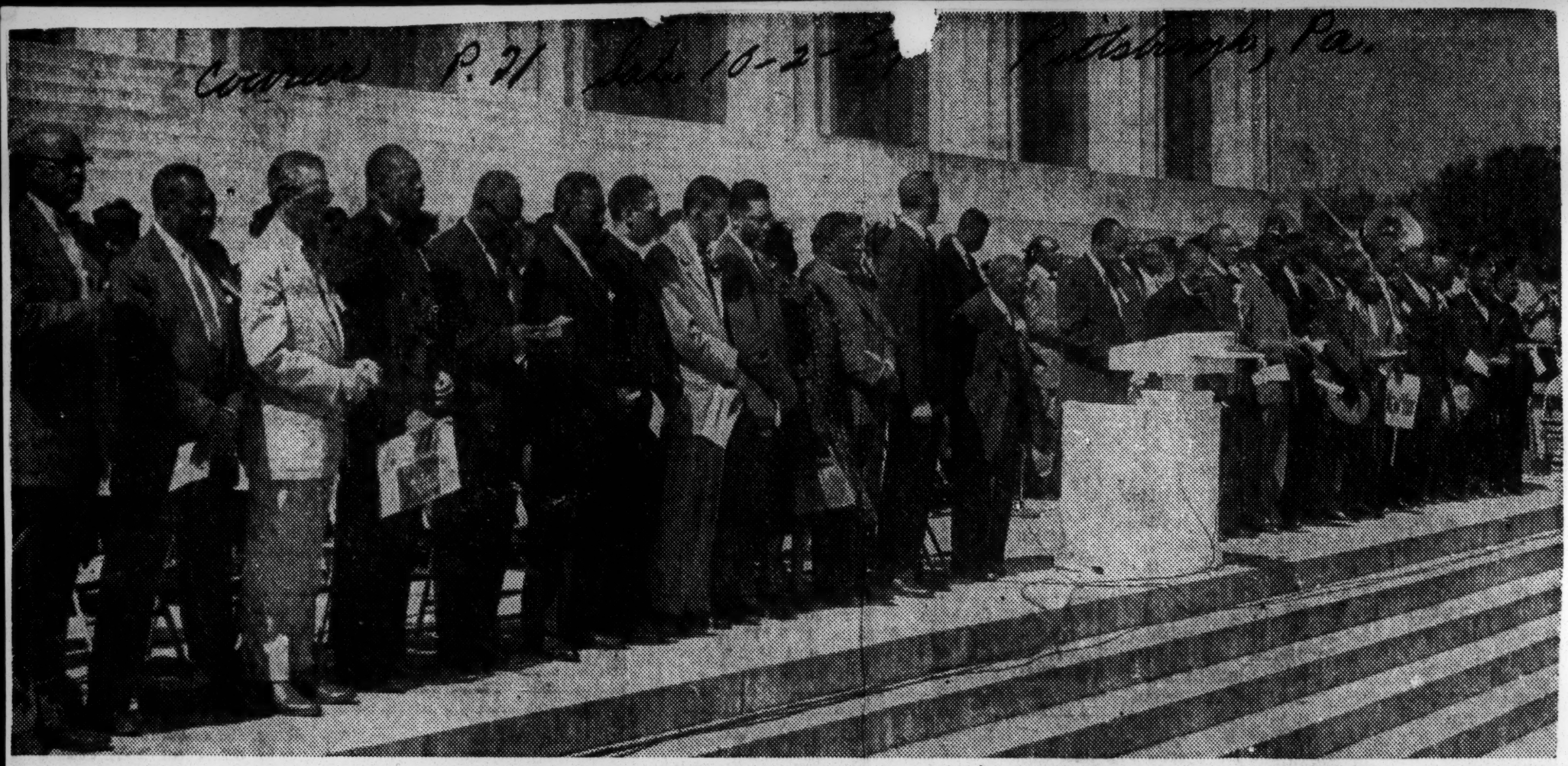
A national steering committee of 100 prominent citizens has been selected to assist with Wednesday's program. Among the committee members are Louis B. Toomer, registrar of the Treasury; Congressman William L. Dawson of Illinois; Victor R. Daly of the Department of Labor; and John R. Ray of the Housing and Home Finance Agency.

Also Attorneys Perry Howard, W. C. Houston, and James Cobbs of Washington, and A. T. Walden of Atlanta, and businessmen Willard Jackson, Miss Mordecai W. Johnson of Baltimore, John Sengstacke of Chicago, Mrs. Robert P. Vann of Pittsburgh, and George G. Young of Norfolk.

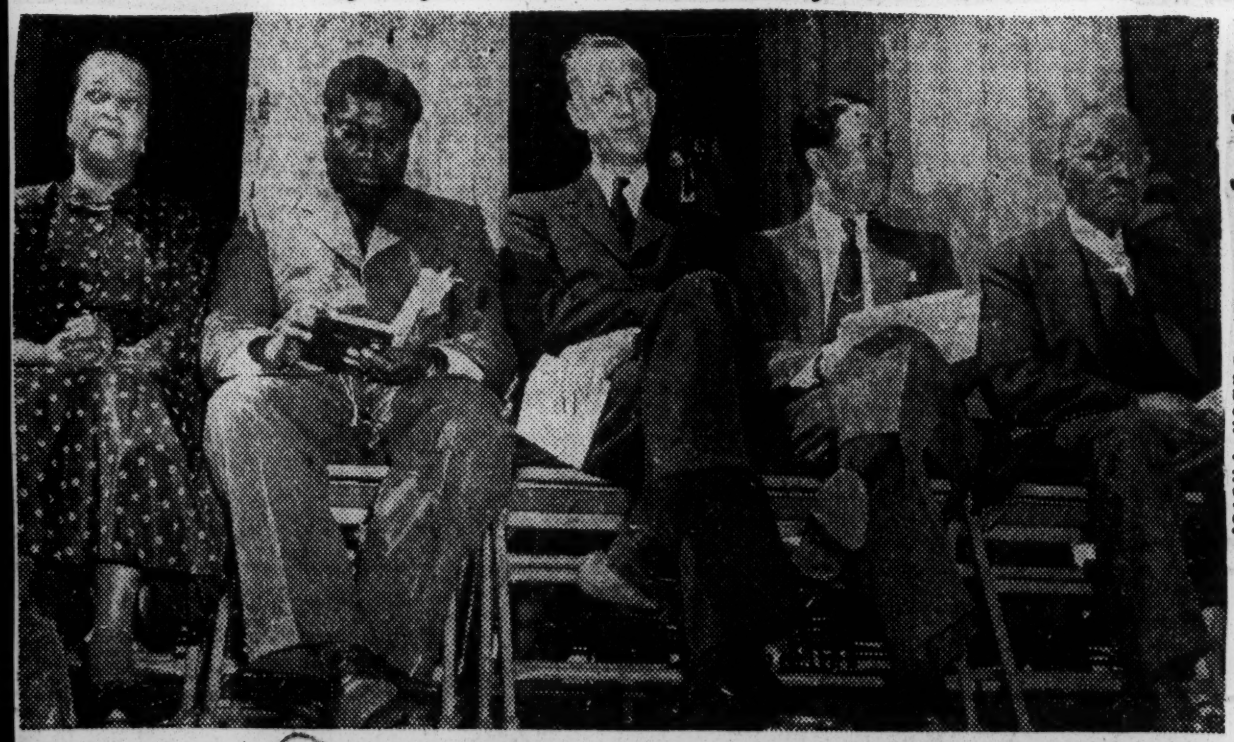
Presidents Mordecai W. Johnson of Howard University and Benjamin E Mays of Morehouse College in Atlanta are also members of the Pilgrimage committee.

Several thousand church-goers from out of town are expected to attend Wednesday's services, according to Pilgrimage officials. Plans call for special trains and busses from as far away as Miami, New Orleans, and Chicago.

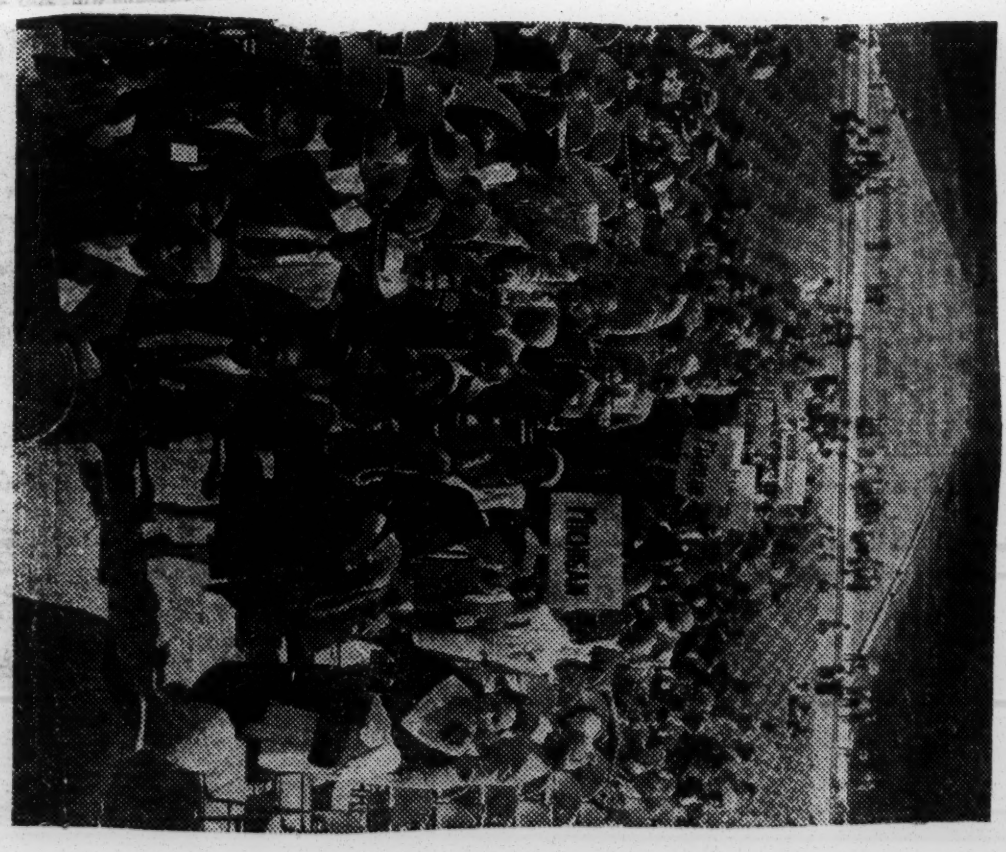
Courier P. 21 Sat. 10-2-[illegible] Pittsburgh, Pa.



Dignitaries—Dignitaries were aplenty at the Lincoln Thanksgiving Pilgrimage held last week in Washington, D. C., as the above photo by Courier photographer Cabell attests.



Speakers—Among the speakers at the Lincoln Thanksgiving Pilgrimage in Washington, sponsored by the National Fraternal Council of Churches, USA, Inc., were, left to right, Mrs. Rosa P. Welch, the Rev. Peter Dagadu, secretary to the Christian Council of the Gold Coast, Africa; the Rev. Asbury Smith, Supt. of the Methodist Churches of Washington and Baltimore, Md.; J. Ernest Wilkins, guest speaker, and Dr. W. H. Jernagin, presiding.—Cabell Photo.



Delegates—Mrs. Jane Spaulding and Mrs. Berma Whitted (at far right) arrive at the Lincoln Memorial in Washington, D. C., with delegates from all over the United States. They attended the Lincoln Thanksgiving services.—Cabell Photo.

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1,000 ATTEND NATIONAL PRAYER DAY AT LINCOLN MEMORIAL

The Black Dispatch

Dr. William H. Jernigan Presides at Historic Meeting; Wilkins and Dagadu Talk

P-1 Sat. 10-2-54

SEGREGATION DECISION OF COURT PRAISED

Oklahoma City, Okla.

WASHINGTON.—(ANP)—Approximately 1,000 people from various sections of the country assembled on Capitol Hill, Wednesday, and journeyed to Lincoln Memorial in observance of National Prayer Day.

Principal speakers for the occasion were Asbury Smith, superintendent of the Methodist church of Washington; the Rev. Peter Dagadu, secretary of the Christian Council of the Gold Coast, Africa, and J. Ernest Wilkins, assistant secretary of the U. S. Department of Labor.

Wilkins spoke of the appropriateness of such a meeting at this national shrine to celebrate the 92nd anniversary of the signing of the Emancipation Proclamation by Abraham Lincoln.

"Ninety-two years ago the process of freeing the minds and souls of American people began," said Wilkins. "Great progress has been made in this direction, although we cannot truthfully say that the process is yet fully complete."

He pointed out that the gains made during this period in civil rights must not be lost.

He referred to the Supreme Court's desegregation decision of last May as "another great milestone . . . in the liberation of men." This was a day, he continued, "when the horizon of free thinking Americans was widened."

With these new gains in civil rights come new responsibilities, said the Labor executive. Children must be taught to have self confidence and the inner security to make the most of themselves in this new day which is the beginning of a new era.

The Rev. Dagadu pointed out that everyone wants to be free. "They prefer death rather than be in bondage," he declard.

Africa will entertain no challenge to her liberty, he said, nor accept any substitute for the atmosphere which is being created to satisfy her social and political aspiration.

The prime minister of the Gold Coast has recently sent out a letter to the head of all churches, according to Rev. Dagadu, emphasizing that the things which the country has achieved is the work of God. But the nation needs God's guidance now more than ever.

Sat. 10-2-54

He took a crack at Negroes in the United States for perpetuating segregation within their own group. Sometimes this discrimination is worse than that coming from other groups, he added.

Those Negroes with wealth and good jobs often discriminate against the poor laboring man. Sometimes the ignorant is discriminated against by the educated. The high intellectuals, he said, often try to act like the whites, but he found it better to be a first class Negro than to be a third class white person.

He mentioned integration in the armed forces as an example of the kind of democratic brotherhood which can be achieved by working together. "Coming together was a beginning," he said, "keeping together was a struggle," but "staying together was a success."

He quoted a favorite saying of a former Livingstone university professor that all notes can be played on the white keys of a piano, or a complete tune might be played on all the black boys, but for perfect harmony, both the black and white keys must be used.

Smith stated that all Negroes used to be either Baptist or Methodist, and all used to be Republicans. Most Negroes are still Baptist and Methodist, he added, but Roosevelt and Truman have changed their politics a great degree.

The Republicans are saying what they did for the Negroes, he added ,and the Democrats are bragging what they did for them. This brings about beneficial results.

Dr. Frederick L. Reissig, executive secretary of the Washington Federation of Churches welcomed the group. Music was furnished by the air force band, with special vocal selections by Mrs. Rosa P. Welch of Chicago and Mrs. Mattie B. Shelton of Philadelphia.

"Litany of Thanksgiving" was given by Dr. Smallwood Williams, general secretary of the Church of Our Lord Jesus Christ. Williams was introduced by Mrs. Jane Morrow Spaulding, special consultant of the Foreign Claims Settlement Commission.

The Rev. W. H. Jernagin, originator of the Lincoln Thanksgiving Pilgrimage idea and general chairman of the committee, presided over the program.

He was presented by John B. Duncan, Recorder of Deeds in the District of Columbia.

Leaders register for congress—Some of the leaders at the National Sunday School and Baptist Training Union Congress being held in Birmingham this week are shown registering: Mrs. W. H. Jernigan, Washington, D. C., Mrs. Geneva Haugabrooks, Atlanta; Ernest C. Estell, Dallas, director general, and the Rev. W. H. Jernigan, Washington, D. C., president of the congress. The registration was at Parker High School.

Negro church workers convene here

Negro religious workers from over the U. S. were assembling here today for perhaps the largest meeting of its kind ever held in Birmingham — the National Sunday School and Baptist Training Union Congress.

The Rev. C. L. West of Oklahoma delivered the opening address at a noon session today at the Municipal Auditorium. His subject was "A Personal Christian Faith for Family Living."

The Rev. D. E. King of Kentucky, conducted a devotional period.

MUNICIPAL AUDITORIUM will be the scene of an even larger gathering tonight when a welcome program is held.

Addresses of welcome will be brought by Mayor James W. Morgan; Dr. L. Frazer Banks, superintendent of Birmingham public schools; Mrs. Bessie Sears Estelle, secretary of the congress; the Rev. Oley C. Kidd, representing the Birmingham Baptist Assn.; the Rev. C. E. Thomas, representing other denominations; A. G. Gaston, representing business and professional groups; W. C. Patton, who will bring a message on behalf of civic organizations; the Rev. J. L. Ware, from the Birmingham Baptist Ministers Conference; the Rev. E. W. Williams, of the Alabama Baptist Convention and auxiliaries.

THE TABERNACLE Church choirs will sing. The Rev. William Prince Vaughn, pastor of the Tabernacle Baptist Church, will preside.

The keynote address tonight will be delivered by Dr. A. Franklin Fisher of Georgia, dean of the congress.

The Rev. M. L. King of Georgia will respond to the welcome address.

The congress will continue through Sunday with morning and evening sessions at the auditorium. A mammoth youth parade is planned Thursday night.

Headquarters of the congress are the Tabernacle Baptist Church, 1013 25th-st, n. Class work will be held at Brunetta C. Hill School, Parker High School, New Hope, Peace and Trinity Baptist Churches, St. Paul M.E. Church, and St. John A.M.E. Church.

Negro Baptist Congress hears 'right to work' plea

A plea for the recognition of personal dignity and the right to work rang through the Birmingham Municipal Auditorium last night as 10,000 Negroes assembled here for the National Sunday School and Baptist Training Union Congress.

In the keynote speech of the congress, the Rev. A. Franklin Fisher of Atlanta, dean of the congress, declared demands for these freedoms exists now not only in the U. S. but "everywhere."

"The right to work and earn what they need, regardless of who and what they are and what they look like—that's what they are seeking," the tall, slender, white-suited minister cried out.

"WHEREVER YOU go men are crying out for the freedom to work . . . Nobody is asking extra privileges but for equality of personality."

The young minister and teacher, who was born in Birmingham, based his keynote speech on the theme of the congress, "The Church Fostering Personal Christian Faith in the Home."

He told the Negro Baptists that their duty and task is to declare their faith in this changing world.

"That's what God wants," he shouted. Many of the Baptists echoed their approval volubly.

"I ASSUME that you have that faith," the Baptist leader continued, "then how can we share it with other people?"

"It can be done," he pointed out, "by teaching and by witnessing that faith wherever you go."

"The theologians are not giving us much help," Mr. Fisher declared. "For too long they have been trying to interpret Christian faith in the light of a changing world. It can't be done. God needs someone who'll interpret the world in the light of Christian faith."

Dean Fisher is the son of the Rev. C. L. Fisher, who built the Sixth Street Baptist Church of Birmingham. The dean is pastor of the West Hunter Baptist Church.

The theme of witnessing Christian faith was struck, too, by Louis J. Warner, of New York, a layman.

"We must help our children become aware of their need for God," he told the vast congregation. "The human need for God must be demonstrated in the lives of adults.

"LET US WALK before our children as circumspectly as we can. Children must be constrained to love their elders and respect their leaders. We must drive selfishness from our children with the power of our lives."

Mr. Warner also enjoined his congregation to "love thy God with all thy heart and with all thy soul and thy neighbor as thyself."

A welcome to Birmingham was extended by Mayor James W. Morgan, the Rev. Oley C. Kidd, of the Birmingham Baptist Assn., the Rev. C. E. Thomas, of the St. John A. M. E. Church; Dr. L. Frazer Banks, superintendent of Birmingham public schools; Mrs. Bessie Sears Estelle, secretary of the congress; A. G. Gaston, of the business and professional groups; W. C. Patton, civic organizations; the Rev. E. W. Williams, Alabama Baptist Convention and auxiliaries, and the Rev. J. L. Ware, of the Birmingham Baptist Ministers Conference.

Baptist Congress officers—Some of the leaders of the National Sunday School and Baptist Training Union Congress, now in session in Birmingham, look over the program.

Left to right: The Rev. W. H. Jernagin, Washington, D. C., president; A. G. Gaston, Birmingham; the Rev. O. C. Maxwell, New York City, vice president, and the Rev. E. C. Estell, Dallas, Tex., director general.

Baptist Congress Elects Dr. Jernagin; 12,000 Attend

By RICHARD A. JACKSON

BIRMINGHAM, Ala. (ANP)—Dr. William H. Jernagin and his entire staff were reelected last week to head the National Sunday School and Baptist Training Union Congress. The 84-year-old religious leader, thus, will serve his 29th year as president of the Baptist organization. He was retained by acclamation.

The election came at a meeting here which saw the organization pass resolutions supporting the recent U. S. Supreme Court ruling outlawing segregation and calling for a thanksgiving pilgrimage to the Lincoln Memorial in Washington.

The meeting also featured some 96 courses and six seminars on religious subjects. A new course —the skill shop—was introduced to the congress for the first time this year. Purpose of this course was to use creative skills for the development of Christian education.

Atlantic City and Los Angeles both put in strong bids for the fiftieth anniversary meetnig in 1955. A special committee was named to plan a feature for the half century mark.

James W. Morgan, mayor of Birmingham, and L. F. Banks, superintendent of schools, welcomed the organization to the city. In response to the welcome address, the Rev. M. L. King of Atlanta delivered a blast against racial bias in Birmingham.

The election of Dr. Jernagi came after addresses by the president and Dr. J. H. Jackson of Chicago, president of the National Baptist Convention of the U.S.A., Inc.

In another address, the Rev. Walter Offutt, Jr., of New York church secretary of the NAACP, stressed the major part played by the church in the success of the civil rights fight.

He asserted efforts were being made by members of both races to circumvent the Supreme Court decision against segregation. He pointed out, however, no one could stop the march of freedom.

Besides the resolutons in support of the high court ruling and calling for a pilgrimage, the group called for:

1. Stricter enforcement of national, local and state agencies against the drug traffic.

2. Endorsement of the ecumenical movement and the support of the American Bible Society and the National Fraternal Council of Churches.

3. The creation of a manuscript review committee to recommend for publication such material that may be submtted that can be used in Christian education.

4. Arranging of the registration and financial committee of the congress so as to expedite time in registering the thousands.

The adoption of the resolution calling for a thanksgiving pilgrimage won the support of the National Fraternal Council of Churches, U.S.A., Inc., an organization of some 8,000,000 church people.

Dr. Jernagin, chairman of the executive board of the council, stated that the pilgrimage will offer prayers of thanks for court ruling. At the same time, the Emancipation Proclamation and progress of freedom for the Negro since 1863 will be celebrated.

(Dr. Jernagin is among the group which considers the court ruling another emancipation proclamation).

Subjects taught under the new skill shop course included leathercraft, flannel craft, construction, use of discarded material and drawing, lettering, painting, printing and modeling experience.

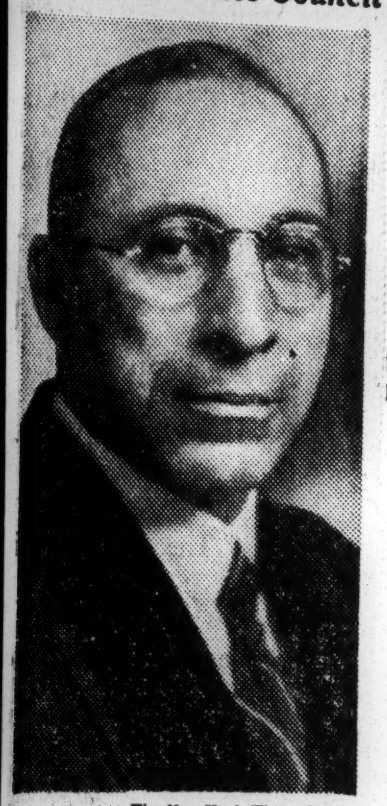
The skill shop was developed from a syllabus by Zaid D. Lenior, supervisor of the fine arts department, and Mrs. Julia Davis, director and teacher, both of St. Louis. Teachers were Jessie Cook, Grace Center and Dorthea Scott, St. Louis, and Flora Green, Cleveland.

In response to Mayor Morgan's offering of the key to the city, Rev. King said, "Yes, but just how far can we go with that key? How many doors will it unlock?"

Rev. King, it was learned, had stopped earlier at a local drug store where he was told, "We don't serve Ni...rs here."

This year's meeting surpassed the previous 48 in attendance with more than 12,000 turning out.

Field Director Leaving State Churches Council



The New York Times Studio

The Rev. Dr. William L. Imes

The dean of the staff of the New York State Council of Churches, the Rev. Dr. William Lloyd Imes, who is director of its field service, has resigned, effective Jan. 1. Special recognition of his service will be given at the council's meeting next year.

Dr. Imes, who was minister of St. James Presbyterian Church, 409 West 141st Street, from 1926 to 1943 and left to become president of Knoxville College, took his council post in 1947. He will preach at 11 A. M. tomorrow at St. Martin's Protestant Episcopal Church, Lenox Avenue and West 122d Street.

Dr. Imes to retire from church council

NEW YORK — (ANP) — The Rev. Dr. William L. Imes, dean of the staff of the New York State Council of Churches, will retire Jan. 1 as director of its field service. He will be cited for his long and meritorious service at the council's meeting next year.

Dr. Imes served as minister of St. James Presbyterian Church in Harlem from 1926-43 and left to become president of Knoxville College. In 1947 he took his post with the council.

9 1954

NORFOLK MINISTERS' ASSOCIATION

Virginia Ministers Group Invites Negroes To Join

NORFOLK, Va. — (ANP) — Another group of white ministers joined the developing crusade in Virginia for interracial affiliation and fellowship last week when the Norfolk Ministers Association adopted a new policy inviting Negro ministers to join the heretofore all white organization. The move was immediately hailed by Negro ministers of all denominations.

Leaders of the association have been wrestling with the race issue for more than two years. The matter appeared to be heading for a climax two years ago when the challenge was put squarely up to the group over the question of an unsegregated mission. The group had been sponsoring a Preaching Mission at the Norfolk Arena, on a Jim Crow basis.

CITY THWARTS PLAN

A small group wanted the Preaching Mission held without compulsory segregation, but the city attorney ruled that since the state law calls for the segregation of the races at public gatherings, the mission sponsors would have to accept the practice.

Meantime, in Richmond officials ruled that a meeting of the NAACP at the Mosque could be interpreted as a meeting of a private organization and the law in that case would not apply. Later some other meetings were held at the Mosque where the races were not compelled to accept segregation.

UNREADINESS

The official ruling in Norfolk supported the white ministers who were not ready to push the program of non-segregation. While Richmond voted in favor of an unsegregated Preaching Mission, Norfolk white ministers decided to abandon the Preaching Mission until it could be held without segregation.

Since then liberal white ministers have been working quietly to prepare their organization for integration. Even at that one minister opposed last week's action. He was the Rev. James F. Burks, pastor of Bayview Baptist church, who said he could not "go along with the plans of the group." He added:

"We have segregation in our congregations, and since I have found that segregation is the law of the state, I shall have to oppose the recommendation in that regard."

9 1954

OBSERVANCE OF NATIONAL BIBLE WEEK

Globe + Independent P. 8

Looking over the famous Abraham Lincoln Bible at Fisk University are the University's President, Dr. Charles Spurgeon Johnson (sitting), and Arna Bontemps, University Author - Librarian. When the "colored citizens" of Baltimore, Md., presented Lincoln with this Great Book 90 years ago, President Lincoln said: "The Bible: The Best Gift God Has Given to Man." This is now the theme for the 14th Annual Observance of National Bible Week, sponsored by the Laymen's National Committee, Inc., the week of October 18-24.

Nashville Tenn

9 1954

PEOPLES INDEPENDENT CHURCH

Community Church Aide Is Called to Los Angel

The Rev. Maurice A. Dawkins

Sat. 4-3-54

Donald Harrington, minister of the Community Church of New York, 40 East Thirty-fifth Street, announced yesterday that the Rev. Maurice A. Dawkins, associate pastor and minister of education at the church since 1948, had accepted the pastorate of the Peoples Independent Church of Los Angeles.

The California church is said to be the oldest and second largest community church in this country.

P. 16c

Mr. Dawkins, the first Negro to be named to the ministerial staff of the New York church in its 125-year history, was in charge of all education work and social action projects. In addition to his church responsibilities, the 33-year-old clergyman is chairman of the Manhattan Advisory Committee and a member of the board of directors of the Urban League of Greater New York.

PRESBYTERIAN AIM IS CHURCH FOR ALL

Assembly Bids Congregations Offer Membership Without Regard to Racial Origin

By GEORGE DUGAN

Special to The New York Times.

DETROIT, May 26—The Presbyterian Church in the U. S. A. called upon its 8,550 congregations today to offer membership "sincerely and personally" to every individual without regard to race.

It is not enough, the church's 166th general assembly declared, for local congregations to announce a policy of open membership. Such a declaration, with no provision for implementation, it warned, "may all too easily lead only to complacency and self-satisfaction."

Urging all Christians to "work for, not wait for" a church and society that would revise racial restrictions, the Assembly suggested that Presbyterian clergymen, along with their congregational officials, "take the initiative in preparing the hearts and minds of people for full fellowship in Christ through preaching, pastoral work, and through all educational channels in the church and community."

Program for Social Action

The Assembly action came at the end of its seven-day annual meeting and was part of an 8,000-word report prepared by its standing committee on social education and action. Approved overwhelmingly by the 880 delegates, or commissioners, the report was brought to the floor by the Rev. Dr. Phillips P. Elliott, committee chairman and minister of the First Presbyterian Church in Brooklyn, N. Y.

The document commended the United States Supreme Court for its recent decision outlawing segregation in the public schools, but noted with "humility" that too often the "repeated" pronouncements of the church repudiating racial discrimination were disregarded in practice.

It was sharply critical of congregations that sought a "more desirable" location in order to "escape" their responsibilities in a changing community.

The Assembly approved the appointment of a special commission to confer with the relatively few synods and presbyteries (church units above the congregational level) still organized along racial and cultural lines.

The commission was authorized to help those groups become an integral part of regularly-constituted synods and presbyteries in the same geographical areas.

Other Report Items Approved

Other actions approved by the Assembly, all included in the long social education and action report:

¶Noted with "grave concern" that "attitudes of fear, suspicion and unrest are combining in an unholy alliance to establish a pattern of conformity within the community and nation."

¶Deplored the "appearance of persons both in private and public life who, taking advantage of a legitimate concern for our country's welfare, seek to stir up waves of passion and hysteria upon which they ride to positions to privilege and power."

¶Criticized "misguided and ill-advised attacks on the United Nations that either deliberately or unintentionally misrepresented both its practice and purposes."

¶Urged the Federal Government "to seek continually the views of other nations in the development of its policy regarding the possible use of hydrogen and atomic bombs and to refrain from unilateral decision which would be based upon any policy of 'massive retaliation' through the use of instruments of mass extermination."

¶Reaffirmed the church's opposition to peacetime conscription.

¶Called upon the church to face "more intelligently and sympathetically" the problem of alcoholism.

¶Branded lotteries and bingo games in churches as "particularly reprehensible."

¶Expressed the hope that "a positive religious influence" might be instilled in the public school system without violating the separation of church and state.

NEW PRESBYTERIAN CENTER — Persons attending the recent dedication of the center at 341 Ponce De Leon Ave., N. E. are from left to right: Rev. Lawrence W. Bottoms, assistant secretary of the Division of Negro Work, Presbyterian Church US; Rev. James A. McAlpine, missionary to Japan; Rev. William Mercer, pastor of Radcliffe Memorial Presbyterian Church; Dr. Vernon S. Broyles, executive secretary, Board of Church Extension; Rev. William I. Reeves, Sunday school extension worker; Dr. Frank W. Price, moderator of the General Assembly, Presbyterian US, and Rev. George Tate, director of Religious Activities at Clark College.

Disappointing Action

(From The Afro-American)

Delegates attending the Alabama synod of the Presbyterian Church at Birmingham flunked an elementary test the other week.

They refuse to approve a simple resolution stating that because "of the brotherhood of all men under Christ it is essentia that discrimination with regard to race be removed."

Which part of the resolution did the Alabama Presbyterians find themselves in disagreement?

The question still remains unanswered.

It would be difficult to believe that at this late date they would dispute the cardinal Christian principal that all men are brothers.

And if they accept this basic religious premise, it's most puzzling why they would gag over the suggestion that they go a step further and support the removal of discrimination based on race.

But there was one hopeful in this discouraging performance.

The fact that passage of the resolution failed by the narrowest of margins is a clear indication that even in Alabama men are growing in grace and human understanding.

CHURCH PUTS BAN ON SEGREGATION

Southern Presbyterian Body Adopts Proposal to Open Membership to All

By GEORGE DUGAN

Special to The New York Times.

MONTREAT, N. C., May 29 —The Southern Presbyterian Church called upon its 3,776 local churches tonight to open their membership rolls to all individuals regardless of race.

The historic action, approved by a vote of 236 to 169, came when the General Assembly of the Presbyterian Church in the United States endorsed a series of recommendations prepared in a report presented by its Council of Christian Social Relations.

In a floor debate that was notable for its obvious sincerity, opposition delegates warned that the move would cause "disruption" within the church and that by opening church portals to Negroes, white members would leave by another door. Others held that the action was "hasty" and "unwise" at a time of great tension in the South.

Delegates favoring the action noted that the "only division the Scripture knows is the difference between saints and sinners and believers and unbelievers."

In the "fellowship of faith," they said, "we worship, work, and live together regardless of color."

Others approved recommendations urged that all of the church's institutions of higher education be operated on a non-segregated basis. They affirmed that "enforced segregation of the races is discrimination which is out of harmony with Christian theology."

The report noted that of 116 white, church-related colleges representing twenty Protestant denominations in sixteen Southern states and the District of Columbia, six reported enrollment of Negro students. Of these six, two operate on a segregated basis. The four non-segregated colleges are in Texas, Missouri, and West Virginia.

All four of the theological seminaries supported by the Presbyterian Church in the United States receive Negro students.

"Since segregation of the white and Negro people continues to diminish," the report declared, "it is time to determine the church's relation to this trend. This state of flux is due to two dynamic forces at work, the Federal Constitution and the Christian conscience, the one legal and the other spiritual, the one finding expression in statutes and court decisions, and the other in personal conduct, in the voice and policies of the church.

"If it be judged that segregation is not merely the separation of two peoples, but the subordination of one people to another, we can, on good evidence, observe that the courts have shown more sympathy toward the Negro than has the church. The church would then find itself in the embarrassing position of having to adjust its sense of morality to measure up to the mores of the state."

A supplementary recommendation from the council, based on the decision of the United States Supreme Court outlawing racial segregation in the public schools, called on the churches to "consider thoughtfully and prayerfully the complete solution of the problem involved."

It urged "all our people to lend their assistance to those charged with the duty of implementing the decision, and to remember that appeals to racial prejudice will not help but hinder the accomplishment of this aim."

Montreat, where the assembly is holding its annual meeting, is a quiet mountain retreat in the Blue Ridge Mountains of the Appalachian range. It is the home of the evangelist Billy Graham.

United Assembly Backs Merger

AKRON, Ohio, May 29 (AP)— The ninety-sixth Generan Assembly of the United Presbyterian Church approved today a plan to unite three Presbyterian denominations with a combined membership of 3,500,000 persons.

The delegates voted 244-3 to send the unification plan to the church's fifty-four presbyteries for approval.

The action followed a similar move in Detroit last week, where the General Assembly of the Presbyterian Church in the U. S. A. voted almost unanimously to put the consolidation proposal before its presbyteries.

In Montreat, N. C., the General Assembly of the Southern group, the Presbyterian Church in the U. S., votes Monday on whether to follow suit.

The Northern and Southern bodies split in a dispute over the slavery problem at the time of the Civil War. The United Presbyterians broke away from the parent church of Scotland during the eighteenth century.

Southern Presbyterians Favor End Of Segregation In Church

Richmond, Va. (ANP).—When the 94th General Assembly of the Southern Presbyterian Church meets beginning May 28 at Montreat college in Montreat, N. C., the church may act to end segregation of the races in its various activities.

The May 3 issue of Presbyterian Outlook reported that the Council on Christian Relations will recommend the end of jim-crow within the denomination in all church activities at all levels. This committee was directed by the 93rd General Assembly to study the question of segregation of Negroes and whites and make recommendations at this year's meeting.

After studying the problem from three angles—the Bible and human relationships, racial integration, and the position of the church—the Council made the following recommendation:

"1. That the General Assembly affirm that enforced segregation of the races is discrimination which is out of harmony with Christian theology and ethics and that the church, in its relationship to cultural patterns, should lead rather than follow.

"2. That the General Assembly, therefore, submit this report for careful study throughout the church, and that it especially urge:

"(1) That the trustees of institutions of higher education belonging to the General Assembly adopt a policy of opening the doors of these institutions to all races.

"(2) That the synods consider earnestly the adoption of a similar recommendation to trustees of institutions under their control.

"(3) That the governing bodies of the various conferences held throughout the church consider the adoption of a similar policy.

"(4) That the sessions of local churches admit persons to membership and fellowship in the local church on the scriptural basis of faith in the Lord Jesus Christ without reference to race.

"(5) That in this time of crisis and concern, we commend to all individuals in our communion and especially to all leaders of our churches the earliest cultivation and practice of the Christian graces of forbearance, patience, humility and persistent goodwill."

The Southern Presbyterians are officially known as the Presbyterian Church in the U. S. It was formed after the Civil War, separating from the main body, Presbyterian Church in the United States of America, on the race question.

Looking at segregation from the Bible, the Council of Christian Relations concluded as follows: God as the sovereign ruler over all creation recognizes all men as equal although some may differ in outward appearance. "It is God's will that the law of Christian love be operative in all human relationships."

In the study of racial integration in various areas the Council learned:

1. There has not been a single instance of violence or trouble in any case where Negroes have been admitted to church colleges, theological seminaries and state universities in the South.

Some 58 American Negroes attend six of 116 white colleges operated by 20 denominations, with four church schools admitting them on a completely integrated basis. Of 30 white Protestant theological seminaries and schools of religion in the South, 20 have enrolled 117 Negro students, and 10 of them accept them on an integrated basis.

Only five states (Mississippi, Georgia, Florida, Alabama and South Carolina) refuse Negroes in state universities. More than 1,000 Negroes attend these schools, basically at a graduate level.

Southern Presbyterian

Church Votes to Desegregate

Little Opposition From Dixie Heads

MONTREAT, N. C.—The General Assembly of the Southern Presbyterian church voted Saturday to abolish racial segregation. More than 450 delegates from 16 southern states were in attendance.

The action of the General but presbyteries usually follow the president, Dr. Donald Richmond, Va., speaking in favor of the resolution passed by the General Assembly said:

"There is only one basis on which this question may be decided—Holy Scripture. The only division Scripture knows is saints and sinners, believers and non-believers."

Another supporter of the anti-segregation resolution was Brown from North Kansas City, Missouri, an elder, said:

"The greatest sin of our Church is that we have not led on so great an issue at this. And at this time it is an even greater sin to take another step backward."

John R. Wallace of Memphis, another church elder spoke out against the resolution, saying:

"Adoption of the motion will disrupt our church. When Negroes enter our church doors, the people will go out the other door."

In a floor debate of slightly more than an hour the Assembly voted to:

1 Open the doors of all its institution of higher education to all races.

2 Strongly recommended the same action to synods and presbyteries.

3 Call on local churches to examine their own life, and practice no discrimination within fellowship or outreach.

The action had been expected but not without a fight. The surprise was the fact that only one delegate, Wallace from Memphis took the floor against it.

Segregation Group Picked

The Rev. W. T. Thompson of Richmond, Va., will serve as chairman of an interim committee of the Presbyterian Synod of North Carolina to study segregation policy at synod-supported schools.

Membership of the committee was announced yesterday by Dr. Harold J. Dudley, general secretary of the synod. It was appointed by Dr. James A. Jones of Charlotte, moderator of the synod.

The synod authorized the committee at its annual meeting at Charlotte in July. It will study action to be taken by the synod following the recommendation of the Presbyterian General Assembly that synods and presbyteries follow its decision in eliminating segregation at church supported schools.

Resolutions proposed at the synod's annual meeting were referred to the interim committee.

Thompson is a professor at Union Theological Seminary in Richmond. Serving with him will be: The Rev. R. Murphey Williams, Wilson; E. H. Evans, Laurinburg; the Rev. Kelsey Regen, Durham; W. E. Price, Charlotte; J. H. Clark Sr., Elizabethtown; and the Rev. Julian Lake, Winston-Salem.

Other interim committees appointed by Dr. Jones included:

"Forward with Christ" program—the Rev. Walker B. Healy, Fayetteville, chairman; the Rev. J. Murphy Smith, New Bern; Rev. Sidney A. Gates, Salisbury; Rev. James Sprunt, Raleigh; the Rev. Harry M. Moffett, Gastonia; the Rev. Watt M. Cooper, Mecklenburg; H. W. Koonce, High Point; Dr. William C. Mebane, Wilmington; Williams H. Neale, Winston-Salem; Mrs. Rufus D. Wilson, Burlington; John Deifell, Greensboro; and Vernon Huner, Charlotte.

Foundation — Archie W. McLean, Rocky Mount, chairman; the Rev. Fred R. Stair Jr., Hickory; Charles G. Rose, Fayetteville; John A. Williams Jr., Raleigh; and the Rev. Chester Alexander, Burlington.

Supplemental offerings — John A. Kellenberger, Greensboro, chairman; Don S. Kimrey, Raleigh; the Rev. P. D. Patrick, Kings Mountain; the Rev Robert Turner, Charlotte; and the Rev. Priesley Conyers, Morehead City.

Presbyterians In S. C. Support Segregation

CLINTON, S. C.—(I N S)—The Presbyterian Synod of South Carolina went on record Wednesday in favor of continued segregation of the races "at this time" in the institutions it controls.

Action was taken as the 1954 session of he Synod got under way at Presbyterian college at Clinton.

Dr. John McSween, widely known Presbyterian educator and Evangelist, made the motion favoring segregation and it was adopted by a majority of the 225 ministers and laymen attending the meeting.

The resolution in part, stated that "it is in the best interests of the harmonious relations between the white and Negro races of this section at this time that present enrollment policies be continued."

Dr. McSween said he felt it is the duty of the Synod to inform trustees of the various institutions how the group feels regarding "this controversial subject."

Institutions in which the South Carolina Synod has controlling interests include Presbyterian college and Thornwell orphanage at Clinton; Columbia Theological Institute at Decatur, Ga., and Queens College at Charlotte.

Church Opposes Segregation

STAUNTON, Va., Sept. 2 (AP)—The Presbyterian Synod of Virginia took the position today that enforced racial segregation "is discrimination which is out of harmony with Christian theology and ethics."

The synod adopted a report substantially approving the action of the Southern Presbyterian Church's General Assembly on Segregation at its 1954 meeting.

The synod designated a committee to convey the synod's views to a legislative study commission recently named by Gov. Thomas B. Stanley to study the question of school segregation.

The committee was directed to "urge that the Commonwealth (of Virginia) avoid any action that directly or indirectly would seek to contravene the decision of the Supreme Court of the United States affecting segregation in the public schools of Virginia."

Presbyterian Merger Opposed by Committee

But Southern Assembly of Church Expected To Approve 3-Way Union

By GEORGE DUGAN

New York Times News Service, Special to The Atlanta Constitution

MONTREAT, N.C., May 30 — Presbyterian unity negotiations took an unexpected turn here today when it became known that the standing Committee on Interchurch Relations of the General Assembly of the Presbyterian Church in the U.S. (Southern) had turned down a proposed three-way church merger by a vote of 22 to 16.

The committee is scheduled to bring its report before the Assembly tomorrow afternoon for what may be a bitter fight. An on-the-spot check among delegates, however, indicated that sufficient pro-union strength existed to carry the day for the merger when it comes to a vote.

DIXIE CHURCH

The Southern church will be the last of three bodies to act on a plan of union to bring together the Presbyterian Church in the U.S.A. (Northern), the United Presbyterian Church of North America, and the Southern denomination. The General Assemblies of the Northern and the United denominations have already approved the merger.

Final ratification of the plan will depend on a favorable vote by the presbyteries, or local districts, of each church. It is felt here that the crucial test will come in the Southern church where three-fourths of the presbyteries must approve the merger.

BACK UNION

There seems to be little doubt that the U.S.A. and United presbyteries will sanction the plan of union. Their Assemblies have overwhelmingly voted for merger and on the presbytery level only a two-thirds vote is required.

Every indication points to a close, hard fought battle tomorrow. A few delegates, or commissioners, were willing to "go out on a limb" this afternoon and predict defeat of the merger by vote of the Assembly.

The action of the standing Committee on Interchurch Relations will make it necessary for the Assembly to adopt a minority report in order to endorse the plan of union.

PANEL VOTE

The surprise vote of the standing committee was explained by a church official in this manner:

Each delegate to the Assembly is permitted to select by card the standing committees on which he prefers to serve. Most of them turn in a diversified selection, naming among their first choices such standing committees as World Missions, Education, Church Extension, or Women's Work.

According to the spokesman, "All of the anti-union crowd packed the committee on interchurch relations by selecting it as their first preference."

This afternoon fraternal delegates from four Presbyterian church bodies brought greetings to the Southern Assembly.

They were the Rev. Dr. Ralph Waldo Lloyd of Maryville, Tenn., recently elected moderator of the Presbyterian Church in the U.S.A.; the Rev. Dr. Robert H. French, pastor of the First United Presbyterian Church of Butler, Pa.; the Rev. Dr. William Sutherland of Liverpool, England, representing the Presbyterian Church in England; and the Rev. Dr. Murray W. Griffith of Charlotte, N.C., representing the Associate Reformed Presbyterian Church.

CHURCHES CHIDED OVER SEGREGATION

But Dean Pike Praises Those Anticipating Court Ruling— Asks All to Help Fulfill It

Dean James A. Pike of the New York Cathedral (St. John the Divine), criticized the churches of the country yesterday for "lagging behind secular society" in abolishing racial segregation.

The Supreme Court's decision that segregation in public schools violates the Constitution, he said in his sermon, is "a tribute to the thought of the church" but "a judgment upon its acts."

"The church still largely represents a segregated pattern," he went on. "Most parishes and congregations, both in the North and in the South, are in fact segregated. And segregation is often practiced in church schools, hospitals and other institutions, and in our lay associations of men and women, some of them bearing the name of the church."

However, the dean credited "the consistent and outspoken ethical stand of the churches" with having been one of the influences toward the court's decision. He also praised the Christian Church for having made "considerable progress in presenting itself as a genuine fellowship."

In particular, he commended the Roman Catholic Archbishop of San Antonio, Tex., for having decreed in advance of the court's verdict that parochial schools there were not to be segregated; the Roman Catholic Bishop of Raleigh, N. C., for abolishing segregation in his parishes, and the Protestant Episcopal dioceses in the South for eliminating segregation in diocesan conventions and convocations.

Dean Pike foresaw "a special healing mission" for the church in "interpreting what the claims of Christ are" in areas where formerly segregated schools must now be integrated. The change to be wrought by the court's decision will take "time, care and sensitivity," he said, but the church can help to "fill out the skeleton of bare justice with the living tissue of Christian community."

Gratitude Voted by Church

In the presence of retired Federal Judge J. Waties Waring and Alan Paton, author, both outspoken proponents of racial equality, the congregation of the Community Church of New York adopted yesterday morning a resolution of gratification over the recent Supreme Court decision outlawing segregation in public schools.

This action took place at the 11 A. M. service, following a joint address entitled "So Long, Segregation," by the Rev. Donald Harrington, minister, Judge Waring and Mr. Paton. The church is at 40 East Thirty-fifth Street.

Judge Waring was the dissenting member of a three-judge Federal Court in South Carolina that upheld segregation in the public schools in June, 1951. An appeal from that verdict was one of the five cases involved in last Monday's decision. In a 1947 decision Judge Waring opened South Carolina's Democratic primary to qualified Negro voters.

Mr. Paton, who wrote the best-selling novel, "Cry, the Beloved Country," is a leader in the South African Liberal party fighting for complete racial equality.

The three speakers praised the ruling handed down, but cautioned that much was yet to be done. They also expressed their opinions on the effects the decision would have on increasing this nation's prestige over the world.

Asserting that the end of all types of segregation was now in sight, Mr. Harrington added: "If the Emancipation Proclamation was the end of the beginning, maybe this decision is the beginning of the end."

Frank W. Price of Lexington, Va., told the 460 commissioners, or delegates, that discrimination based on color "is certain to pass away as slavery passed nearly a century ago."

His words had special significance since the General Assembly will be called upon during its seven-day meeting to debate a resolution urging the church throughout the South to open its doors to all persons regardless of color.

Argument over the resolution is expected to be heated, since a small but vocal minority has given every indication that the measure will be opposed from the floor of the Assembly.

Some delegates have taken issue with Dr. Price over an earlier statement in which he lauded the United States Supreme Court for outlawing segregation in the public schools.

In his speech tonight the church leader declared that "no artificial, man-made class or caste can be justified before God."

"Against all attempts in our time," he said, "to set man against man, class against class, race against race, the Christian disciple must stand firm and unshakable.

"Let us Christians today see race relations not as a painful problem and grievous burden but as a God-given opportunity, a chance to demonstrate before a frightful and pagan world our high Christian faith about man, about all men.

"Let us Christians regard every human being—in white, brown or black skin—as a soul of infinite value before God."

On Monday, the Assembly will be facing an issue as controversial as the segregation problem. Then a proposal to merge with two other Presbyterian bodies comes to the floor.

The Presbyterian Church in the U. S. A. (Northern) approved the three-way merger in Detroit earlier this week. The United Presbyterian Church is expected to act on the union plan in Akron, Ohio, on Saturday.

They are frankly fearful, however, that the merger may bog down at the "grassroots" level. In the event the assembly endorses union, three-fourths of the church's 84 presbyteries, or local districts, must ratify it within a year.

A vocal, anti-union minority has promised to fight the merger from the floor of the assembly Monday.

Anti-merger forces, supported largely by rural churches and presbyteries in the Deep South, look with suspicion on the "modernism" of the Presbyterian Church in the U.S.A. (Northern).

They also disapprove of the outspoken anti-segregation pronouncements of the Northern Church and feel that a merger would destroy the "identity and testimony" of Southern Presbyterianism.

Tomorrow, in Akron, Ohio, the United Presbyterian Church of North America, smallest of the three, is scheduled to vote on union.

SOUTHERNER BARS BIAS IN CHURCHES

Presbyterian Leader Asserts Racial Segregation Cannot Be 'Justified Before God'

By GEORGE DUGAN

Special to The New York Times

MONTREAT, N. C., May 27—The retiring Moderator of the Presbyterian Church in the United States declared tonight that racial segregation could never be "justified before God."

In an address opening the ninety-fourth General Assembly of the Southern Church, the Rev.

Presbyterian Merger Faces Sectional Fight

New York Times News Service, Special to The Atlanta Constitution

MONTREAT, N.C., May 28—Most Southern Presbyterians attending the 94th General Assembly of their church here are convinced that on Monday the assembly will approve a plan of union to merge the three largest Presbyterian bodies in this country.

Atlanta's Rev. Boggs Heads Presbyterians

MONTREAT, N.C., May 27 (AP)—The Rev. Wade H. Boggs of Atlanta tonight was elected moderator of the 94th General Assembly of the Presbyterian Church in the U.S. (Southern) at its opening session here.

Dr. Boggs, executive secretary of the Assembly's Board of Annuites aid Relief, is former pastor of the Druid Hills Presbyterian Church in Atlanta.

Rev. W. H. Boggs

In 1943 Dr. Boggs headed the Committee on Christian Education and Ministerial Relief, the forerunner of the present Board of Annuities and Relief.

He was nominated by the Rev. Warner L. Hall, pastor of the Covenant Church in Charlotte, and seconded by the Rev. John R. Richardson, pastor of Atlanta's Westminster Church.

Dr. Boggs was one of two nominees. The other was the Rev. Stuart R. Oglesby of the Central Church, Atlanta.

The vote was 278-159.

The issue of racial segregation, long controversial, was one of two major issues facing the Assembly at the meeting, which will last through Monday. The other was the question of union with the country's two other major Presbyterian bodies, the Presbyterian Church of the U.S.A. (northern), and the United Presbyterian church. (Another story on page two).

Dixie Presbyterians Approve Mixed Congregations, College

New York Times News Service
Special to Atlanta Journal-Constitution

MONTREAT, N.C., May 29—The Southern Presbyterian Church called upon its 3,776 local churches Saturday night to open their membership rolls to all individuals regardless of race.

The historic action, approved by a vote of 236-169, came when the General Assembly of the Presbyterian Church in the U.S. endorsed a series of recommendations prepared in a report presented by its Council of Christian Social Relations.

IN A FLOOR debate that was notable for its obvious sincerity, opposition delegates warned that the move would cause disruption within the church and that by opening church portals to Negroes, white members would leave by another door.

Others held that the action was "hasty" and "unwise" at a time of great tension in the South.

Delegates favoring the action pointed out that the "only division the Scripture knows is the difference between saints and sinners and believers and unbelievers."

In the "fellowship of faith," they said, "we worship, work, and live together, regardless of color."

* * *

OTHER recommendations urged that all of the church's institutions of higher education be operated on a non-segregated basis. They affirmed that "enforced segregation of the races is discrimination which is out of harmony with Christian theology."

The report noted that of 116 white, church-related colleges representing 20 Protestant denominations in 16 Southern states and the District of Columbia, six reported enrollment of Negro students. Of these six, two operate on a segregated basis. The four non-segregated basis are in Texas, Missouri and West Virginia.

All four of the theological seminaries supported by the Presbyterian Church in the United States receive Negro students.

* * *

"SINCE SEGREGATION of the white and Negro people continues to diminish," the report declared, "it is time to determine the church's relation to this trend. This state of flux is due to two dynamic forces at work, the Federal Constitution and the Christian conscience, the one legal and the other spiritual, the one finding expression in statutes and court decisions, and the other in personal conduct, in the voice and policies of the church.

"If it be judged that segregation is not merely the separation of two peoples, but the subordination of one people to another, we can, on good evidence, observe that the courts have shown more sympathy toward the Negro than has the church. The church would then find itself in the embarrassing position of having to adjust its sense of morality to measure up to the mores of the state."

A supplementary recommendation from the council, based on the recent decision of the United States Supreme Court outlawing racial segregation in the public schools, called on the churches to "consider thoughtfully and prayerfully the complete solution of the problem involved."

It urged "all our people to lend their assistance to those charged with the duty of implementing the decision, and to remember that appeals to racial prejudice will not help but hinder the accomplishment of this aim."

* * *

A SECOND section of the report warned against "totalitarian techniques of the right or left."

"We should reject denunciation by hearsay and rumor, vilification on the basis of unproved charges, hysterical spread of suspicion and distrust, and careless charges and defamation of character without full investigation of facts," it asserted.

Southern Presbyterian group votes to merge with Northern Presbyterians Urge End To Montreat Segregation

MONTREAT, N. C., June 1—(AP)—The 94th General Assembly of the Presbyterian Church in the United States (Southern) yesterday voted to join with the Presbyterian Church in the U.S.A. and the United Presbyterian Church to form a unified organization.

The two Northern branches had voted for union last week at their respective assemblies.

The move for union of the 3½ million Presbyterians in the three groups was started by the Southern Presbyterians and represented 16 years of planning. Plan after plan had been submitted and rejected.

THIS GENERAL ASSEMBLY might well become the most outstanding in Presbyterian history. Only last Saturday it asked its churches to let down racial bars.

It thus became the first major denomination to endorse with action the recent decision of the U. S. Supreme Court on segregation. Before either action becomes effective, it must have approval at the Presbytery level.

The de-segregation matter is left up to individual churches and the union plan needs the approval of three-fourths of the 84 Presbyteries in the 16-state section. In the other two branches it requires two-thirds approval.

COMMISSIONERS FAVORING union gave much credit to Dr James A. Jones, pastor of Charlotte's Myers Park Church, for a favorable vote on the minority report from the committee on interchurch relations.

The committee had split 16-22 on its recommendation.

United Presbyterians laud segregation ruling

AKRON, Ohio, June 1—(AP)—The United Presbyterian Church of North America, closing its 96th annual assembly here yesterday, praised the recent action of the United States Supreme Court in outlawing racial segregation in public schools.

The assembly, in a resolution, declared it was grateful to God for the Supreme Court decision and urged that "the churches of the United Presbyterian Church observe the spirit of this decision in all of their activities and membership."

In another resolution the group commended President Eisenhower for his "fidelity to God and his recognition of the Lordship of Jesus Christ through his regular attendance at divine worship, his practice of daily prayer, his exemplary family life and his firm stand against the use of intoxicating beverages wherever possible."

Presbyterians Urge End To Montreat Segregation

MONTREAT, N.C., June 1 (AP)—The segregation issue again came before the General Assembly of the Southern Presbyterian Church here today.

A three-hour floor debate on the racial issue at Montreat College ended in a softening of an overture to read "urge" instead of "instruct" as the Missouri synod had recommended.

The Rev. Raymond B. Spivey of Palmyra, Mo., speaking for the strongly-worded overture, asked the Assembly to adopt the measure instructing the directors of the Mountain Retreat Assn. to redefine the existing policy to encourage all employees and visitors to participate fully without restriction or distinction because of race.

Montreat is one of three schools not under the control of presbyteries or synods. It also operates the assembly training school at Richmond, Va., and Stillman College at Tuscaloosa, Ala.

Many of the commissioners (delegates) felt that since the General Assembly last Saturday urged its churches and synodical institutions to lower the racial bar, that it should take the initiative in effecting integration of the races at the college here.

Others contend that since the college was operated by a board of trustees, the Assembly should "urge" the trustees to adopt such a policy as it had done with other institutions.

The assembly voted $50,000 for the college for next year. This amount is supplemented by endowments and subscriptions. It also authorized spending $5,000 for a professional educational consultant for the institution.

Earlier today the Assembly adopted the report of the committee on interchurch relations concerning the World Council of Churches. In taking the action the Assembly disapproved as "dropping an iron curtain" across the church any following of the pattern set by the National Council of Churches of Christ, a fundamentalist group, in opposing the entry of some foreign delegates to the World Council of Churches at Evanston, Ill., next August.

Dixie Presbyterians Vote May 27; Plan To End Bias

ATLANTA — (INS)—An end to segregation in the Presbyterian church, US South, was proposed last week by the division of Christian Relations of the Board of Church Extension.

The proposal will be submitted for formal action to the 94th general assembly of the church in Montreat, N. C., on May 27.

The preliminary resolution made public in Atlanta proposes that the "General Assembly affirm that enforced segregation of the races is discrimination which is out of harmony with Christian Theology and ethics, and that the church, in its relationship to cultural patterns, should lead rather than follow."

Church leaders explained that the proposals, if approved by the general assembly, would not be compulsory on local congregations. The assembly urges rather than directs, but general assembly policy does carry weight in guidance of all churches in the denomination.

IF ADOPTED

If adopted, the resolutions would put the general assembly on record as urging all churches and schools of the church to open their doors to all races.

The preliminary recommendations were adopted after a study of racial questions by the advisory council of Christian relations. The report of the study outlined a progressive breaking down of old segregation attitudes and practices and added:

"Since segregation of the white and Negro people continues to diminish, it is time to determine the church's relationship to this trend."

Presbyterian (USA) expected to approve unification proposal

DETROIT, May 21—(AP)—Some 300 delegates to the 166th General Assembly of the Presbyterian Church in the United States of America were expected to act today on a proposal for a union of their denomination with two other Presbyterian Church groups.

The Assembly, which is the governing body of 2,581,580 Presbyterians in the Northern United States, is in session here through May 26.

A spokesman for the Assembly yesterday predicted quick approval for the merger proposal.

Dr. Walton Rankin of Philadelphia said he expected the union plan to be "overwhelmingly approved."

The plan will then be sent to the 256 district Presbyteries for the approval of church members.

If passed by the Presbyteries, Dr. Rankin said final approval would be given at next year's meeting of the Assembly.

THE ASSEMBLY is the first of the three church groups to act on the union proposal. The other church factions are the Presbyterian Church in the United States, representing the Southern states, and the United Presbyterian Church.

The three denominations have formed a committee for the union of the church under one plan in the United States.

Dr. Ralph Waldo Lloyd, president of Maryville College in Tennessee, was elected moderator of the Assembly yesterday. He was elected unanimously on the second ballot to succeed the Rev. Alexander MacKay, president of the Princeton Theological Seminary, Princeton, N. J.

DR. LLOYD is chairman of two church committees whose mission is to prepare the plan for union for the three church denominations. He is chairman of his denomination's union committee and chairman of joint conference of the committees of the three churches.

Also slated for discussion today is the widely-publicized "letter to Presbyterians" circulated by the General Council last November. The letter dealt with communism and world affairs in reference to the church.

Women Set Church Meet At Spelman

The 33rd annual interdenominational Christian Conference of Negro Women, sponsored by the Women of the Church, Presbyterian Synod of Georgia, will be held at Spelman College June 7 to 12.

Mrs. Leslie L. Blair, Marietta, will direct the conference.

The program will include study courses on the Bible, the Christian home and the history of Christian churches. Discussion periods on church school methods, parliamentary law and crafts will be held each afternoon.

A highlight of the conference will be a discussion of "The Christian's Viewpoint on Segregation," by a panel composed of two white and two Negro women.

Conference speakers will include Miss Hilda Keng, a native of Shanghai, China, now serving as director of Christian education at Grace Methodist Church; Dr. J. K. Fancher, Atlanta physician and an elder of First Presbyterian Church; Dr. Rufus Clements, president of Atlanta University, and the Rev. E. E. Newberry, pastor of Trinity Presbyterian Church, Decatur.

The conference is open to all Christian Negro women over 20 years old. Its purpose is to train Negro women for better Christian service in their church and community.

Northern Presbyterian Assembly Okays Merger

DETROIT, May 21 (AP)—The General Assembly of the Presbyterian Church in the United States of America voted unanimously today to unite with two other branches of the Protestant denomination. One branch broke off in a Civil War slavery dispute; the other on the issue of a state church in the 18th century.

The Presbyterian Church in the U.S.A. has 2,581,580 members concentrated in the Northern states.

Those with which its General Assembly voted merger are the Presbyterian Church in the United States, with 740,000 members in the South, and the United Presbyterian Church, with 220,000 members in its Pennsylvania stronghold and elsewhere.

The Northern (U.S.A.) and Southern (U.S.) branches broke apart on the question of slavery at the time of the Civil War. The United Presbyterians broke from the Church of Scotland (Presbyterian) in the 18th Century, disagreeing with state assignment of pastors among other things.

When today's first vote was taken, two of the 867 delegates to the U.S.A. church's 166th General Assembly voted "no." But they explained their votes were for the purpose of raising questions, and when these were answered they changed their votes to make it unanimous.

One question concerned segregation of Negroes. The assembly moderator, Dr. Ralph Waldo Lloyd, said that the Presbyterian Church in the U.S. (Southern) already had abolished the only segregated synod it had.

The union plan now goes to the U.S.A. group's 256 presbyteries for approval or rejection by church members. They were instructed to study it until Dec. 31 and vote after that. Final action, if majority approval is given, would be taken at next year's Assembly meeting.

Mississippi church rejects Presbyterian anti-segregation bid

JACKSON, Miss., June 11—(AP)—A Jackson church helped lead opposition to anti-segregation forces when it voted to remain pure white despite a Southern Presbyterian recommendation that racial barriers be lifted.

The First Presbyterian Church of Jackson issued a declaration yesterday that the elders had voted unanimously to reject a proposal by the General Assembly of the Presbyterian Church of the United States (Southern) urging abolition of segregation.

The elders said the General Assembly erred in its attempts to urge churches to change their educational and cultural patterns.

THEY SAID the General Assembly conveyed an erroneous impression that those who voted against segregation "spoke the sentiment of the 756,000 Presbyterians of the South."

Such action, they said, violates the traditions of the Southern Presbyterian Church and so seriously threatens the peace and purity of the church that it must not go unanswered.

The General Assembly met at Montreat, N. C., shortly after the U. S. Supreme Court handed down its historic unanimous decision declaring public school segregation unconstitutional.

Presbyterian Segregation Debate Seen

MONTREAT, N.C., May 26 (AP)—Two controversial subjects—union and segregation—are expected to provoke loud debate when Southern Presbyterians meet at this quiet mountain retreat this week.

A report prepared by the permanent committee on cooperation and union, if adopted by the assembly, will be sent for approval to the 84 Presbyteries. The report calls for the Presbyterian Church in the U.S.A. (Northern), the Presbyterian Church in the U.S. (Southern) and the United Presbyterian Church in North America to be reorganized into the Presbyterian Church of the United States.

In the event of a union of the three, there would be a national Presbyterian Church of about 3½ million members.

Southern Presbyterians vote to unite, end racial segregation

MONTREAT, N. C., June 2—(AP)—The General Assembly of the Southern Presbyterian Church last night ended a historic 94th annual session in which it voted to join with two other major Presbyterian churches and called upon it own churches to end racial segregation.

The General Assembly also acted to end segregation at three schools under its supervision, and called on the Presbyteries and synods to do likewise at schools they control.

The five-day meeting wound up here last night after the General Assembly adopted a budget of $6,762,075, the biggest in the history of the church and about $1 million more than last year.

It was announced that membership of the Presbyterian Church in the United States (Southern) stands at a record of 760,000.

THE GENERAL ASSEMBLY, the high court of the church, voted to join with the Presbyterian Church in the U. S. A. (Northern) and another Northern group, the United Presbyterian Church. The plan for union needs the approval of three-quarters of the 84 presbyteries in the Southern church, and two-thirds in the other two groups, whose general assemblies approved the union last week. A united church would have 3½ million members.

Admitting Negroes is left up to individual Southern Presbyterian churches.

The Northern and Southern Presbyterian churches split during the Civil War.

The General Assembly made the Southern Presbyterian Church the first major denomination to endorse with action the recent decision of the U. S. Supreme Court against segregation in public schools.

THE GENERAL ASSEMBLY voted to open to all races the doors of institutions of higher education it supervises. They are Montreat College here; Stillman College, an all-Negro school at Tuscaloosa, Ala., and the assembly's training school at Richmond, Va., which already has some Negroes enrolled. Later the assembly adopted milder language on the admission of Negroes to Montreat College, now an all-white school. It voted to "urge" instead of "instruct" the trustees of Montreat—who operate under its supervision—to lower racial bars.

The General Assembly called upon the National Council of the Churches of Christ to use every means to see that official foreign delegates be allowed to enter the Unitd States for the meeting of th World Council of Churches at Evanston, Ill., in August. Some delegates, particularly from Iron Curtain nations, have had difficulty meeting State Department entry requirements. A small fundamentalist group, the American Council of Christian Churches, has opposed admitting the foreign delegates.

Presbyterians Challenged on Segregation

MARYVILLE, Tenn., June 23. (AP)—Presbyterians from five Southern states were urged today by Dr. Ralph W. Lloyd to "accept the challenge of the new day in the South."

Lloyd, recently elected moderator of the General Assembly of the Presbyterian Church in the U.S.A. (Northern), addressed more than 300 delegates to the annual meetings of the synod of Mid-South, the Woman's Synodical Society and Westminster Fellowship.

"Take a thoughtful, serious and friendly part in the solving of new interracial questions which have been highlighted by recent developments," he said, in an obvious reference to the U.S. Supreme Court's recent ruling on segregation in the public schools.

Dr. Lloyd, president of Maryville Colleges—where the meetings are being conducted—also stressed the need for "more serious attention to higher education by the church."

The synod comprises Alabama, Georgia, Mississippi, part of North Carolina and Mississippi.

The meeting ends Friday.

3-Church Merger Is Voted By Presbyterian Assembly

DETROIT, May 21 (AP).—The General Assembly of the Presbyterian Church in the U. S. A., voted unanimously today to unite with two other branches of that Protestant denomination. One branch broke off in a Civil War slavery dispute; the other on the issue of a state church in the eighteenth century.

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One question concerned segregation of Negroes. The assembly moderator, Dr. Ralph Waldo Lloyd, said that the Presbyterian Church in the U. S. (Southern) already had abolished the only segregated synod it had.

No Doctrinal Changes

The union plan now goes to the U. S. A. group's 256 presbyteries for approval or rejection by church members. They were instructed to study it until Dec. 31 and vote after that. Final action, if majority approval is given, would be taken at next year's assembly meeting.

A spokesman said the plan of union, drafted by representatives of all three branches, includes basic standards common to all three groups and involves no doctrinal changes.

However, it would bring about consolidation of the governing bodies of the three into a single assembly, and would merge their boards and agencies.

An indication of U. S. A. assembly approval was given yesterday when it elected Dr. Lloyd, president of Maryville (Tenn.) College, as moderator. He is chairman of the joint church conference which drew up the plan of union, and it was he who moved approval.

The United Presbyterian Church General Assembly approved the merger plan last year and sent it to the Presbyteries for a vote. The U. S. Assembly will decide later this month whether to submit the plan to its Presbyteries.

Presbyteries of all three must vote "yes" or "no" on the plan. They cannot alter its provisions in any way.

Presbyterian Merger Faces Sectional Fight

New York Times News Service, Special to The Atlanta Constitution

MONTREAT, N.C., May 28—Most Southern Presbyterians attending the 94th General Assembly of their church here are convinced that on Monday the assembly will approve a plan of union to merge the three largest Presbyterian bodies in this country.

They are frankly fearful, however, that the merger may bog down at the "grass-root" level. In the event the assembly endorses union, three-fourths of the church's 84 presbyteries, or local districts, must ratify it within a year.

A vocal, anti-union minority has promised to fight the merger from the floor of the assembly Monday.

Anti-merger forces, supported largely by rural churches and presbyteries in the Deep South, look with suspicion on the "modernism" of the Presbyterian Church in the U.S.A. (Northern).

They also disapprove of the outspoken anti-segregation pronouncements of the Northern Church and feel that a merger would destroy the "identity and testimony" of Southern Presbyterianism.

Tomorrow, in Akron, Ohio, the United Presbyterian Church of North America, smallest of the three, is scheduled to vote on union.

9 1954

PRESBYTERIAN

At Church of the Master

1 White, 2 Negro Clergymen Form Interracial Ministry

An interracial ministry, with two Negro and a white Presbyterian clergymen sharing equal pastoral responsibilities, was begun last night at the Presbyterian Church of the Master, 122d St. and Morningside Ave.

At a double installation ceremony, the Rev. Malcolm R. Evans, thirty, former director of the Tercentenary of Brooklyn Protestantism Committee, and the Rev. Richard Stenhouse, thirty-three, Negro minister who has assisted at the church for three years, were given equal rank with the Rev. Dr. James H. Robinson as associate pastors of the church.

Mr. Evans, former pastor of Spencer Memorial Presbyterian Church of Brooklyn, said he planned to move to Harlem to "be a part of the community" in serving the predominantly Negro congregation.

Calls Plan "Unique"

"This kind of multiple ministry, I feel, is the only answer in an urban center," he declared. "The Christian church has an obligation to serve notice that it is an inclusive fellowship at all levels." In 1953 Mr Evans was named "the outstanding young man of Brooklyn" by the Junior Chamber of Commerce.

The Rev. Dr. John A. Mackay, president of Princeton Theological Seminary and former moderator of the General Assembly of the Presbyterian Church in the U. S. A., said that to his knowledge, the interracial ministry at the Church of the Master was unique among Presbyterian churches "in the Western world."

Dr. Mackay preached at the installation. The charge to the two associate pastors was delivered by the Rev. Dr. Henry Pitney Van Dusen, president of Union Theological Seminary.

"Road Companions"

The Rev. Montague White, of Madison Avenue Presbyterian Church, moderator of the Presbytery of New York, officiated. The charge to the people was delivered by Dr. Robinson.

Dr. Mackay, in his sermon, said that both in its local and its world - wide expression "the Christian community is made up of all those for whom Jesus Christ is Lord." In such a fellowship, he said, there should be no distinction "of race or culture, of social status or political affiliation."

"Christians must be road companions who do things and go places together," Dr. Mackay declared.

Presbyterian Synod urges Va. accept desegregation

STAUNTON, Va. — The Presbyterian Synod of Virginia, meeting here last week, took the stand that enforced racial segregation is "discrimination that is out of harmony with Christian theology and ethics."

The statement was contained in a report of a special committee headed by W. E. Hemphill of Richmond that was adopted at the Synod's closing meeting of its 161th annual session.

The synod named a committee composed of Mr. Hemphill, Frank W. Price, past moderator of the General Assembly, and the Rev. Zebulon V. Robinson to convey its views to the study commission named recently by Governor Stanley to study the question of school segregation.

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THE COMMITTEE was directed to "urge that the Commonwealth of Virginia avoid all action that directly or indirectly would seek to controvert the decision of the U.S. Supreme Court affecting segregation in public schools of Virginia."

While the Revs. J. A. Allison of Lexington and Lloyd Arehard of Cinchester Presbytery, both white, contended that the synod should use "more mandatory language," the Rev. Irvin Elligan of Richmond defended the original report.

He pointed out that the wording of the Hemphill committee report and resolution was best so as to make the whole matter a "voluntary action" on the part of the people and efforts to strengthen it were defeated.

Defender 12B.
Chicago, Ill
Dat 12-18-54

IN CHICAGO, special services dedicate the General Spencer C. Dickerson Room and the Pastor's Study at Grace Presbyterian church. Both rooms completely furnished by Mrs. Spencer C. Dickerson (left) in memory of her husband, who was chairman of the trustee board for 29 years. A portrait of the general is at top left. Left to right, Mrs. Dickerson, Dr. H. F. Bouyer, new board chairman, Dr. A. E. Bennett, pastor, and George Lewis, senior elder.

Dixie Presbyterians Move To Implement Integration

RICHMOND, Va, — Several churches in Arkansas have taken steps in support of a recommendation of the General Assembly of the Presbyterian Church in the United States (South) to end segregation in schools and churches.

Two sessions in Jackson, Miss, and Fayetteville, N. C. have taken positions against the declaration.

The General Assembly adopted a report of its Council of Christian Relations at a meeting in Montreat, N. C. recently. It was one of the first major church organizations in the South to take such an action.

Southern Baptists and Methodist conferences took similar action later.

The General Assembly did not issue any directions for changes following the adoption of the report because it does not have that power. However, sometime ago the southern branch abolished its only segregated synod. There are still segregated presbyteries for most Negro ministers and churches.

The feeling of officers of the General Assembly is that its action will provide a tremendous impact on opinion and action at a lower lever even without enforcement powers.

Retiring moderator Frank W. Price said. "I think it means our church will take the lead in this vital issue."

Others said the action sets a standard and will "strengthen the hands of ministers who can point to an officially accepted goal toward which to move."

The adopted report recommends that the General Assembly affirm that "enforced segregation of the races is. . . out of harmony with Christian. . . ethics and that the church, in its relationship to cultural patterns, should lead rather than follow."

It also recommends that the assembly urge: trustees of institutions of higher education belonging to the assembly to adopt a policy of open doors to all races; and synods and church conferences to consider similar action.

That sessions of local churches admit persons to membership. . . without reference to race;" and that "all individuals in our communion" practice the "Christian graces of forebearance, patience, humility and persistent good will."

Segregated Synods Of Presbyterians Opposed

Argus St. Louis, Mo. Fri. 10-8-54 12-7

Rev. Herbert Pinkney

(By RICHARD A. JACKSON

NEW YORK—The special committee on segregated synods and presbyteries in the Presbyterian Church will meet October 13 at the Palmer House in Chicago. The study group of seven will have two Negro members, the Rev. Milton A. Calamison, pastor of Siloam Presbyterian Church, Brooklyn, N.Y., and the Rev. Herbert R. Pinkney, moderator of the Blue Ridge and Canadian Synod, Nashville, Tenn.

The committee wil consider implementation of the recommendation of the General Assembly of the Presbyterian Church in the United States last May in Detroit. The general body favored the removal of any form of racial division that may exist in the denomination.

Following the decree of the General Assembly, the moderator appointed this group on consultation with the United Clerk. They are to consider the advisability of integrating all synods and presbyteries in the same geographic locations which are now organized along racial or cultural lines. They will also study ways and means of desegregating all Presbyterian schools where bans now exist. The report of the committee will be made at the 167th General Assembly in May, 1955.

Four Negro Synods in the South, which grew up from the Reconstruction Days, will be specially involved in the deliberations. They are the Blue Ridge and Canadian Synod—Oklahoma, Arkansas, Alabama, Tennessee and Mississippi; the Atlanta Georgia and South Carolina; the Catawba—North Carolina and Virginia and the Florida. The General Church went on record as opposing those separate synods and presbyteries.

Besides the Revs. Clamison and Pinkney, other members of the special committee are the Revs. Herman L. Turner, Atlanta; Martin Hanna, Louisville; K. Toriumi, Pasadena and Gale Braithwite Eshuice, Sioux Falls, South Dakota, and Mr. Richard Kennedy, Lake Forest, Illinois.

Rev. Hilton Calamison

3 Presbyterian clergymen form interracial ministry

NEW YORK (ANP)—An interracial ministry with two colored and one white Presbyterian clergymen sharing equal pastoral responsibilities, has been inaugurated at the Presbyterian Church of the Master here.

At a double installation ceremony last week, the Rev. Malcolm B. Evans, 30, former director, Tercentenary of Brooklyn Protestantism committee, and the Rev. Richard Stenhouse, 33, who has assisted at the church three years, were given equal rank with the Rev. James H. Robinson as associate pastors of the church.

The Rev. Mr. Evans, former pastor, Spencer Memorial Presbyterian Church, Brooklyn, plans to move to Harlem to "be a part of the community" in serving the predominantly colored congregation.

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ACCORDING TO the Rev John A. Mackay, president Princeton Theological Seminary and former moderator, General Assembly, Presbyterian Church in the U.S., this interracial ministry of the Church of the Master is unique among Presbyterian churches "in the western world."

Dr. Mackay preached at the installation. The charge to the associate pastors was delivered by the Rev. Henry Van Pitney Dusan, president, Union Theological seminary. The Rev. Montague White, Madison Ave. Presbyterian Church, moderator of the Presbytery of New York, officiated.

Presbyterians ... study mixing

2 on special body mapping program

NEW YORK — The seven-member committee on segregated synods and presbyteries in the Presbyterian Church will meet Oct. 13 in Chicago to consider implementation of the recommendation of the General Assembly of the Presbyterian Church in the U.S., last May, in Detroit, which favored the removal of any form of racial division that may exist in the denomination.

The study group includes two colored ministers: the Revs. Milton A. Galamison, pastor of Sileam Presbyterian Church, Brooklyn, N.Y., and Herbert R. Pinkney, moderator of the Blue Ridge and Canadian Synold, Nashville, Tenn.

Following the decree of the General Assembly, the moderator appointed this group on consultation with the stated clerk. They are to consider the advisability of integrating all synods and presbyteries in the same geographic locations which are now organized along racial or cultural lines.

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They are the Blue Ridge and Canadian Synod — Oklahoma, Arkansas, Alabama, Tennessee and Mississippi; the Atlantic — Georgia and South Carolina; the Catawba — North Carolina and Virginia and the Florida.

The general church went on record as opposing these separate synods and presbyteries.

Galamison Pinkney

Presbyterians seek new field worker

By J. B. HARREN

GREENSBORO, N.C. — The 67th annual session of the Catawba Synod, Presbyterian Church, USA, and the 56th setting of the Catawba Synodical Society, met here October 20-22, as guest of the St. James Presbyterian Church, the Rev. Joseph T. Douglas, pastor.

Instead of meeting in the St. James Church, the sessions were held in Annie Merner Pfeiffer Chapel on Bennett College campus. Some 200 delegates attended.

Following a pre-synod session on Wednesday afternoon, a very dignified communion service was observed at the night meeting during which the retiring moderator, the Rev. Henry W. McNair, preached.

Other participants included the Revs. J. T. Douglas, C. A. Kearns, L. B. West and J. W. Smith Jr.

During joint services with the Women's Society, Thursday, the Rev. Cordell H. Kennedy, Army chaplain, brought the message.

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CHOSEN AS moderator of the synod was the Rev. James W. Barnette, pastor, Mt. Pisgah Presbyterian Church, Rocky Mount.

The moderator was kept busy preserving order among debators discussing the very exacting specifications outlined by a special committee to select a successor to Dr. Frank S. Shirley, field worker of the synod, who has been incapacitated for some time.

The committee was composed of the Revs. Mr. Douglas, J. W. Smith Sr. and Walter G. Anderson; and Elders C. E. Boulware and Fred J. Carnage. It is reported there are several aspirants for the post said to pay about $5,500 a year.

The Catawba Synod is made up of the presbyteries of Yadkin, Catawba, Cape Fear and Southern Virginia. Dr. L. B. West of Charlotte is Stated Clerk and the Rev. H. T. McFadden, treasurer.

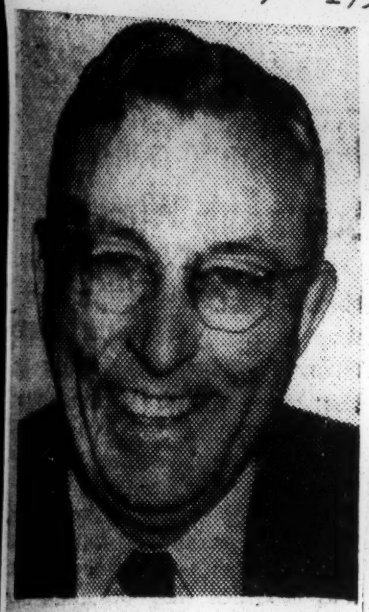
—o O o—

DURING THE Thursday dinner welcome program conducted by N. L. Gregg, greetings were brought to the synod by members of the host church, the schools and colleges of the Greensboro area.

Among the speakers were J. A. Tarpley, W. M. Hampton, councilman; Dr. David D. Jones, Dr. Charlotte Hawkins Brown, Bishop Wyoming Walls, Mrs. Joseph S. Vincent and Attorney Carnage.

The women of the church, centered the luncheon around the United Nations Week theme. Mrs. Julius T. Douglas presented an appeal to Christian organizations to work for peace and gave prayer.

On Thursday night, Mrs. Senora J. P Taylor conducted the Synodical program, which is always a highlight of the synod.



—AP Wirephoto.

DR. WADE H. BOGGS.

Southern Assembly Of Presbyterians Acts On Segregation Soon

By the Associated Press

MONTREAT, N. C., May 28.—Southern Presbyterians holding their 94th General Assembly here had a busy round of meetings today, including those of the Board of Women's Work and the Board of Annuities and Relief.

Major business of the five-day session that started last night is expected action on unification with two other major Presbyterian bodies and on eliminating racial segregation within the church.

Atlanta Pastor Elected.

The Rev. Wade Hamilton Boggs of Atlanta was elected moderator of the assembly last night. He defeated the Rev. Stuart R. Oglesby, also of Atlanta, the only other nominee, by a 278-159 vote.

Dr. Boggs is executive secretary of the Board of Annuities and Relief. He is a former pastor of Atlanta's Druid Hills Church.

Many of the commissioners (delegates) from 16 Southern States seemed to feel that unification is nearer than at any time since 1861, when Northern and Southern branches of the church were formed.

The General Assembly of the Presbyterian Church in the United States of America (Northern) approved union at a meeting in Detroit last Friday. The third group affected is the United Presbyterian Church of North America. The three have a combined membership of 3.5 million.

If the Southern Assembly approves unification, the plan will be submitted to the Presbyteries. Final approval would be up to a second general assembly.

Remarriage After Divorce.

Also scheduled for discussion is changing the church rules on remarriage after divorce.

Dr. Frank W. Price of Lexington, Va., moderator of the Southern church, made a strong plea in a sermon last night for abolishing racial segregation.

The recent United States Su-

"This ruling removes the legal barrier to the practice of principles frequently stated by our church. It thus removes an excuse that has sometimes been used by church people for not advocating measures to end segregation in their communities.

"The Court has pointed up before the nation and the world a problem about which the Christian churches have long been deeply concerned.

"Wherever any form of race segregation is practiced—and this means almost everywhere in the country—there is now a new obligation to take action to achieve the goal proclaimed both by our own Presbyterian Church U. S. A. and by the National Council of Churches, namely, that of a non-segregated society."

ferences was not for the best interest of the church.

Earlier in the week the Goldsboro Presbyterian Church served notice on the Synod that they did not plan any changes in their educational or cultural pattern.

* * *

IN MONTREAT, N. C., a delegation of cottage owners at the religious assembly grounds for the Presbyterian Church adopted a resolution asking that the trustees of the Mountain Retreat Association continue the present policy of segregation.

The General Assembly of the Presbyterian Church, U.S. (Southern), passed a resolution asking for the abolition of segregation.

Dixie Presbyterians postpone decision on segregation policy

BRISTOL, Tenn.—One of the southern councils of the Presbyterian Church, the Appalachia Synod of the United States, closed its annual meeting, this week, after postponing action on racial segregation at King College here until next year.

The segregated co-educational institution has had one colored applicant since the church's general assembly voted in May at Montreat, N.C., to end segregation in church supported schools.

About 150 delegates from Chattanooga to Wytheville, Va., attended the sessions. The synod embraces four presbyteries in East Tennessee, Eastern Kentucky, Southwest Virginia and Western North Carolina.

Presbyterians Reject

North Carolinians Decide To Continue Segregation

By A. M. RIVERA JR.

MONTREAT, N. C. — The old saying, "You can't tell on Sunday what a Christian will do on Monday," stood out like a bandaged sore thumb here as rebellious Presbyterian groups rejected the General Assembly's request to end segregation.

North Carolina Presbyterians set up a special committee to consider the continuation of segregation in church-supported schools.

The assembly called on the trustees to open the doors to everyone regardless of race, and it recommended the same action to the Synods and Presbyteries.

* * *

LOCAL CHURCHES were urged to examine their own lives and practice no discrimination within their fellowship or outreach.

Since the assembly is not empowered to direct, but only to urge the adoption of the changes set forth in the resolution, it had the effect of leaving the matter to the discretion of each church group.

Another Church Group Backs Integration

FAYETTEVILLE, Ark.— (ANP) —The Arkansas Presbytery of the Northern Presbyterian Church last week took a stand in favor of an integrated church and an integrated society.

In a statement released here, the church took its stand in the wake of the U. S. Supreme Court ruling outlawing segregation in schools. Released by the Rev. William E. Sibson, minister to students at Fayetteville, the statement said in part:

This action was taken in Charlotte after a budget of $1,627,428 had been adopted by the Tar Heel church group.

* * *

RESOLUTIONS sponsored by churches in Henderson, Burgaw and Maxton requested the state Synod to continue segregation in schools.

The resolutions declared that the May request of the General Assembly to end segregation in schools, churches and the governing bodies of various con-

Install new Afro-American PE moderator

P. 7

Rev. Glascoe heads Baptist 248-year presbytery

PHILADELPHIA

The Rev. Benjamin F. Glasco, Tuesday, was installed as moderator of the Presbytery of Philadelphia. Dat. 1-23-54

He is the first colored individual to hold the highest office in the 243-year-old presbytery.

Approximately 95,000 communicants in 182 Presbyterian churches are represented by the Rev. Mr. Glasco, He is pastor of Berean church, 1924 S. College ave.

Presides Over Session

The Rev. Mr. Glasco was installed by the retiring moderator, the Rev. Meyer Hostetter of Doylestown. The ceremony was at Arch Street church, 18th and Arch sts.

Following his induction, the Rev. Mr. Glasco presided over his first session fo the presbytery.

He installed seven vice-moderators, one of whom was the Rev. Shelton Waters, pastor of First African church, 18th and Christian sts.

The gavel which the Rev. M Glasco used was made at vocational school. It's wo from Johnson C. Smith ur sity and Scotland.

MINISTER HONORED—Dr. Halley B. Taylor, 74, right, retired minister of the Fifteenth Street Presbyterian Church, receives a retirement gift from Woolsey W. Hall, church elder, at a testimonial dinner. Dr. Ralph K. Merker, center, stated clerk of the Washington City Presbytery, looks on. —Star Staff Photo.

Dr. Taylor, Retired Pastor, Acclaimed by Church Group

Dr. Halley B. Taylor, who retired January 1 after serving more than 28 years as minister of the Fifteenth Street Presbyterian Church, was honored last night by members and friends at a testimonial reception in the church, Fifteenth and R streets N.W.

Tributes from many sources were paid to the 74-year-old pastor, whose career in Washington opened many fields hitherto closed to Negroes.

Dr. Frederick E. Reissig, executive secretary of the Washington Federation of Churches, told Dr. Taylor another degree should be added to the many he has "D. O.—Door Opener."

"He has not forced doors once closed to Negroes except by virtue of what he was and what he stood for," Dr. Reissig said. He said it was largely the result of Dr. Taylor's efforts that colored churches were admitted to the federation.

Effective Ministry Cited.

Dr. Edward L. R. Elson, federation president and minister of National Presbyterian Church, in a letter declared "your ministry has covered many years and every year has been an effective one. . . . You have occupied a large and influential place in the religious life of this city and especially in the Presbyterian Church."

Among the messages sent to Dr. Taylor were ones from Dr. Frederick Brown Harris, minister of Foundry Methodist Church and Senate Chaplain; Dr. Albert J. McCartney, minister emeritus of National Presbyterian Church; Dr. Joseph R. Sizoo, professor of religion at George Washington University, and Rabbi Norman Gerstenfeld, minister of the Washington Hebrew Congregation.

The statements all praised Dr. Taylor for his distinguished ministry and his numerous contributions to the religious and civic life of Washington.

Spokesmen for the various organizations within Fifteenth Street Presbyterian Church also paid tribute to their minister of many years.

The Rev. Robert L. Jeans, moderator of the Washington City Presbytery, brought greetings from the body that Dr. Taylor once headed.

The local clergyman also broke ground for his race by serving as moderator of the Baltimore Presbyterian Synod, 1949-50. He was vice president of the Washington Federation of Churches, 1943-45, and a member of his denomination's Board of National Missions, 1941-47.

Dr. Taylor told the gathering he regarded the tributes as expressions of what has been done by all the church members during his pastorate rather than personal ones.

He also revealed he had hoped to retire after serving several years without pay, the money to be turned back to the church for specific projects.

"I did not, therefore, come to the end of my ministry as I wanted to, but I did come to it in a very pleasant way," he said.

Television Gift.

The members presented Dr. Taylor with a check for a television set, and Mrs. Taylor with a basket of flowers and a gift.

The clergymen said he did not have any particular future plans, except to read good literature and do some writing on religious and general topics. Dr. and Mrs. Taylor will continue to live at 605 Decatur street N.W. They have five children and eleven grandchildren.

Woolsey W. Hall, an elder of the church, presided. The invocation was given by Dr. Ralph K. Merker, stated clerk of the Washington City Presytery, and the benediction by the Rev. Miles R. McKenzie of Washington.

Presbyterians Will Get Anti-Segregation Plan

By the Associated Press

ATLANTA, May 14.—Proposals for abolition of segregation within the Presbyterian Church, U. S. will be presented to the 49th General Assembly of the denomination in Montreat, N. C., on May 27. P. 15B

The church will be asked to "lead rather than follow" in the move to end segregation in a report submitted by the Division of Christian Relations, Board of Church Extension.

The report is the result of a study directed by the general assembly itself in 1953.

If approved, the proposals would not be compulsory on local congregations. The general assembly can urge changes in educational and cultural patterns but cannot direct that they be made.

The assembly will be asked to affirm that enforced segregation is discrimination which is out of harmony with christian theology and ethics.

Courier Editorials

Presbyterians Fall in Line

IN VOTING by a heavy majority to end segregation on racial grounds in its many institutions of higher learning, the Southern Presbyterians have fallen in line with the national trend recently speeded by the U. S. Supreme Court decision. We congratulate them.

This is another indication that the country is moving swiftly to eliminating all overt forms of racial discrimination and segregation, and in a few years we shall see all legal barriers removed.

The Presbyterians split over the issue of slavery and secession over ninety years ago, as did the entire nation, and now that the wounds of sectionalism are rapidly healing, they have come together again.

Significantly, other religious groups have done, or are about to do, the same thing, and the influence of the churches is perhaps stronger in the South than elsewhere in the country.

This is no sudden overnight development but the culmination of long years of agitation, protest, education and diplomacy within the churches and, indeed, most of the important organizations and institutions in the South whose conscience has been sorely rent between precept and practice.

The Christian conscience has come in for a lot of sneering and cynical criticism because men and women fell short of practicing what they preached, but it should never be forgotten that it is this very Christian conscience which has projected and consummated every social reform in America.

Not a single one of the laws and constitutional provisions designed to lift colored Americans to full manhood status in this nation would have been enacted without the existence and pressure of the moral imperative based on the Christian principle.

There are people of small mentality and less historical knowledge who would have us believe that America has been forced to make these changes because its domestic racial policies were injuring her prestige abroad.

Such contention is an ignorant insult to the American people and unworthy of those who make it.

Most Americans care nothing about what nations abroad think of the United States as long as it remains strong and capable of taking care of itself, as it has demonstrated over and over again since it won its independence.

Informed Americans know that with all the nation's shortcomings it has more successfully coped with complicated social problems than any other country similarly constituted, and solved them more quickly.

America has been laboring under increasing qualms of conscience with regard to the so-called Negro problem since before the Revolution, and a long succession of great men and women in all parts of the country have been concerned with remedial measures from the beginning.

So far as we know, there is no other country on earth that has done more in less time to live up to its ideals, not only with regard to race and color, but also in extension of suffrage, universal education, child labor legislation and women's rights.

Thus, the Presbyterians by their latest action fall in line with American practice which, being in essence republican, is decided by majority rule rather than dictatorial ukase.

If the changes that have been and are being made were not popular, in the sense of having majority support, no law or decision would be able to enforce compliance.

Make no mistake about it, the South is really moving ahead.

CME Confab Acts To Change Name

MEMPHIS — (ANP) — Delegates to the Colored Methodist Episcopal Church General Conference here last week acted to remove the word "colored" from its name.

The conference voted to take the action and substitute "Christian" after Dr. Channing H. Tobias said it was "unChristian" to have race labels in churches.

Final action on the issue was expected to be taken later in the sessions.

In other action, the church delegates voted to retain Bishop H. P. Porter of Louisville, and Bishop J. Arthur Hamlett of Kansas City as prelates for another four years. The bishops have reached the retirement age of 72.

Meanwhile, Dr. Aaron Brown, president of Albany State college, called for continued support of Paine college, Lane college, Miles college, Texas college and Mississippi Industrial college.

Dr. Brown also recommended that each college organize a department of religious education, with field service.

Other speakers at the two-week conference were Dr. Earl Adams of Chicago who represented the National Council of Churches of Christ, and Dr. Norris S. Curry, pastor of Phillips Temple, Los Angeles.

Headquarters for the 23rd conference was Mt. Olive CME church.

More than 2,000 persons attended the session from all sections of the country.

J. Ernest Wilkins And Ralph McGill Address Methodist Board

Chicago, Ill.--The economic situation in our country today was declared to be "generally good", by the Honorable J. Ernest Wilkins Chicago and Washington, D. C., in an address to the annual meeting of the Board of Social and Economic Relations of the Methodist Church, which met here in the Allerton Hotel, May 27. Mr. Wilkins, who was recently appointed assistant secretary of Labor of the United States, is the only Negro member and secretary of the Judicial Council of the Methodist Church, the Supreme Court of the denomination.

Mr. Wilkins gave an analysis of the economic situation in the nation and asserted that "it is estimated in Washington that we may have in 1954 the second best year in our industrial history, second only to the recor dpeace time level of 1953."

He pointed two that there is a greater amount of unemployment this year than last because of declines in the defense program and renewest weakness in textiles and mining.

"The subject of unemployment and job prospects is one of special Negro workers. The Wartime decade of 1940-1950 which brought almost full employment to our industries resulted in an improvement in the economic status of Negroes."

"A study made in 1952 determined that the problem of increased manpower utilization among Negroes was primarily one of occupational upgrading and expanding unemployment opportunities in certain industries, rather than increased participation in the labor force.

"In periods of decline, however, Negro workers usually lose their jobs at a faster rate than white workers. In the past year, the unemployment rate for Negro men was 11 percent compared with 15 percent for white men."

"Basically, the problem of the South since 1865 has been to catch up in democracy and industry" according to Ralph McGill, distinguished liberal editor of the Atlanta Constitution, in his address to the Board of Social and Economic Relations. A denominational agency created by the order of the 1952 General Conference of the Methodist Church.

The speaker called attention to the fact that in the past 15 years the white primary has disappeared, the poll tax abolished in all but six Southern states and the number of Negro voters increased from 200,000 to 1,100,000. And also that no lynchings had been reported for 1952 and 1953 by the Department of Records at Tuskegee Institute.

In referring to a possible favorable decision by the Supreme Court in the segregation case to abolish segregation in the public schools in 17 states, Mr. McGill said: "So, today the Negro in the South stands at the threshold of full citizenship. It seems that the legal stamp of second class citizen is about to be removed from his person. The hard way he has come to this threshold has been by and large, a path of honor and of law."

9 1954

Prophet Jones Tells Atlanta Of Coming War

ATLANTA — Prophet Jones arrived here last week to lay ground work for one of his famous "Thankful Centers." He then proceeded to startle this Dixie City by prophecying "the worst war the earth has ever had will soon break out."

Saying that God spoke to him and told him about the coming war," Prophet Jones, who claims he has never missed a prediction, including the end of World War II by use of the A-bomb and the deaths of several U. S. senators, declared:

"The war will come but it won't last long. And afterwards there will be peace, as long as God lives, and He will live forever."

Prophet Jones is the Dominion Ruler of the Church of the Universal Triumph, the Dominion of God, Inc., with headquarters in Detroit.

When he arrived here at Union Station with 14 members of his staff he had with him 35 pieces of luggage. Awaiting his coming was a delegation of 30 persons and four Cadillac limousines.

Possessing a flair for the dramatic, Prophet Jonees arrived wearing a tan suit, bright yellow suede shoes, maroon socks, yellow shirt, pink tie white hat and yellow gloves.

From his left ear dangled a gold heart-shaped earring. He said he wears no earring on his right ear because that's the ear "through which God speaks to me."

"When I feel a light breeze as though someone were fanning me, he said, "I know God is fixing to speak to me."

Prophet Jones was also carrying a walking cane, and on his hands were three rings valued at $17,500 in all. He wore two bracelets worth $41,000. One had 812 diamonds.

Prophet Jones in New York

Says he was called to reveal spy ring

NEW YORK (ANP)—Prophet Jones, the Rt. Rev. James F. Jones, made one of his rare visits to New York last week. He appeared at Carnegie Hall Sunday before about 1,200 persons.

When the head of the Church of Universal Triumph, the Dominion of God checked out of the Waldorf-Astoria, he stated he was still awaiting a celestial directive whether to return to Detroit.

The prophet told a press conference he had received a "command" to tell New Yorkers that a vicious spy ring was operating in their midst, to urge city dwellers to rededicate themselves to the Four Freedoms and to prepare for the day—46 years from now—when men will live on earth without fear of death, work or taxes.

—o O o—

THE DAPPER leader of a reported 6,000,000 followers in the U.S., West Indies, Canada and Africa, made a sensational apearance in Mahattan. He was accompanied by three valets, four chauffers, four guards, three secretaries, a cook and dietitian, two organists, a piano player and a chorus.

It was estimated that he had $100,000 in valuables including a bracelet with 800 diamonds, valued at $17,000, a $13,000 mink coat made of 75 pelts, and a topaz ring worth $2,500.

PROPHET JONES

PROPHET JONES

Retinue of 80, Portable Throne

Prophet Jones Departing, Awaits Celestial Directive

By Francis Sugrue

The Right Rev. James F. Jones, also known as Prophet Jones, who came to New York on Friday with a retinue of eighty persons, five automobiles and $100,000 in jewelry and valuables, checked out of the Waldorf-Astoria yesterday, but said he was still awaiting "Divine Word" whether to return to Detroit.

Prophet Jones, who heads the Church of Universal Triumph, the Dominion of God, and claims to have 6,000,000 followers in the United States, the West Indies, Canada and Africa, said he had received a "command" to tell New Yorkers that a vicious spy ring was operating in their midst, to urge city dwellers to rededicate themselves to the Four Freedoms and to prepare for the day—forty-six years from now—when men will live on earth without fear of death, work or taxes.

Before he left the Waldorf Prophet Jones was interviewed while he remained in bed dressed in silk pajamas.

Phophet Jones came into New York with an entourage of eighty, including three valets, four chauffeurs, four guards, three secretaries, his own cook and dietitian, two organists, a piano player and a chorus.

Some members of the retinue stayed at the Waldorf, some in other hotels, at the Y. M. C. A., with friends, or at the apartment he rented at 160 W. 129th St., where his cook and dietitian prepared the one meal he eats each day—about 9 p. m.

One of the jobs of the four guards is to protect the $100,000 worth of jewelry and other valuables Prophet Jones brought along for the occasion. This collection included a bracelet with 800 diamonds and valued at $17,000, a $13,000 mink coat made of seventy-five pelts with a scarlet lining, a topaz ring worth $2,500, other lesser bracelets, stick pins and rings. He also brought his portable throne, a selection of his 400 suits and thirty brightly colored and beweled robes that he wore as vestments.

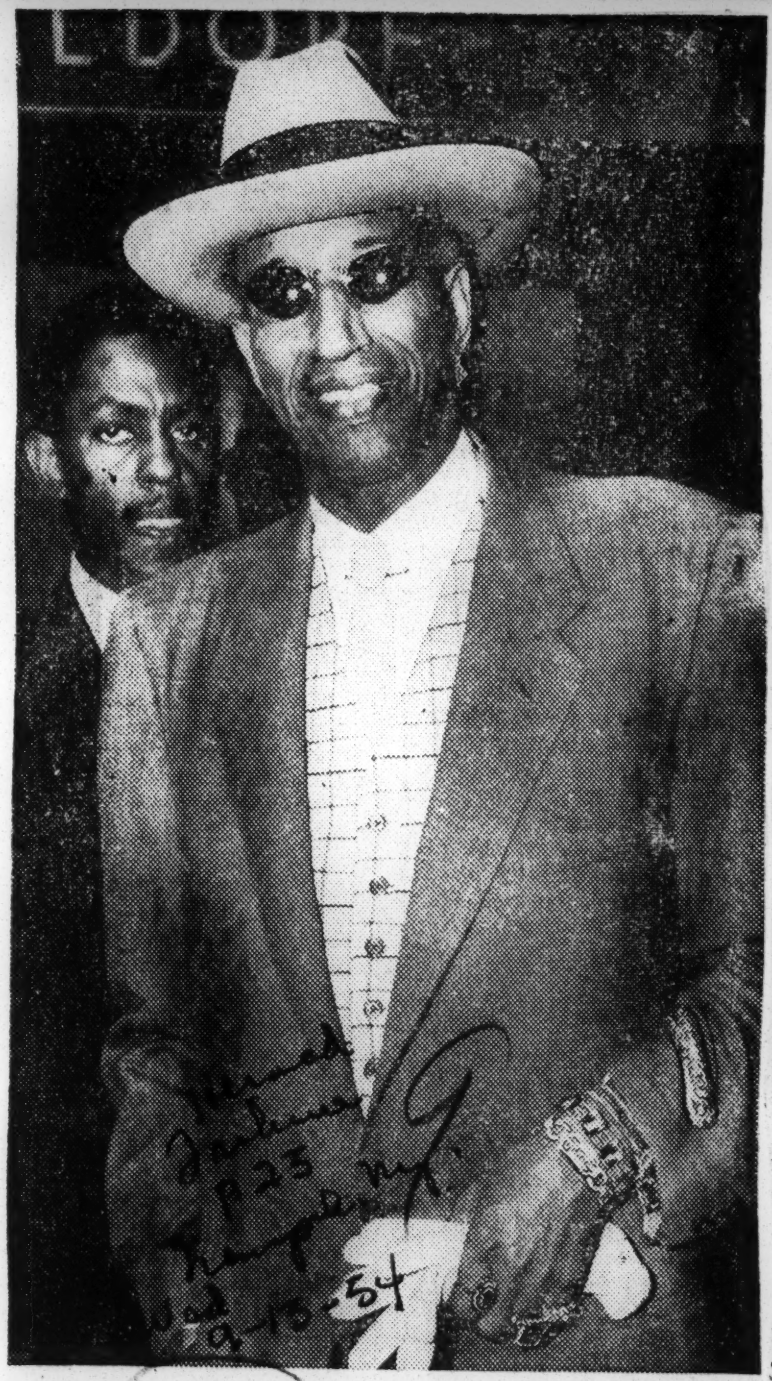
The Prophet Jones traveled from his headquarters in Detroit by train, and left it to members of his entourage to bring along the beige Cadillac, the white Buick convertible, the green Lincoln, the spare Buick and the Chevrolet station wagon.

"Gifts From People"

The forty-six-year-old preacher, who owns a fine church and home in Detroit, blandly explains that all his money and property are gifts from people "in appreciation of the clean life I live."

Prophet Jones gave his message to New York when he appeared before 1,200 persons in Carnegie Hall last Sunday.

Although Prophet Jones believes in a life of celibacy for himself, he encourages his followers to marry, but forbids smoking and drinking.



Don Rice

The Prophet Jones departing yesterday from the Waldorf-Astoria.

New Style?—Prophet Jones gasped when he received this $4,000 wild mink stole from, left to right, the Rev. "Lord" Elbert Mahone of Chicago, and the Rev. "Lord" Allen of Philadelphia. The stole was contained in a paper bag which was presented the Prophet at his birthday party last week in Detroit. The Prophet says he will introduce the stole as a "new style for men."

Pink Satin—The Rev. James Francis Jones, of Detroit, better known as "Prophet" Jones, resplendent in satin and crimson, ascends the chenille - carpeted steps to his $5,000 dais. A capacity crowd of his "flock" and spectators marveled at Mother's Day services conducted by the "Prophet" in his church, the Shrine of Lady Catherine. — Johnson Photo.

Prophet Jones Here, Tells of Hearing God

The Rt. Rev. Dr. James F. Jones, Dominion Ruler of the Church of the Universal Triumph, the Dominion of God, Inc., of Detroit, arrived Thursday in Atlanta.

He came wearing a tan suit, bright yellow suede shoes, maroon socks, yellow shirt, pink tie, white hat and yellow gloves.

From his left ear dangled a gold, heart-shaped earring. He said he wears no earring on his right ear because that's the ear "through which God speaks to me."

3 RINGS

He carried a walking cane, and on his hands were three rings, one worth $7,500, another worth $10,000, and the third, given him by his grandmother, worth about $2 or $3."

Besides the rings, given him by followers, he wore two bracelets, one with 812 diamonds, worth $27,000, and a topaz ornament worth $14,000.

He arrived at Union Station in the morning with 92 pieces of luggage and 14 members of his staff. Thirty-five more staff members arrived later in the day by automobile. Awaiting his coming here was a delegation of 30 persons and four Cadillac limousines.

Prophet Jones, as he is more familiarly known, held a press conference, for which he arrived an hour later than scheduled, prior to filling his speaking engagement Thursday night at the Herndon Stadium.

LIGHT BREEZE

"When I feel a light breeze, as though someone were fanning me," he said, "I know that God is fixing to speak to me."

Then, he said, God gives him information on which he bases his prophecies, such as:

"The worst war the earth has ever had will break out soon, but it won't last long, and afterwards there will be peace as long as God lives, and He will live forever."

He said he's never missed a prediction, including the end of World War II by use of the A-bomb and the deaths of several persons, including U.S. senators.

He said he plans to establish a "Thankful Center" of his organization in Atlanta. He calls them "Thankful Centers" instead of churches, he explained, smiling and showing an upper gold tooth.

Staff Photo—Charles Tarvin

SEE WAR IN FUTURE
Prophet Jones

— (PHOTOS BY PERRY)

I'M A BORN PROPHET : THRU ME GOD HEALS : A MESSAGE FROM GOD

Prophet Jones Relates Life Story At Press Conference At Mansion

BY ALICE HOLMES WASHINGTON

Prophet Jones, in town for an appearance last night at Herndon Stadium, prophesied for reporters yesterday in a press conference held at the Tiger Flowers Mansion ..... was generous in answering questions on personal life and actions in the Universal Triumph the Dominion of God, and declared his willingness to return to Atlanta for express purpose of opening a Thankful Center.

After delay of nearly two hours, the prohpet, referred to by followers as "doctor," "Your Holiness" and "prohpet" arrived with his personal secretary, known as Prince Rogers, and other members of his entourage after touring the city and making radio appearances.

Attired in a summer suit of tan, yellow shirt, pink tie, yellow suede shoes with brown tox, a single ear ring worn in the left ear, bracelets, wings and a watch worn on the left arm, carying yellow gloves and a white fan, the Prophet was formally introduced to this writer, World photographer Harmon Perry and a reporter from the metropolitan press in a manner befitting royalty with Prince Rogers doing the honors.

"ONLY A PROPHET"

Following a few preliminary question, the Prophet requested permission to relate his personal life story. This granted he proceded in a dramatic manner with Hollywood glitter to cover the "courtship of his parents," his birth in Birmingham and the first prophecy, made when 21 months old concerning an accident of his father, then railroad man.

Possessed with an excellent memory the Prophet who says he "never read for any of the teachers he had through 12th grade because God told him not to read out of a book replied to a question on other gainful employment by saying "I've always been a prophet." He firmly states "no one taught me anything as a method of telling people of my prophecies or for preaching."

The Prophet denied claims of "being a divine healer" but in a carefully worded answer said 'God answer his prayers for healing because of his strong belief and clean living."

VISIT WITH FATHER DIVINE

Concerning a recent much publicized visit with Father Divine, the prophet told us that a "message from God on the train said Father wanted to discuss religious matters." This conversation, however, did not transpire because of the constant presence of secretaries at the meeting. He did say he thinks Father Divine is a "religious man" adding, "I'm sure he isn't that one God that made heaven and earth." Rather he termed the Father a "little God" like all of us, reflecting that since man is made in God's image he is a "little God," and used the chicken-egg-chicken example to illustrate - young or old, still chicken.

Insistent that despite his much publicized and fabulous collection of jewelry and similar use of "luxury" items his primary objective is "revealing God's messages to him," the tall, medium built brown-skinned man pointed out individual pieces of jewelry-listing source and purchase price.

This accounting included a forefinger ring of garnet and pearls from the "collection of Catherine the Great," donated by white friends with attached price tag of $7,500; a 51 carat topaz given in May 1940 with attached card "From One of Your White admirers" and price tag, $10,000; a diamond bracelet with 812 diamonds made by Tiffany's as a gift from "followers" at a cost of $27,000 and received as a "pleasant surprise," a topaz bracelet with 8 stones, cost revealed as $14,000 and enclosed card saying "Thank you (four times) - the prayers you prayed at my request have been answered, I hope this will be of some value.' A third ring termed "a keepsake given by my grandmother. It couldn't have cost more than $2" is worn on the little finger. A watch is valued at $1,100.

ONE WORLD, ONE GOD

A smile crept over the prophet's face as he talked over the full length white mink coat also a "gift in gratitude," and he was quick to proclaim it "the only one of its kind in the world." Just as fast he corrected a question on his 400 suits to say he owned 586 spuits "at the last count."

According to the prophet and incidence backed up by Prince Rogers, he foretold the deaths of Edsel Ford and Secretary Knox, a huge fire, and the end of World War II and use of the atomic bomb, which revelation came when "he served a chicken breast to a guest and the "whole thing mushroomed into a cloud of white smoke."

The Prophet gave recent prophecies as including the deaths of two senators, already come to pass, and gave reporters present a scoop on a forthcoming war. He said: "The world has never had a war like it's fixing to have, but afterwards there will be peace as long as God lives and that's forever." He foretold American victory saying God said the American flag will never trail in the dust and God does not lie."

In a philosophical vein he ventured: "The world needs to recognize God more than in past year. People have thought more of denominations than this creator whose name is Holy."

Born James F. Jones, the Prohpet is traveling with an entourage of 14 persons by train. Prince Rogers and Princess (Rev.) Mary Pinkins, who flew in Saturday for advance details and 35 or thereabouts motoring in late Thursday in the Prophet's fleet of Cadillacs. More of his followers are white than Negro.

Reticent to talk, the "Ladies," "Princesses" and the one saint of the Dominion followed the well-oiled wheels of Dominion machinery and kept quiet, for the most part.

They did reveal, however, that Dominion followers must consult the Prophet before marriage, that the Prohpet designs and personally selects material for the fabulous robes he now wears. One robe is valued at $50,000, a white brocade satin, heavily encrusted with beads, and that the Prophet's taste this year is running to slim-skirted robes.

The "Doctor's" diet habit call for one meal a day, usually at night with a private cook to prepare for him. Also, the Prophet requires very little sleep, one "lady" volunteering that "peeps at him in the Castle" let them know if he is awake or asleep. Although known as a whisper, one "lady" says his "shouts at the Castle roar like thunder and lightning."

The Prophet will visit his birthplace in Birmingham return to Atlanta on Monday and thence go to Detroit, complete with his 10 suitcases of personal attire.

A final word concerned plans for establishing a Thankful Center in Atlanta. It is reported that he has some members, but as the prohpet said, "a proper invitation to return is all I need."

Reformed Church Installs Its First Negro Minister

Leaders and ministers of the Reformed Church in America joined yesterday with the congregation of the Mott Haven Reformed Church, 352 E. 146th St., the Bronx, in a solemn installation service marking the induction of the Rev. James Joshua Thomas as pastor of the Bronx congregation.

Mr. Thomas, thirty-five, who holds degrees from Lincoln University, Pa., Drew University in Madison, N. J., and Columbia University, thus became the first Negro to be installed in an American Reformed Church in that denomination's 325-year history. He had been the stated supply pastor of the Bronx church during the last year.

The Mott Haven Reformed Church is adjacent to Patterson Houses, a city housing development for 1,791 families. Many of these residents are Negroes and Pureto Ricans.

Because the church realized that its future lay with the occupants of Patterson Houses, it began a successful campaign three years ago to bring them into the congregation, and has since been an interracial congregation.

Members of the congregation, one-fourth of them Negroes, crowded the nave of the old church, which will celebate its 103d birthday on Wednesday. Following the processional hymn, "A Mighty Fortress Is Our God," they heard the scriptures read by the Rev. Dr. James Martin, stated clerk and treasurer of the New York Classis of the Reformed Church.

The sermon was then delivered by the Rev. Dr. Winfield Burggraaff, minister of the Huguenot Reformed Church of Staten Island.

Mr. Thomas was then asked the usual constitutional questions about his readiness to serve, by the Rev. Dr. Fred D. Buttenbaum, former minister of Mott Haven Church and now minister of the Mile Square Reformed Church of Yonkers.

In a similar question-and-answer ritual, the congregation promised to receive the new pastor and to encourage him. This part of the service was conducted by the Rev. Daniel K. Polling, minister of Fort Washington Collegiate Church, Fort Washington Ave. and 181st St.

Next, a prayer of thanksgiving and intercession was offered by the Rev. Alvin J. Neevel, field secretary of the Reformed Synod of New York. The Rev. Edler G Hawkins, minister of St. Augustine's Presbyterian Church, Prospect Ave. and E. 165th St. the Bronx, and vice-president of the Bronx Division of the Protestant Council of New York, then brought the congregation greetings from the council, and the service closed with a benediction by Mr. Thomas.

Mr. Thomas lives with his wife and their two children in the congregation's parsonage, adjacent to the church at 350 E. 146th St. The children are Ralph, five, and Joy, four.

Dutch Reformed names minister

Rev. James Thomas

1st to be picked

NEW YORK—The Dutch Reformed Church, with a 325-year history, will soon have its first colored pastor in the person of the Rev. James J. Thomas, stated supply pastor of Mott Haven Reformer Church, 352.

The Rev. Mr. Thomas was installed in a ceremony by the Dutch Reformed Classis of New York Sunday at 3 p.m. with the Rev. Dr. Ernest Palen, president and minister of the Middle Collegiate Church.

After the Rev. Mr. Thomas was named supply pastor for 12 months, the Sunday school of the church grew to as many as 268 children on a single day, 75 per cent of the children being colored.

The Rev. Mr. Thomas was trained for the Presbyterian ministry in Jamaica BWI. He received a master of arts degree from Columbia Teacher's College and assisted on the staff of the First Reformed Church, Astoria, Queens.

REFORMED CHURCH INSTALLS A NEGRO

First in Nation's Dutch Sect Takes Over a Bronx Pulpit Serving Other Races

The first Negro to become pastor of a Reformed Protestant Dutch Church in this country was installed yesterday as minister of the Mott Haven Reformed Church, 348 East 146th Street, the Bronx.

He is the Rev. James Joshua Thomas, a former Presbyterian minister in Jamaica, British West Indies. His new church belongs to the same "family" of denominations that in South Africa supports apartheid, or racial segregation.

Mr. Thomas will minister to a predominantly white church in the midst of a housing project most of whose residents are of other races.

The installation ceremony was conducted under the auspices of the New York Classis of the Reformed Church in America. The Rev. Dr. Ernest R. Palen, pastor of the Middle Collegiate Reformed Protestant Dutch Church, presided, and the sermon was preached by the Rev. Dr. WinfieldBurggraaf of the Huguenot Reformed Church on Staten Island.

'Experience' in Racial Harmony

Noting later that during the service there was no mention of segregation, Dr. Palen said: "We were all together, participating in a great experience."

Other participants in the ceremony were the Rev. Daniel K. Poling, minister of the Fort Washington Collegiate Church; the Rev. Edler G. Hawkins, pastor of St. Augustine's Presbyterian Church and vice president of the Bronx Division of the Protestant Council of the City of New York, and the Rev. Dr. Fred D. Buttenbaum, former minister of Mott Haven and now pastor of the Mile Square Reformed Church in Yonkers.

Mr. Thomas, who is 35 years old, is a son of a Presbyterian minister. He was educated at Lincoln University in Pennsylvania and Drew University, Madison, N. J.

From 1948 to 1952 he was a Presbyterian minister in Jamaica. He is now studying at Teachers College, Columbia University.

...med 'Colored Dept.' Secretary

...eterson Heads Adventist Unit

SAN FRANCISCO—(ANP)—Elder Frank L. Peter-... 60, president of Oakwood College, Huntsville, Ala., ... elected associate secretary of the genial conference ... secretary, North American Colored Department, dur-... the forty-seventh general conference session of the ...enth Day Adventists which closed here last week.

...Peterson was one of two Ne... Adventist ministers who re... new positions in their ...rch's governing body at the ...rnational conference which ... at the Civic Auditorium.

The other Elder Edward E. ...Cleveland, Atlanta, Ga., was ...ected associate secretary of ...e Ministerial Association of ...eventh-Day Adventists.

* * *

BOTH ELDER Peterson and Cleveland moved to Adventist headquarters in Washington, D. C., immediately after the con...rence.

As associate secretary, Peter...on now ranks as a member of the Adventist church group which directs policies governing the world-wide activities of the near 1-million-member denomination.

Elder Peterson will direct poli...cies affecting some 31,078 Ne...gro Adventists worshipping in 338 churches in the North Ameri...can area.

* * *

ELDER CLEVELAND is one of four top preachers in the Adventist faith. He has been an evangelist in the Southern Union of the church.

The conference here attracted up to 24,000 visitors and 1,130 delegates from 109 countries and territories.

Many Negroes were among the delegates. Among the representatives from foreign countries was M. Jonas, of Ruandi-Urandi, of the Congo Mission station in South Africa.

Adventists give college $233,000

WASHINGTON (ANP) — The Autumn Council of the Seventh Day Adventist Church, meeting in Tokoma Park here last week voted to donate $233,000 to Oakwood College, Huntsville, Ala.

Major portion of the appropriation was earmarked for a new men's dormitory. Other projects include teachers' cottages and improvements in the science department.

This appropriation was part of an overall budget of more than $20,000,000 approved Thursday by more than 600 delegates attending the international convention.

C. L. TERREY, treasurer of the denomination, said the large appropriation was made possible largely by the "faithful the paying" on the part of Adventist members. He said the per capita last year in the U.S. and Canada was more than $181, highest among any major Protestant group.

Total regular offerings given by Adventists last year was more than $60,000,000, including offerings for work in local churches. The annual budget also included other major appropriations for colored work of the church in North America.

The Riverside Sanitarium, Nashville, Tenn., received $10,000; Northeastern conference, New York City, $3,000; southern states for work with colored members, $35,000; southwestern states, $14,000; and Cleveland, for the Glenville Church, $20,000.

Adventists Drop 'Colored' From Title

WASHINGTON — (ANP) — The Seventh-Day Adventist denomination recently voted to drop the term "colored" from the name of the department for work with members of the race.

The action was taken at the body's annual autumn council. The council, which meets annually to vote on budget and other denominational policies, is composed of North American and world officials of the church.

At the meeting, Rev. Frank L. Peterson, associate secretary World Conference of Seventh-Day Adventists who introduced the change, explained that the move was necessitated by objection to the former title by the constituency, changes in world conditions and a national endeavor to minimize racial differences.

Regional delegates attending the meeting included Rev. John H. Wagner, president, South Atlantic conference, comprising Mississippi, Georgia, Alabama and Florida; Rev. H. D. Singleton, president, North Eastern conference, New York City; Rev. F. L. Bland, Central States conference, Kansas City, Mo.; Rev. H. R. Murphy, president, Southwestern conference, Dallas, Texas, and Rev. W. L. Cheatham, president, Allegheny conference, Pottstown, Pa.

Rev. Louis Reynolds, editor, Message magazine, the denomination's news organ, also attended the meeting.

Among other things, the council voted appropriations amounting to more than $20,000,000 for foreign and home missionary projects.

Adventists Help Haiti

MIAMI—Seventh-Day Adventists in meeting here this week voted another $40,000 to help hurricane stricken Haiti in addition to having sent ten tons of clothing and eighteen tons of dried milk to aid the island.

The action was voted by the thirty-second annual Council of the Inter-American Division of the General Conference of the church. Dorcas societies of the South Atlantic Conference of the church were also asked to send packages of food and clothing to the islands.

The South Atlantic Conference of the Seventh-Day Adventists also held a workers meeting in Miami last week.

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TOP 20 AMERICAN PREACHERS
PULPIT MAGAZINE

Readers Select—

Dr. Benjamin E. Mays Named With Top Twenty Ministers

ATLANTA, Ga. March 27 — Dr. Benjamin E. Mays, president of Morehouse College, has been selected by the readers of "PULPIT" a religious publication as one of the top 20 American preachers.

Six months ago, the editors of "PULPIT" asked its readers to nominate the comtemporary American preacher whom they would like to see on its board of editorial associates and representing the preachers whose sermons they would like most to hear.

The March, 1954, issue of "Pulpit" carried the result of that poll, which included the name of the illustrious educator-preacher, Dr. B. E. Mays, who several years ago was selected "Alumnus of the Year" of the Divinity School of the University of Chicago, from which Dr. Mays holds the Ph. D. degree.

The 20 preachers selected include 5 methodists and 6 Baptists. The Methodist preachers listed are the following: Ralph W. Sockman, Gerald H. Kennedy, Harold A. Bosley, Henry Hitt Crane (the 1954 Religious Emphasis Week speaker in the colleges of the Atlanta University Center), and E. Stanley Jones.

The Baptist preachers selected are the following: Benjamin E. Mays, Robert J. McCracken, Edwin McNeil Poteat, Harold Cook Phillips, Edwin T. Dahlberg, and Howard W. Thurman (a Morehouse graduate who now serves as Dean of the Chapel at Boston University and who was listed recently by "LIFE" magazine as one of the top 12 American preachers.).

In contrast to "LIFE's" list of "eminent American Ministers," who were limited to Methodists and Baptists, "PULPIT" readers listed Lutherans, Congregationalists Christians and Disciples.

Mays, Thurman Cited By Pulpit

ATLANTA, Ga. — Dr. Benjamin E. Mays, president of Morehouse college, has been selected by the readers of "Pulpit," a religious publication, as one of the top 20 American preachers. The 20 selected included five Methodists and six Baptists.

Among the Baptists listed was Howard W. Thurman, a Morehouse graduate who now serves as dean of the chapel at Boston university.

LISTED AMONG TOP 20 PREACHERS

ATLANTA (ANP) — Two eminent ministers, Dr. Benjamin E. Mays and Howard W. Thurman were listed among the top 20 American preachers in a recent poll conducted by the Pulpit, a religious publication.

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148,000 Converts

Baptists Reach a New High

CHICAGO—The National Baptist Convention, USA, Inc., world's largest Negro organization, gained 148,457 new members during 1953-54, according to a report issued from the office of Dr. J. H. Jackson, national president of the convention.

The National Baptist Convention, Inc., nearing its seventy-fifth anniversary, now has a total membership of 4,557,416.

Last year at this time there were 4,526,847 members on the convention's rolls. Some 117,730 members were lost during this period as a result of death and other reasons.

THERE ARE more than 40,000 ministers and 30,000 churches listed with the convention.

Total value of property owned by member-churches is $125,408,500.

During the 1953-54 period, there were 2,207,348 students enrolled in National Baptist Sunday schools, and 16,031 in daily vacation Bible classes.

The National Baptist Convention, USA, Inc., is the third largest non-Catholic denomination in America and is recognized as the largest and richest Negro organization in the world.

It is the second largest denomination of Baptists in the world, surpassed only by the Southern Baptist Convention.

TOTAL NUMBER OF BAPTISTS
NATIONAL BAPTIST CONVENTION USA, INC.
NATIONAL BAPTIST CONVENTION OF AMERICA

Segregation denounced at UAME Conference

Afro American Sat 11/6 Baltimore, Md.

By WILDA R. SMITH

CAMDEN — The 35th quadrennial session of the UAME General Conference was held in the Chestnut Street Church, Chestnut above Seventh Street Tuesday through Saturday of last week.

With no bishops to be elected, the Episcopal address, read by the host bishop, the Rev. D. M. Harmon, became focal point of the conference. The address, read on Wednesday, denounced whether practiced by minority or majority groups.

"The UAME Church will not tolerate the practice of segregation in any of its parishes. Anyone is welcomed to partake of the sacrament at our Communion Table at any "time," Bishop Harmon said.

Pointing out that equal privileges are accorded women ministers, the address revealed that the connection has two women with full Elders' rights, both pastors; and three deacons with limited privileges that also apply to men.

THE REV. MRS. MARY SPENCER, a pastor in the host district preached Wednesday morning preceding reading of the quadrennial address. Bishop Harmon is secretary of the Bishops' Council.

The program of the United Nations organization was endorsed by the conference in the report on State of the Country, prepared by the Revs. D. E. Hackett, host pastor; Clarence Guy, and Claude L. Harris, pastor of the Mount Hope Church, 818 N. 11th St., Camden.

The opening sermon was preached by the Rev. O. W. Forward, of the First Episcopal District. The Third and Fourth Districts, comprising southern area of the church, is presided over by the Rev. J. P. Predow, president of the Bishops' Council.

—o O o—

MRS. ANNA WHITTINGTON, prominent lay leader, and member of the host church was elected assistant secretary of the General Conference. Mrs. Harmon, wife of Bishop Harmon, presided over a special session of the General Sisterhood, women's missionary organization.

The Rev. W. B. Wright of S. Eighth St. was host presiding elder. He assisted in memorializing the late Rev. N. F. Wilson, who died last July after pastoring the Saint Luke Church, 905 Division St. for 35 years. Presiding Elder Wright is serving

9 1954

UNITED HOLY CHURCH OF AMERICA

Missionaries End Session

NORFOLK, Va. (ANP)—The thirty-seventh annual session of the Women's Home and Foreign Missionary Convention of the United Holy Church of America, Inc., of the Southern District, closed h[illegible] after raising $4,854.98.

The group voted to meet next year in Danville, Va.

The six-day session was held at the Pentecostal United Holy Church, of which the Rev. Mrs. Rebecca J. Mackey is pastor.

THE PRESIDENT, the Rev. Mrs. E. E. Craig, gave her annual message. The missionary message was given by the Rev. Mrs. Margaret Bennett, national president of the missionary department of the church. The closing message of the convention was delivered by the Rev. Mrs. Josephine Simmons of Philadelphia at the 8 P. M. service on Sunday.

N. C. Bible School OK's Integation

GOLDSBORO, N. C. — (ANP)— A Bible training institute here will soon open its doors to white students who qualify for membership.

The Southern Convention of the United Holy Church of America, which sponsors the institute, unanimously adopted a resolution to admit all qualified applicants regardless of race, color or creed.

The resolution was offered by A. W. Lawson, dean, and classes will begin this with an enrollment of 35 — all Negroes. The resolution was adopted at a meeting of the convocation, attended by 700 delegates from 250 churches in the Carolinas and Virginia.

A Dangerous Campaign

IN NEW YORK CITY last week 450 Negro Baptist ministers and laymen under the direction of the Rev. Adam Clayton Powell, New York Democrat Congressman, organized a United Protestant Political Action Movement to combat a "policy based upon pure religious bigotry to deny Protestants equal representation in our city government."

The group has set up an "action committee" to visit all city departments to find out the religious preference of top executives.

In other words, this Negro movement is going to launch a religious witch hunt in a metropolis where almost every religious creed on earth is represented, and where there is more tolerance and group cooperation than can be found in most cities of the world.

This is a deplorably dangerous move and we are sorry that a group of Negroes has launched it.

This is the sort of "leadership" which Negroes cannot afford and which must not be tolerated.

VIRGINIA'S WHITE CHURCHES MOVE TOWARD INTEGRATION

Richmond and Norfolk Pastors Believe Christians Should Hold Services For All People

HAVE INTERRACIAL MINISTERIAL ASSOCIATIONS

RICHMOND, Va. — (ANP) — Leading white ministers working quietly behind the scenes are gradually swinging public officials in various sections of Virginia around to their belief that religious servces and programs should be held for all the people interested in them and on a non-segregated basis. The two cities in the state who led the way were Richmond and Norfolk.

Richmond outstripped Norfolk and was able to move toward integrated religious public services before Norfolk which had to abandon its preaching mission over two years ago because the leaders were unable to get the local authorities to agree to a non-segregated mission. However, in January Norfolk ministers will resume their preaching mission, and it will be unsegregated and both white and Negro ministers and white and Negro churches will be asked to cooperate with the program.

It was disclosed here last week that State Atty. Gen. J. Lindsay Almond jr. was asked by the Norfolk committee in charge of the plans for the preaching mission to give a ruling on whether the mission could be held without forced segregation of the races.

It was not possible to get an exact wording of the official's reply, but it was said on reliable authority that the mission could be held as originally planned.

When the Norfolk white ministers dropped the Preaching Mission over two years ago they made an emphatic statement which said they would not revive the program until it could be held without forced segregation. The Rev. Royce McDonald, pastor of the Second Presbyterian church in Norfolk, is chairman of the Mission Committee.

White ministers who are working for a closer relationship between themselves and Negro ministers on fellowship programs and city-wide efforts like the preaching mission have taken the position in recent years that a preaching mission or similar religious project is by the nature of its function and operation in the same class as private affairs and should not, therefore, be subject to the general laws on racial segregation.

They have been arguing for freedom of worship and freedom of assembly which are fundamental tenets of the American system of government. More than two years ago Richmond officials ruled that the last Virginia Conference of State NAACP Branches held in Richmond at the Mosque was a private affair and that delegates and visitors attending the sessions could not legally be forced to be segregated. The conference was held and there was no forced segregation.

In several Virginia cities white and Negro ministers meet regularly in a fellowship which is both interracial in membership and in office holding. Dr. J. B. Henderson, Bank Street Baptist church pastor, Norfolk, is president of the Norfolk Fellowship.

Richmond has an interracial Ministers Association which is gradually working for closer cooperation between Negro and white religious organizations on common problems. The Virginia Baptist General Association, a white body, voted in favor of the U. S. Supreme Court's decision for integrated public schools at its annual meeting in Norfolk last week.

Virginia Ministers Work For Church Integration

BY CARTER JEWEL

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AMERICAN SYSTEM

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To hold interracial preaching mission

NORFOLK, Va. (ANP) — The first nonsegregated, interracial Preaching Mission will be held at the Municipal Auditorium here Jan. 9-16, it was announced last week.

The announcement marked a triumph for a local group of liberal white and colored ministers who engineered the project over a period of more than two years.

Two of the 18 featured speakers on the program will be colored. They are Dr. Howard Thurman, dean of the Boston University chapel, and Gardner C. Taylor, pastor of Concord Baptist Church of Christ in Brooklyn.

A few colored attended former preaching missions here, but they were segregated and colored ministers were assigned minor roles.

* * *

SOME TWO YEARS ago, a small group of ministers attempted to arrange for an interracial and non - segregated preaching mission, but ran into difficulty over state and city laws requiring the races to be segregated in public gatherings.

After grappling with the problem for a period, those who felt that religious groups should not be segregated and that the regulation was not consistent with the principles of Christianity finally hit upon a compromise.

They had the Norfolk Ministers Associaton, sponsor of the mission, discontinue the preaching mission until such time as it could be interracial and non-segregated.

Some of the leading white ministers who this year worked behind the scenes to win victory for the project were:

* * *

THE REVS. Royce K. McDonald, general chairman and pastor of Second Presbyterian Church; Lynn T. Jones of Royster Memorial Presbyterian, Moultrie Guerry of St. Pauls Episcopal, and Stuart Grizzard of First Baptist Church.

The ministers got a satisfactory statement from Attorney General J. Lindsay Almond Jr. of Virginia through the city commonwealth's attorney that the sponsors could go on with their plans for an interracial, non-segregated preaching mission.

The victory for the Christian church has been hailed by both white and colored ministers who have striven for the past few years to develop a closer fellowship between the races in religious projects.

E 9 1954

Virginia Council Of Churches Elects Negro Vice President

RICHMOND, Va., Feb. 22—(Special)—The Virginia Council of Churches re-elected Dr. U. [illegible] Wilson one of the vice presidents of the 1954 list of officers at a meeting here last week. The body which is interracial, also outlined 1954 goals for reducing segregation and increasing religious education in public schools.

Dr. Wilson, who is a former president of the Lett Carey Baptist Foreign Mission Convention, is pastor of Zion Baptist [illegible] Portsmouth, Va. He has long been active in the Virginia Council and other interracial organizations in the state and nation.

The Council pledged to use its influence toward the abolition of racial segregation on common carriers and in public buildings.

This phase of the board's work was included in the Social Relations Department objectives, outlined by the Rev. W. Carroll Brooke of Taunton, and the Rev. C. Emerson Smith of Richmond.

Mrs. Manikam. Dr. Manikam. Mr. Potter.

INTERNATIONAL CHURCH LEADERS—These three distinguished visitors will take part next week in the Washington Federation of Churches' annual workshop.

International Team to Attend 2-Day Federation Workshop

An international team of Christian leaders will visit Washington Monday and Tuesday for the two-day annual workshop sponsored by the Washington Federation of Churches.

The visitors are touring 12 major cities in the United States. Last month they took part in the second assembly of the World Council of Churches at Evanston, Ill.

The workshop will be held at the National Baptist Memorial Church, Sixteenth street and Columbia road N.W.

Lutheran Bishop Ellis Gideon Gulin of Finland will speak at 11 a.m. on Monday. He will address the Washington Ministerial Union, which is holding its first fall meeting in connection with the workshop.

Bishop Gulin will speak again at a public meeting at 8 p.m. Monday, together with the Rev. Philip Potter of Haiti, chairman of the Youth Department of the World Council of Churches.

Charles Taft to Speak.

Other groups will be addressed on Monday and at 8 p.m. Tuesday by Dr. and Mrs. Rajah Manikam of India. At the Tuesday evening meeting, Charles P. Taft, brother of the late Senator Robert Taft and a nationally known Protestant leader, will also speak.

Both Bishop Gulin and Mr. Taft will speak at a churchmen's luncheon Tuesday at the Episcopal Church of the Epiphany, 1317 G street N.W.

During the two days, six discussion groups will meet—two of them dealing with Pakistan and Ceylon and the other four with problems of the community.

On Tuesday, after the luncheon, the Woodside Methodist Church will present a drama. Later, registered delegates to the workshop will be received at the Embassy of Ceylon.

As part of the workshop, there will be exhibits dealing with the countries being studied, of life in Washington and of a group of original paintings on the Life of Christ by Latvian-born Artist Jacques Barosin. Several films will also be previewed.

Embassies Co-operate.

Co-operating in the workshop are the embassies of the nations being studied, local housing agencies, the National Capital Planning Commission, the Police Department and the Public Library.

Moderators of the discussion groups include the Rev. Philip C. Edwards, superintendent of the Washington East District of the Methodist Church; Dr. Ernest S. Griffith, director of the Library of Congress Legislative Reference Service; Mrs. J. Warren Hastings, president of the Department of United Church Women of the Federation of Churches; Mrs. Ralph D. Smith, former director of Christian Education at Hamline Methodist Church, and Mrs. Theodore O. Wedel, member of the Public Welfare Advisory Council and Commissions of the World Council of Churches and the National Council of Churches.

Workshop to Study Racial Integration Problem in Churches

The problem of integration in the churches was to be taken up today by one of the groups at the annual fall workshop sponsored by the Washington Federation of Churches.

The two-day workshop opened yesterday in National Baptist Memorial Church, Sixteenth street and Columbia road N.W. Discussion groups are studying various aspects of life in our city and also are being briefed on conditions in India, Pakistan and Ceylon.

Lutheran Bishop Ellis Gideon Gulin of Finland and Charles P. Taft of Cincinnati were scheduled to address a layman's luncheon today in Epiphany Episcopal Church, 1317 G street N.W.

Mrs. Margaret Haywood, local attorney, yesterday told the group studying integration problems here that fears of trouble in such fields as restaurants, playgrounds, housing and jobs have not materialized with laws passed banning segregation.

The Rev. N. Gordon Crosby, minister of the Church of the Saviour, told the gathering there is no theological basis for segregation.

Fears engendered by integration include intermarriage, social equality, economic competition, adverse public opinion, and poor health standards.

Mrs. Theodore O. Wedel, wife of the warden of the College of Preachers, Washington Cathedral, served as moderator.

Moral Re-Armanent Saved Country, Says Nigerian

Argus St. Louis, Mo.
Fri. 10-15-54 p. 1

MACKINAC ISLAND, Michigan — Nelson Uko, President of the powerful Ex-Servicemen's League of Nigeria, said here that Moral Rearmament saved his country's 33,000,000 people from a bloody revolution in 1949.

Speaking at the Moral Rearmament World Assembly, Uko recalled the bitter feelings against the white man that surged thru his country following the shooting to death of 21 miners at that time.

He stated: "The country looked to the 8,000 veterans of my country to take arms and fight. They were just waiting for the order to rise up. The man from whom we waited to receive the command was our present Prime Minister, Dr. Nnamdi Azikiwe. But that order did not come because Dr. Azikiwe was at a Moral Rearmament Assembly in Caux, Switzerland.'

Azikiwe had gone to Europe intending to go to Moscow but went to Caux instead, where he saw men of all races find unity through MRA. "As a result," Uko declared, "Thousands were saved who would have died."

"This idea of Moral Rearmament worked in my country. It will work in the world."

Pledging himself to "fight with this global force of MRA" to remake the world, Uko asserted that "World War III is inevitable unless we can find quickly a cure to the fundamental causes of war — the bitterness, selfishness, pride and materialism in men.

"These ideas cannot be destroyed with bombs and guns but only with a superior idea. MRA is indisputably the only hope for the world for it solves the fundamental causes of personal and national disagreement."

Dr. J. M. Ellison, President of the Virginia Union University in Richmond, said that the application of the principles of MRA offered the only answer to the challenging issues of desegregation.

Speaking of the "bafflement and groping" among the peoples in the South, he said that MRA was giving a much needed direction. "This ideology," he said, "has revolutionized my motives and relationships."

He paid tribute to Dr. Buchman for what he was doing to bring this answer to America at this time.

Frits Philips, Executive Vice-President, Philips Electrical Industries of Holland which employ 110,000 workers in 34 countries, told the Assembly that "industrialists must think in a global dimension if the world is to be saved. Today history shows that weapons and money alone won't do it."

Philips said, "We in industry criticize the statesmen, but we are too busy with our own affairs to think out a constructive policy."

He described MRA as offering "a common goal for industrialists and workers, a goal big enough to enlist everyone."

The Dutch industrialist said he had come to America because he wanted to work with men of American industry to give the answer of MRA to the world.

His son, Ton, and daughter, Annejet, stood on the platform with Philips and said they would live to bring MRA to the nations.

Argus St. Louis

IN ATTENDANCE AT THE Moral Re-Armnament meeting at Mackinac Island, Mich., representatives from all over the world met to place their problems on a common plane. In photo 1, is Dr. William Nkomo and his family in their home at Pretoria, South Africa. Dr. Nkomo was the founder and first president of the African National Congress Youth League. Turning from what he termed a programme of "bloody revolution" for Africa, he now says, "Moral Re-Armnament is giving South Africa with all its racial groups and divisions a destiny. I dedicate myself with men of all races to build a new Africa together. MRA is the final ideology because it changes men." In photo 2, Dr. Mary McLeod Bethune is shown here with Mrs. Hiro Ohashi (right) president of the Japanese Women's University in Tokyo, and

Moral Re-Armnament

13 · Jul · 10-15-54

Mrs. Hideko Inouye, the former president of the Japanese Women's University. Mrs. Bethune, addressing the MRA World Assembly expressed her "gratitude to God for the ideology of Moral Re-Armament —so simple, so all inclusive that all men of every class, color and creed can reach it and become enriched." In photo 3 may be seen some of the delegation of 40 who arrived from West Africa by special plane. In the foreground is Michael Ogon (left) member of the Nigerian Central Parliament, and The Tolon Na, Yakubu Kali, member of the Gold Coast Parliament and president of the Northern People's Council.

ARRIVE FOR WORLD ASSEMBLY SESSION: Group shown on arrival at Idlewild yesterday. They are en route to World Assembly for Moral Rearmament meeting, which begins Saturday at Mackinac Island, Mich. Left to right: Surya Sena, Ceylanese singer; Michael Ogon, member of Nigerian Parliament; Daw Nyien Tha, Burmese educator; Adolphus Mba, Nigeria; Tolon-Na, tribal chieftain from Gold Coast; Mrs. Surya Sena; Rev. B. E. Dako, Superintendent of Schools on Gold Coast; Nelson Uko, Nigeria, and Phra Pannananda. Buddhist monk from Thailand.

Mrs. Bethune To Dedicate Rest Of Life To Moral Standards

Daily World
Sat. 10-16-54

BY HANK McGHEE

MACKINAC ISLAND, Mich. — (ANP) — Diterally holding an interracial audience of 500, attending the Moral Re-armament conference, spellbound, Mrs. Mary McLeod Bethune praised the movement and said, "I dedicate the remaining years of my life to uniting peoples and nations on the basis of absolute moral standards."

Atlanta, Ga.

Nearly 1,000 attended the conference held on Michigan's famed Mackinac Island, but only 500 could be accommodated in the main meeting hall of the Grand hotel. site of the conference.

Founder and first president of the National Council of Negro Women, Mrs. Bethune called the Moral Re-Armament assembly "the most important meeting of our time".

MRA ASSEMBLY

"I have attended many conventions with great minds and great men, but not until Caux did I attend a conference where there was no sign of discrimination or segregation," she said, referring to the MRA assembly in Switzerland in which she took part this summer.

"I think God for Frank Buchman who blazed a path so simple that the most humble of us could grasp it and help build a new world. I have turned the searchlight within and found myself lacking. I found I had been dictating to myself and answering my own questions, instead of getting the direction of the great God that speaks to minds waiting to listen," she said.

Mrs. Bethune seemed transfixed as she spoke of the way adherence to four absolute moral standards can change the course of an individual's life. The four standards by which MRA is attempting to get people to live by are love, honesty, unselfishness and purity. Only by living by these standards, the movement believes, can any real and effective solution to world problems be found.

ACCEPTANCE OF MRA

Earlier, representatives of the colored world from Nigeria, Kenya, the Gold Coast, Ethiopia, Ceylon, New Zealand, the West Indies, Brazil and the United States, issued a joint statement urging "acceptance of MRA throughout the Negro world."

The statement, read by Charles B. Howard, Chicago lawyer, said:

"We have seen at this assembly the working answer, on a practical scale, to racial discrimination. The principles of Moral Re-Armament provide the best answer we know to the problem of conflicts in families, conflicts between management and labor, conflicts between peoples and nations.

"The approach which MRA makes is to the individual. It seeks to have the individual commit himself completely to the four absolute moral standards. In commiting himself absolutely to these standards, he dedicates himself to apply them to every phase of his life. We have listened to many examples from many parts of the world of the application of these standards to the solution of many difficult problems in many phases of life.

NEGRO WORLD

"Moral Re-Armament is not an institution; it is not a creed; it is not an organization which you may join, but it is a way of living which begins with a change in an individual. This ideology is so pregnant with hope and promise that it deserves acceptance throughout the Negro world," the statement declared.

The meeting at Mackinac was interracial in the strictest sense. Robes and costumes from nearly every corner of the globe more than attested to the world-wide appeal of the movement.

Buddist monks were meeting with tribal chieftains and government officials from Africa. An education administrator from New Zealand and Negroes from the U. S. ate together.

One of the most interesting developments to come out of the conference was the overwhelming confidence and trust in the American Negro held by Africans. Rumors have run to the effect that Africans by and large look down upon American men of color, but statements by Africans at the meeting demonstrated clearly that many Africans look to the American Negro for leadership.

9 1954

WORLD COUNCIL OF CHURCHES

European Hails UN Of Religion

The face of one of the hundreds of religious leaders who attended the World Council of Churches Convention in Evanston last month is not a strange one at international meetings.

Owner of the pretty face is Madamoiselle Claire Jullien, head of the documentation center of the French Reform church since 1951. She attended the first history making conference of the World Council of Churches, held in 1948 in Amsterdam, Holland, and rarely misses a major church meeting on the European continent.

Madamoiselle Jullien speaks remarkable English with a soft accent and her brown hair is taking on a tint of gray.

A graduate of the Sorbonne university, she has been engaged in religious work for many years. She served several years as secretary of the Student Christian movement and was engaged in youth work when the Germans occupied France.

Present headquarters for the documentation center of the French Reform church are at 25 Rue Blanche in Paris. Mlle. Jullien operates the center with a very meager staff and on an even more meager budget. The center services all Protestant churches in France, including Lutherans and a few Methodists. Started by the Protestant Youth Council, the center aims specifically at aiding youth leaders, laymen and ministers in small towns.

Madamoiselle Jullien, a tireless religious worker, has served on the Commission for the Life and Work of Women, a branch of the World Council of Churches, since 1948.

Madamoiselle Jullien was scheduled to return to France after visiting churches in Kansas City and surrounding areas. While in this country she also toured Harlem in New York and several points of interest in Chicago.

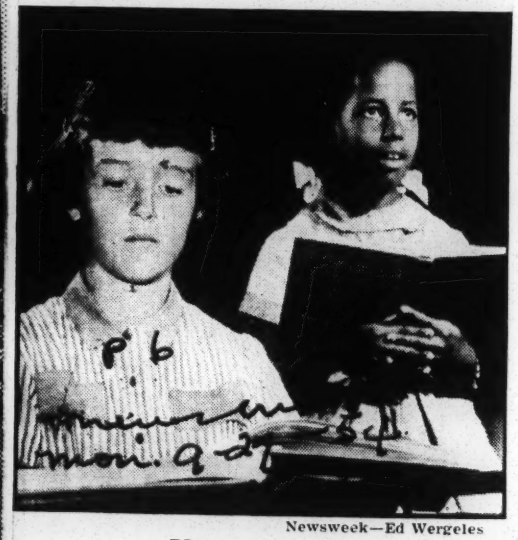
She had high praise for the World Council of Churches, which she described as a sort of "United Nations" of religion.

"Through the organization, the people of the world are getting to know each other much more," she explained.

MLLE. CLAIRE JULIEN

'One Gigantic Step'

I am wondering how many of the . . . delegates to the World Council of Churches [NEWSWEEK, Sept. 6] will return to their . . . homes and churches in 48 countries and preach further the theme "Christ—the Hope of the World" to at least 90 per cent segregated audiences . . . The U.S. Supreme Court



Newsweek—Ed Wergeles

Unsegregated

finally took one gigantic step toward bettering race relations through education [NEWSWEEK, Sept. 13]. When are the men who preach the gospel of Christ going to unite in some equally [important] mass medium? . . .

MELVIN DONALD STREATOR
Lincoln University
Jefferson City, Mo.

On Policymaking Body

2 Top Churchmen Named by Council

By B. H. LOGAN, Religious Editor

EVANSTON, Ill.—Dr. Joseph H. Jackson and Bishop D. Ward Nichols, two of the nation's outstanding religious leaders, were elected to the ninety-member central committee of the World Council of Churches meeting here.

Dr. Jackson, pastor of Chicago's Olivet Baptist Church, is president of the National Baptist Convention, USA, Inc., and Bishop Nichols is the ranking prelate of the AME denomination.

The central committee is the top policy making body of the World Council of Churches.

AMONG THOSE who participated in discussions and delivered addresses were Dr. Benjamin E. Mays, Morehouse College president; Ben J. Marais, South Africa; Dr. Constantin L. Patijn, Holland; Sante Uberto Barbieri and Dag Hammarskjold, Secretary-General of the UN.

Other speakers were the Rev. Peter Kwesi Dagadu, West Africa; Prof. George Florevsky, Dr. Jesse Jai McNeil and President Eisenhower.

A number of stirring addresses centered around the abominable condition of segregation still existing in the church and the fostering of better human and racial relations.

Churches urged to renounce all segregation

Blunt statement laid before body of World Christians

By JAMES L. HICKS

EVANSTON, Ill.—The World Council of Churches was flatly asked Monday to urge the 163 religious denominations which make up its membership to "renounce all forms of segregation or discrimination and to work for their abolition within their own life or society."

This matter of fact plea, aimed at the question which has dominated this meeting of churchmen representing 170 million peoples of the world, came from the intergroup relations committee, one of the six important sections which make up the council.

The direct plea came on the eve of the windup of the assembly as the intergroup relations section made its recommendations to the body in the form of draft resolutions.

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IN SUMMARY it was a "put up or shut up" plea which asked the international churchmen to set about immediately practicing what they have been preaching to the world during the past two weeks of the assembly.

The fact that it came from no single individual, but from one of the top integral bodies of the council, left no other choice to the assembly but to consider it and act on it.

The intergroup relations section, whose membership included Bishop D. Ward Nichols, of the AME Church, Bishop Luther Stewart of the CME Church, Bishop J. W. E. Bowen of the Methodist Church and Dr. Benjamin Mays of the National Baptist Convention, was direct almost to the point of being blunt in its recommendations to the assembly.

The group asked the assembly to declare "that segregation in all its forms is contrary to the gospel, and is incompatible with the Christian doctrine of man and with the nature of the church of Christ.

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IN ASKING that this be done the group said it was aware that "in the realities of the contemporary world, many churches would find themselves confronted by historical, political, social and economic circumstances which might make the achievement of this objective extremely difficult."

"But under God," the group said, "the fellowship of the ecumenical movement is such as to offer to these churches the strength and encouragement to help them and individuals within them to overcome these difficulties with the courage given by faith, and with the desire to testify ever more faithfully to our Master."

Segregation was not the only issue which the interrelations group met head on. The committee also gripped the loaded question of interracial marriage with bare hands, saying:

That while it "can find in the Bible no clear justification or condemnation of intermarriage, it cannot approve any law against racial or ethnic intermarriage for Christian marriage involves primarily a decision between two individuals before God which goes beyond the jurisdiction of the state or of culture."

—o O o—

IT THEN asked the world assembly to give its sanction to this view.

In elaborating on its view with regard to interracial marriage the committee to the world assembly:

"A minister of the church may advise young people, in preparing them for the grave responsibilities of marriage, both of the potential richness of such marriages and of the painful conseqquences in some situations, which consequences are often caused by the hardness of men's hearts.

"There is no evidence that the children of such marriages are inherently inferior, and any treatment of them as such should be condemned."

The report was studded with hard hitting statements dealing with the race question.

—o O o—

IT BEGAN with the statement that "everywhere there is restlessness in the world." It said this is due in part to "the hunger of millions of people for status and recognition" and for a fuller share of the fruits of life.

The impact of technocracy, the report said, has affected every country and "now a new phase has been entered, with the struggle of disadvantaged peoples of many races to participate fully in the opportunities and responsibilities of society."

In this new phase, the report said, obedience to the gospel should be the keynote and it added that "racial and ethnic fears, hates and prejudices are more than social problems with whose existence we must reckon; they are sins against God and his Commandments that the gospel alone can cure."

—o O o—

AND AS if it were giving a word to those who might lose something by integration, the report said: "If Christian obedience leads to suffering, that is part of the price."

At press time it could not be determined just what the assembly would do with the recommendations made by the interrelations group.

SEGREGATION IS SCANDALOUS, CHURCHES TOLD

Delegate from Atlanta Denounces Racialism

Sunday's Program

10 A. M.—Communion service, First Methodist church, Evanston.
2 P. M.—Women's day teas in five Evanston churches.
4 P. M.—Yale divinity alumni tea, Sargent hall.
4:30 P. M.—Women's day program, First Methodist church.
4:30 P. M.—Africa group meeting, Harris hall.
8 P. M.—Plenary session, McGaw hall.

BY CHESLY MANLY

Racial segregation in the churches, especially in the United States and South Africa, was denounced as a great scandal before the assembly of the World Council of Churches at a plenary session yesterday in McGaw Memorial hall, Northwestern university.

The speaker was Dr. Benjamin E. Mays, president of Morehouse college, Atlanta, Ga. Segregation based on race or color, he said, is tantamount to saying to God: "You made a mistake, God, when you made people of different races and colors."

Speaks on Segregation

Dr. Mays is a delegate of the National Baptist convention to the W. C. C. He spoke on the segregation question as a leading Negro member of the W. C. C.'s commission on intergroup relations, which has drafted a preliminary report for consideration this week by a section of 100 assembly delegates and later by the assembly itself.

A more moderate view on the segregation issue was expressed by Dr. Ben J. Marais, minister of a Dutch Reformed church in Pretoria, South Africa, where apartheid [racial separation] is an official government policy. Dr. Marais, who said he was expressing the consensus of the commission on intergroup relations, declared that nonsegregation must be the ideal of all who believe in Christ. But while struggling for the ideal, he said, churches in some cases may find it necessary to take account of long established social patterns.

Dr. Mays censured the churches for lagging behind secular institutions on the segregation issue. State and federal courts, the United Nations, big league baseball, professional boxing, colleges and universities, the public schools and theatres have initiated social change on the race question, but the churches, Negro and white, follow slowly or not at all, he said.

Makes Same Criticism

Precisely the same criticism of the churches was made Thursday by Charles P. Taft of Cincinnati, a delegate of the Protestant Episcopal church, in an address to the 600 official visitors attending the W. C. C. assembly.

Dr. Mays and Dr. Marais agreed that racial segregation is a modern phenomenon, that neither the ancient Jews nor the early Christians practiced it, and that in the church of Christ all believers, regardless of race or color, should be at home.

The great majority of churches find no justification in the Bible for a policy of segregation, but there is a small minority which sincerely bases such a policy on Scripture, Dr. Marais said.

Tells of Argument

"Beginning from the divi-

sion of humanity at the tower of Babel by an act of God," he continued, "the argument runs as follows: 'It is clear that God willed the existence of separate nations and that He wills to perpetuate the division into races and nations. Because a nation is divine it must be honored and guarded against every possible menace.'"

Others who do not subscribe to the so-called scriptural basis for segregation are nevertheless convinced, Dr. Marais declared, that "to force integration in some situations would only lead to a rich harvest of chaos and disaster." He added:

"We may never lose the ideal of a church in which all men who believe in Christ will be at home. But while we struggle toward the attainment of that ideal, different churches based on language or race may be useful and even preferable in some extreme cases, always on the understanding, however, that nobody who wishes to join a Christian church may be excluded on other grounds than that of faith.

Tells of Complications

"In submitting this report with Dr. Mays, I do it as one who believes that the Christian fundamentally knows only one apartheid and that is separation from sin, and is deeply disturbed by our failure in many respects, but as one on the other hand who is as deeply convinced of the extremely complicated situations some churches face.

"Let condemnation in these things be far from us and understanding, prayer and hope motivate and characterize our discussions and actions as men and as churches."

Francis P. Miller of Charlottesville, Va., a delegate of the Presbyterian church, presented the report of the W. C. C.'s commission on the laity. It, too, will be considered by an assembly section of 100 delegates and finally by the assembly itself.

Points to Weaknesses

"I am convinced," said Miller, "that one of our greatest weaknesses as a world-wide Christian community is our failure to provide our laymen with the kind of religious education that makes them think of their work in secular society as being the place to which God has called them to serve Him, and where they are, with God's help, to engage and defeat the hosts of darkness.

"Since society is the battlefield on which the forces of good and evil are struggling for mastery over men's souls, the Christian life is not retreat from the field, but occupation of every portion of the field which it is within our power to occupy and hold. Our failure to appreciate and act upon this central truth is in my opinion one of the principal causes of the catastrophic reverses suffered by the world-wide Christian community during the past 40 years."

Bishop John Peter of the Reformed church of communist Hungary addressed the assembly at his own request. He expressed his delegation's gratitude for "the profound signs of love we experience here whenever we meet gatherings of church delegates."

Refers to Charges

He said it would not suit the spirit of the church gathering "to touch any details of those experiences which have almost overshadowed these feelings of ours since we arrived on this side of the world."

Apparently this was a veiled complaint about charges by Hungarian refugees in this country that Bishop Peter is a communist secret police agent and about efforts of the press to interview him on that subject. He is in this country on a restricted visa which forbids him to make speeches or statements except in the official proceedings of the W. C. C. A state department spokesman has made it clear that this means no press conferences.

Would Bar Criticism

Bishop Peter appealed for "ecumenical mindedness" [a one world point of view] regarding the different ways of life in the communist and non-communist countries. Such an attitude, of course, would prevent any criticism of communism.

"I realize that we, coming from the other side of the world, are tempted to represent to you only the message of the church, but also the way of life we are learning to practice," he said. "On the other hand, we often feel also that you, living on this side of the world, are tempted to represent not only the message of the Word but also the way of life to which you are accustomed."

Christianity has influenced or changed the trends of history only thru "its positive witness and services," and never thru a negative attitude, Bishop Peter said. This too was an appeal for the W. C. C. to refrain from a "negative" position on communism.

South Africans Show Varied Views At Church Council

EVANSTON. — (ANP)—There was little unanimity of thought among the South African delegates to the World Council of Churches which ended here recently. Some of the South Africans like Rev. Willem Landman, secretary of the Dutch Reformed Church of Cape Province, and Rev. Cornelius Brink, moderator of the Synod of the same church in the Transvaal, were bitter-enders.

Land man who contended that the blacks of South Africa must be developed into a complete separate entity, said flatly in a panel discussion that the Union of South Africa was not going to change its policy. He was supported by Rev. Brink.

Alan Paton, author of the novel, "Cry, The Beloved Country," who has become vice chairman of South Africa's Liberth Party, took a much broader and more tolerant view.

Paton, an Anglican and a consultant to the Assembly, stated his position as believing that the Christian church had three duties. They are:

(1) that of witnessing within the church and to the world that Christ came to all men, (2) that of judging—a duty of condemning every injustice in the matters of race, and (3) that of awakening its own members to their responsibilities as Christians in the world and strengthening them in every effort they make for justice and for peace.

Paton exemplified his feeling while here. During the sessions he took time out to visit the Trumbull Park Housing project. A year ago he had called on several of the colored families living there and he reepated his visit to see how they were getting along since the increase of tension.

Dr. Ben J. Marais of Pretoria, a professor in a college supported by the Dutch Reformed church, was the dinner guest with Alan Paton of Rev. G. F. Gilmore, who represented ANP at the council, and his wife. Others at the dinner, which was held in the Orrington hotel, were Dr. and Mrs. Robert S. Bilheimer and Claude A. Barnett.

Dr. Marais, who had signed and presented with Dr. Benjamin Mays the report on intergroup relations, remarked that the Christian fundamentally knows only one apartheid (separation) and that is separation from sin. He said he was deeply disturbed by our failure in many respects but he also was deeply convinced of the extremely complicated situations which some churches face.

Queried by Barnett whether the Malan government and the Dutch Reformed church which controls its policies, ever had any fear that the blacks might rise up and with their superior numbers bare their breasts to machine gun fire but still seek to drive the whites into the sea, Dr. Marais replied that the white South African did not think so.

There is a much easier method anyway if the native ever decides to use it, he remarked. If the millions of blacks who do all the work, sat down in passive resistance and refused to work for only ten days they would tie up the whole of South Africa, Marais said. He added, however, that he did not believe the Bantu or Native would do it. They are not mentally constituted for that sort of action, he though. The Indians were because they had been schooled in passive resistance for years.

Marais then gave another long range hope. He said he had discussed the ne[cessity] for facing the racial proble[m] with greater liberality in the [co]re with 19 seniors of the college where he taught. The meeting with these young men who were going out to prepare themselves for the ministry was a closed one and they argued the question back and forth. Then he left them to continue the discussion.

The meeting closed but later some of the group came back and told him that out of the 19 students only three were opposed to the idea that a more liberal basis for handling the race problem might be developed. Marais did not expect them to come out immediately with their decision but he felt thei rinuence would be felt within the net half dozen years.

Protestants more united now than ever—Bishop Nichols

Here or hereafter big question at World Assembly in Evanston

By JAMES L. HICKS

EVANSTON, Ill.—The question of which is more important to Christians—the here or the hereafter—is the one big question raised at the World Council of Churches which the churchmen themselves agreed that they could not agree upon.

In the world of theology, the issue centers around a term called "eschatology" which in layman's terms is broken down roughly to mean the second coming of Christ.

What surprised the laymen most was the fact that the learned churchmen could not agree on whether God's kingdom can be established in this the present world or whether the world must wait for a second coming of Christ before it becomes the type of place God intended that it should be.

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ON THE ONE side there is the group which are classified here as the "humanists."

They are the church leaders who believe in a system of thoughts and actions based upon the interests and ideals of human beings in the present world and they feel that the Kingdom of God can be set up in the world today, if Christians live up completely to the teachings of Christianity.

This group was opposed by churchmen, who turn to the New Testament to back up their argument that the world must wait for the second coming of Christ before its redemption.

They cite chapter 21 of the Book of Luke, verses 10 to 28 which speaks of nations against nations in war and then says "They will see the son of man coming in a cloud with power and glory. Now when these things begin to take place, look up and raise your heads because your redemption is drawing near."

SINCE THE main theme of the assembly meeting here was "Christ, the hope of the World" it was embarrassing no end to the churchmen to find that they could not agree whether that hope could be expected in the world of today or could only come in the world of tomorrow after the second coming of Christ.

Many of the churchmen were reluctant to discuss the issue.

An exception however, was Bishop D. Ward Nichols of the AME Church, who was named last week as one of 92 churchmen on the all important Central Committee, governing body of the World Council of Churches when it is not in session.

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BISHOP NICHOLS said that most of the "Old" Churches believe in the second coming of Christ.

"Personally" he went on "I believe that Christ is here now. Where there is good and nobleness it indicates the presence of Jesus. The issue is simply the idea of the old time religion against the modern idea.

"But I think the important thing" the Bishop added," "is that we have agreed that Christ is sthe head of the Church the hope of the world. The way that this idea is presented in different churches is the only difference between us."

Bishop Nichols said he feels that the second assembly has "done more to unite the Protestant Church than any other thing in the world."

Council of Churches Takes Stand Against 'Totalitarian Tyranny'

By Caspar Nannes
Star Staff Correspondent

EVANSTON, Ill., Aug. 28.—A strong stand against "totalitarian tyranny and aggression" was voiced in a document, approved today by the World Council of Churches, which called on Christians to work for peace in a tension-filled world.

"We stand against submission to, engulment by, or appeasement of totalitarian tyranny and aggression," the statment declared.

"We also stand against the exploitation of any people by economic monopoly or political imperialism," it continued. "In the world we must stand for the freedom of all people to know the truth which makes men free and for the basic civil liberties of all people to struggle for a higher freedom."

Six Requirements Listed.

The document then listed six minimum conditions for nations to live together in peace:

1. A conviction that nations and peoples can live together "at least for a considerable period of years" in peace.

2. A willingness not to use force as an instrument of policy beyond existing frontiers.

3. A vigorous effort to end social and other injustices which might lead to civil, and hence international war.

4. A scrupulous respect for the pledged word.

5. A continuing effort to reach agreement on outstanding issues

6. Readiness to submit all unresolved questions of conflict to an impartial international organization and to carry out its decisions.

Rejects "Divided World."

The delegates agreed not to use the term "co-existence" in the report as having "unhappy historical significance and some political implications" and instead used the phrase "living in a divided world" to indicate the cleavage between the Communist and free world.

The statement pointed out that "co-existence, as conceived by Christians, can not imply any willingness to disguise from themselves or others the vast difference which lies between the search for an international order based on belief in Christ and His reconciling work, and the pursuit of aims which repudiate the Christian revelation. There can be no abandonment of the right to assert this fundamental difference and the faith on which it rests."

The document urged nations to pledge themselves to refrain "from the threat or the use of hydrogen, Atomic and all other weapons of mass destruction," it added that if a nation should break its pledge," then the charter of the United Nations provides for collective action and, pending such international action, recognizes the right of self-defense."

Backs H-Bomb Inspection.

The statement further pointed out that an "effective inspection and control" of atomic and hydrogen bombs and other weapons of mass destruction was essential before these weapons could be eliminated or prohibited or all armaments could be reduced to a minimum.

Praise for the United Nations and its accomplishments was approved. At the same time the organization's weak points were also noted. It was recommended that the U. N. charter be revised periodically to keep "a dynamic concept of the world organization."

A call for the protection of human rights also was included in the document.

Church Assembly Hears Debate on Segregation

By Ann Elizabeth Price

EVANSTON, Ill., Aug. 21.—Reports offering varying views on the church and racial segregation were presented to the World Council of Churches Second Assembly by a college president from Atlanta and a Dutch Reformed theologian from Pretoria, South Africa.

The Rev. Dr. Benjamin Mays, a Negro, who is president of Morehouse College in Atlanta, declared: "Any one who seeks shelter in the Bible for his defense of racial segregation in the church is living in a glass house which is neither rock-proof nor bullet-proof. . . . Segregation remains the great scandal in the church, especially in the United States and South Africa."

"Not Ultimate Ideal"

The Rev. Dr. Ben J. Marais of the Dutch Reformed Church in the Transvaal said that a situation of separated churches is "not the ultimate ideal" and is theologically indefensible. But "it may in certain situations be the wise and most natural policy in the interim," he added.

Attending the plenary session where both speakers delivered their reports on a World Council Commission on Inter-group Relations was Alan S. Paton, author of "Cry the Beloved Country" and "Too Late the Phalarope." He is a consultant to the Assembly from the Church of the Province of South Africa. Mr. Paton spoke on a panel for accredited visitors in the afternoon.

In response to a question from reporters, Mr. Paton described the racial conditions under the Malan government in South Africa as "tragic" and said that "many fear that the only outcome can be revolution." He added:

"But even if that were so, one must cherish unweariedly the ideal of a society where the enjoyment of right and the assumption of responsibility will be wholly independent of one's race or color.

"If There Were Revolution" . . .

"And if there were a revolution, and if a new society were created, and if in that new society men of color would seek revenge for their undoubted wrongs, no church or Christian would be exempted from their duty of challenging this second tyranny."

Dr. May's address, which drew prolonged applause from some 5,000 persons in the McGaw Memorial Hall at Northwestern University, said that the only Biblical objection to mixing "is religious—not racial, not color and not ethnic."

He said that leading theologians including Emil Brunner and Karl Barth, consulted by the commission, agreed that "we can find no justification in the Bible for a segregated church based on race or ethnic origins." Dr. Mays added: "It is the modern church that again crucified the body of Christ on a racial Cross."

Segregation Decried

Dr. Mays assailed segregation in United States churches. "The local churches permit secular bodies such as the state and Federal courts, the United Nations, big league baseball, professional boxing, colleges and universities, the public schools and theaters to initiate social change in the area of race," he said.

"But even when secular bodies initiate the change, local churches, Negro and white, follow slowly or not at all."

"It will be a sad commentary on our life and times if future historians can write that the last bulwark of segregation based on race and color in the United States and South Africa was God's Church."

It was because of the segregation issue that the Right Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, recently shifted the site of the 1955 General Convention of the church from Houston, Tex., to Honolulu.

Asks For Time

Dr. Marais appealed for time in areas of race tension. He said he disagreed with a recently re-

affirmed document of a Dutch Reformed Church Synod in South Africa defending the policy of apartheid (segregation) as "a constant obligation of every nation out of respect for God's dispensation."

But while rejecting it he said there are "some situations" where segregation is regarded as the "lesser of two evils." Forced integration in such situations would only lead to "a rich harvest of chaos and disaster," he added.

At today's morning session Bishop Janos John Peter, member of Parliament from Communist Hungary who is on a restricted visa to attend the Assembly, read a statement to delegates pledging the loyalty of the Hungarian delegation to the "unbreakable fellowship" of the churches in the Council in a divided world.

"There is a certain interdependence between world tension and the dividedness of churches," he said. "And on the other hand there is a certain interdependence between the One Church and the oneness of mankind."

"Anything which may be said truly by us together in the name of Our Lord will greatly contribute to the healing of the actual international problems of churches and peoples."

Applause greeted Bishop Peter's speech, but there were evidences of dissatisfaction among the crowd exemplified by a West Berlin clergyman who exclaimed, "That is terrible!" The minister, who is in constant contact with East Germany, said he disliked the speech because "one of the finest Lutheran bishops"—Bishop Lajos Ordass—has been imprisoned or under surveillance in Hungary since 1948 on a charge of manipulation of foreign funds.

BLACK CLERICS RAVE OVER RECENT CHANGE IN EVANSTON

Gammon President Tells of Race Bias in Convention City When He Was a Student

U. S. RACISM BLASTED BY FOREIGN DELEGATES

EVANSTON, Ill. — (ANP) — The second assembly of the World Council of churches closed its first week with discussion on racism and the hospitality shown delegates and visitors by the host suburb of Chicago.

A representative of Asia, Africa and the U. S. blasted racism as it is found in the world today.

Several ministerial delegates and visitors expressed surprise at the spirit of welcome displayed by the people of Evanston.

The Rev. Peter Kwei Dagadu of the Gold Coast, West Africa, a Methodist delegate denounced what he termed "western imperialism."

Later, Dr. Charles Malik, ambassador of Lebandon to the U. S., said that "western secular leadership has fled the world intellectually and spiritually."

And still later, Charles P. Taft, brother of the late Sen. Robert Taft, accused the churches of lagging behind the general community in solving racial problems.

While unity of thought on the race question failed to bring about unity among delegates, there was no dissension over the hospitality shown them or visitors. Most agreed that the North Shore suburb probably is the "most Christian" city they have visited.

"Everyone has been so wonderful at the home where I am stopping that it is like a dream of true Christianity," said Rev. J. Harvey Armstrong, Brooklyn A. M. E. minister.

Sharing his sentiments were Rev. George A. Singleton, editor, AME Church Review and Rev. Harry V. Richardson, president, Gammon Theological seminary, Atlanta.

Dr. Richardson constrasted the atmosphere here with that he experienced in Evanston as a student sometime ago.

"I hardly recognized it as the same city," he said.

In accusing the West of imperialism, Rev. Dagadu placed five charges against the West. They were:

Treats Africans as "primitive people who must always be patronized."

Refuses to let natives manage their own affairs and causes unrest through racial discrimination and an "arrogant" attitude.

Creates appalling working conditions and poverty that pave the way for communism.

out action," it was reported last week.

County Supt. of Education Edd Duncan said the petition, signed by 30 Negroes did not request the admittance of Negro students to any particular white school in the county. He gave no explanation for the board's failure to deal with the matter.

However, he stated that the five-man county board "felt pretty well armed" to prevent integration with a 1954 law assigning students to centers schools without mention of race. He did not elaborate.

WCC Approves May's Plan For Brotherhood

By GEORGE DANIELS

EVANSTON — It will be at least six years — 1960 — before the World Council of Churches will hold its third world-wide assembly. And possibly by that time, wherever they decide to meet, they might be able to speak with a "united" voice on the hopes of mankind.

The Second Assembly of the WCC ended Tuesday, Aug. 31, after 17 days and nights of debate, discussion and prayer. And although no visible progress toward reuniting the Kingdom of Christianity, dissolving controversial issues between the various denominations, the council was together on several points: (1) that Christ was the Hope of the world, (2) that racial segregation was not supported by Biblical scripture and was tantamount to saying: "God, You made a mistake when you created different races of people in Your world," and (3) that nothing other than God can satisfy the heart of man.

After the closing service of worship last week in Evanston's First Methodist church, some 1,674 official delegates representing 163 denominations and 179 communions from 48 countries, began departing for their homelands.

NO UNITY

But the WCC, at the very opening of its second assembly, was handicapped from the start. Their desire to promote unity had failed before most of the delegates arrived on Evanston's Northwestern university's campus they realized that there could be no unity of the church without representation from all the world's church groups. Thus, refusing to attend the assembly was the Roman Catholic church which still has not fully recovered from the Reformation — the movement started in the 16th century by Martin Luther which gave rise to the Protestant church.

Dozens of resolutions and reports were adopted by the council during this historic meeting — the like of which America may never have the opportunity to host again on its democratic shores.

From the opening day of the WCC assembly it became glaringly evident that racial segregation — the thorn now in America's side and that has all of Asia and Africa in a state of unrest — would not be tolerated. When influential Negro delegates from North and South spoke before the mass delegation in plenary sessions at McGaw Memorial Hall, they bitterly denounced race bias in the church, in society and in government.

A SCHOLAR ON BIAS

Dr. Benjamin Mays, president of Morehouse college, Atlanta, Ga., perhaps, presented the most scholarly denounciation of race bias that the assembly had ever heard in all its years of existence.

Dr. Mays, one of the country's most distinguished students of the Scriptures, delved hard and deep into the passages of the Holy Bible, and, when he found nothing to support the policies of racial segregation on any front, he declared: "I find no support for practice of segregation based on race, color of ethnic origin in the Bible, no basis for it in the ancient and medieval church, and none for it in the various theologies of the Catholic and Protestant churches."

It was only right then, as expected that when Dr. Mays commented that "segregation remains the great scandal in the church," delegates gave a standing ovation of approval to what they had heard.

Negro clergymen wasted no time in demanding that the church (with the U. S. church leading the way) abolish segregation immediately and integrate the Negro on all levels, from the pew to the pulpit, and into places of high responsibility.

ON TOP COMMITTEE

It seemed that the bid to place qualified Negroes into responsible positions on the WCC was taken to heart; for four Negroes, two from the United States, were voted to the council's 90-member Central Committee, the group's top policy-making body. They were Dr. Joseph H. Jackson, of Chicago, president of the National Baptist Convention, USA, Inc., and Bishop Decatur Ward Nichols of the AME church.

The World Council of Churches ended with a plea for unity, and it adopted a message of hope for the world. It adopted the report

of Dr. Benjamin Mays' Intergroup Relations committee on discrimination and approved a report which called for a change in the tendency among churches to choose lay leadership from among white collar workers.

World Council Challenged

Church Jimcrowism Attacked By Mays

By BERT H. LOGAN
(Courier Church Editor)

EVANSTON, Ill.—Invested with the crusading spirit inspired by Dr. Benjamin Mays' speech attacking racial segregation in Christian churches Saturday, the World Council of Churches buckled down to business this week.

Dr. Mays, president of Morehouse College, Courier columnist and one of the delegates from the National Baptist Convention, urged the Council to "move interracially in the church, not from the fear of communism but from our brotherly concern."

Dr. Mays' address was delivered before a plenary session of the Council which had been devoted to a report on church and intergroup relations.

THE EDUCATOR took a poke at the snail's pace with which churches have approached the integration issue.

He said, "Local churches permit secular bodies such as the state and Federal courts, the United Nations, big league baseball, professional boxing, colleges, the public schools and theaters to initiate change in the area of race. But even when secular bodies initiate the change, local churches, Negro and white, follow slowly or not at all.

"It will be a sad commentary on our life and time if future historians can write that the last bulwark of segregation based on color in the United States and South Africa was God's church."

MAYS CALLED racial segregation a "great scandal" in the church and urged the Council to search for a solution to it in a "calm, Christian spirit."

Representatives of approximately 161 Protestant, Orthodox and Anglican Churches with a membership of 170 million in forty-eight countries are at the Council.

The Council is expected to consider during the two-week session, proposed warnings to churches continuing racial discrimination; interracial marriages; and, non-segregation in churches.

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THE REVEREND Peter Kwei Dagadu from the Gold Coast focused attention on the colonial question by levelling five charges against western "imperialism."

The Rev. Dagadu accused the West of treating Africans as "primitive people who must always be patronized."

He said that the West refuses to let Africans manage their own affairs and causes unrest by racial discrimination and an "arrogant" attitude.

The Rev. Dagadu further stated that the West is at fault for poverty and appalling working conditions which have paved a way for communism.

The minister also accused the white man of living contrary to the precepts demanded of African converts by white missionaries. In conclusion the Gold Coastian asserted that Africa will no longer be content with "patronage" from the West which, he charged, misinterprets the true worth of Africans as educated, skilled, responsible persons, and fails to appreciate the continent's vast mineral wealth.

Among the leading U. S. delegations are the following persons:

For the AME Church:

Bishops S. L. Greene, D. W. Nichols, F. M. Reid, F. D. Jordan, all delegates; Bishop A. J. Allen, the Revs. A. Waymar Ward, Chicago; G. W. Blakely, St. Louis, R. W. Manso, Washington, D. C., accredited visitors. And the Revs. Fred Hughes, W. D. Johnson, G. A. Singleton, press representative for the church.

AME ZION CHURCH: Bishops William J. Walls, W. A. Stewart, H. T. Medford, all delegates. Bishop S. G. Spottswood, Washington, D. C.; Dr. James W. Eichelberger, Chicago; the Rev. J. C. Hoggard, Washington; the Rev. J. W. Finley, New York, accredited visitors. Mrs. Abbie Clement Jackson, consultant. And Dr. W. R. Lovell, Charlotte, N. C., press consultant.

NATIONAL BAPTIST CONVENTION, INC.: The Rev. J. H. Jackson, Chicago; Thomas Kilgore, New York; Miss Nannie H. Burroughs, Washington; Dr. Benjamin E. Mays, Atlanta; the Rev. George W. Dudley, Atlanta; E. Luther Cunningham, Philadelphia; M. S. Gordon, Columbia, S. C., and H. P. Horne, Cleveland, all delegates.

The Revs. Merrell D. Booker, Dallas; N. K. Curry, Marshall, Tex.; E. A. Freeman, Kansas City, Kan.; I. H. Henderson Jr., Kansas City, Mo.; A. P. Jackson, Chicago; R. E. James, Knoxville, Tenn.; Owen D. Pelt, Chicago; Samuel D. Proctor, Richmond; O. L. Sherrill, Raleigh, N. C.; T. Robert Washington, Philadelphia; Dr. Olivia Pearl Stokes, Boston; Andrew Means, Gary, Ind., and James E. Gayle, New Orleans.

CME CHURCH: Bishop J. A. Hamlett, Kansas City, Kan.; the Rev. Luther Steward, Hopkinsville, Ky., both delegates.

Bishop B. Julian Smith, Dr. H. W. Evans, Mrs. R. A. Carter, Chicago; President C. A. Kirkendall, Lane College, Jackson, Tenn., and Prof. W. L. Graham, Paine College, Augusta, Ga.

NATIONAL BAPTIST CONVENTION OF AMERICA: The Revs. Henry Allen Boyd, Nashville, and P. S. Wilkinson, San Antonio, Tex., both delegates.

THE METHODIST EPISCOPAL CHURCH: Bishops J. W. E. Bowen, Atlanta; Matthew W. Clair Jr., St. Louis; Dr. M. Lafayette Harris, president of Philander Smith College, Little Rock, Ark., and Harry V. Richardson, Gammon Theological Seminary, Atlanta, Ga., all delegates.

The Rev. Maceo D. Pembroke, St. Louis; John H. Green, Springfield, Ohio, and Mrs. W. H. McCallum, Chicago, accredited visitors. The Rev. Prince A. Taylor, New Orleans, president.

Church Council Hears Segregation Views From 2 Continents

By Caspar Nannes
Star Staff Correspondent

EVANSTON, Ill., Aug. 21—Two speakers from widely separated continents today presented differing views before a World Council of Churches meeting here on how the churches should approach segregation.

Dr. Benjamin Mays of Atlanta, Ga., president of Morehouse College, told the delegates in McCaw Memorial Hall "A non-segregated church and social and economic justice for all men are urgent because we preach a universal gospel that demands that our deeds reflect our theory.

"To proclaim one thing and act another is sheer hypocrisy."

But Dr. Ben J. Marais of the Dutch Reformed Church in the Transvaal, South Africa, warned that the church must accept the present fact of racial segregation in some places while working toward "the ideal of a church in which all men who believe in Christ shall be at home."

Justifies Practice.

The present situation, he added, must be taken for "practical reasons" and as a "temporary measure . . . it can be justified only on the ground that the ultimate goal may be missed if we proceed over-hastily to reach. The goal itself must never get lost sight of."

Dr. Mays, formerly on the faculty of Howard University, asserted that any one seeking to defend segregation in the church on Biblical grounds "is living in a glass house which is neither rock nor bullet-proof."

The speaker said that the beginning of segregation on the basis of race and color started "when modern imperialism began to explore and exploit the colored peoples of Africa, Asia and America. . . . It was then that color was associated with 'inferiority' and white with 'superiority'".

Two-Edged Sword.

Discrimination scars the person who practices it as well as the person who is discriminated against, Dr. Mays declared.

Dr. Marais agreed that most churches could not justify segregation either "within the Christian church or in society."

"Many men who hold this general point of view will concede, however, that if a group, on account of language for instance, wishes to worship separately they are free to do so, on condition however that nobody is excluded on any other ground than faith," he pointed out.

The speaker, stressing that it was not his personal view, then outlined the position of "at least one church" (presumably the Dutch Reformed Church of South Africa), which defends racial segregation on the basis of Scripture.

Quotes Church Stand.

Dr. Marais quoted a document, recently reaffirmed by the synod of his church, which stated, "We learn from God's word that the solution to the problem of racial relationships cannot be found in efforts on the part of man to wipe out divinely instituted differences. . . . It is from the manner in which people live and conduct themselves that we learn what is characteristic of a nation and who should be regarded as belonging together.

"According to this principle it would certainly not be unChristian for Christians of different races to associate at international congresses, but in ordinary social intercourse, especially where national morals are involved, each should preserve his national character by withdrawing into his own particular circle."

Dr. Ernest A. Payne, general secretary of the Baptist Union of Great Britain and Ireland, declared tonight that until all Christians can take communion together "we have gone only a small part of the way towards our appointed goal."

Services of Holy Communion will be celebrated Sunday and on succeeding days by Methodists, Anglicans, Lutherans, Orthodox and the Church of South India. Four of the services will be "open" to all delegates, with the delegates being invited "to attend" but not take full part in the Orthodox observance.

One of the major items on the Council's agenda will be taken up Monday when nominations for the body's six presidents, the central committee of 90 and executive committee of 12 will be submitted. The elections will be held Wednesday.

CHURCH SEGREGATION ATTACKED IN MEETING

Differing Views Are Aired Before World Council By Two Speakers

By The Associated Press

EVANSTON, Ill., Aug. 21. — A world team of Christian leaders went to work Saturday to frame methods for cleansing churches of what was called their "great scandal" — racial segregation.

But there were differing shades of view on how it should be accomplished.

U.S. And South Africa

With a critical finger pointed particularly at churches in churces of the United States and South Africa, speakers laid the

problem before the assembly of the World Council of Churches.

Dr. Benjamin Mays of Atlanta said it was up to churches to recognize "the urgency of the situation" and find means to end racial barriers that "scar the soul" and violate the "law of God."

"To proclaim one thing and act another is sheer hypocrisy," he said.

Dr. Ben Marais, a Dutch reformed church leader from the racially explosive region of South Africa, stressed complexities of the problem, and said churches might sometimes have to accept segregation temporarily.

Keep Goal In Sight

But he added this could be "justified only on the ground" that excessive haste might wreck efforts to achieve "the ideal of a church in which all men who who believe in Christ shall be at home."

"The goal itself must never be lost sight of," he said.

He and Dr. Mays, Negro president of Baptist Morehouse College, presented reports from a commission on "intergroup relations—the church amid racial and ethnic tensions," one of six major subthemes of the assembly.

A special section now goes to work on the subject with its recommendations to be brought before the world body next week.

Shutting the door of the church to anyone because of race, said Dr. Mays, is like saying: "You made a mistake. God, when you made people of different races and colors."

He told 1,500 church representatives from 48 countries and 163 denominations that local congregations are waiting for a word of guidance on how to deal with a condition that defies Gospel teachings.

The assembly also heard Bishop John Peter, bishop of the Reformed Church of communist Hungary, declare:

"We proclaim against all divisions and tensions in the unbreakable oneness of the church."

He added that Hungarian Christians were grateful for the World Council as an organ surmounting all international barriers.

"In this connection, I realize that we, coming from the other side of the world, are tempted to represent to you not only the message of the church, but also the way of life we are learning," he said.

This apparently was a reference to communism. Bishop Peter, here on a restricted State Department visa, is one of 20 representatives from communist countries.

"On the other hand," he said, "we often feel also that you, living on this side of the world, are tempted to represent not only the message of the church, but also the way of life to which you are accustomed."

Two Noted Negro Churchmen Named To Church Council Posts

By REV. GEORGE LAWRENCE

EVANSTON, Ill. — Two outstanding American Negro leaders have been elected to the 90-member Central Committee, top policy-making body of the World Council of Churches. They are: Dr. Joseph H. Jackson, president of the Inc.; Bishop Decatur Ward Nichols National Baptist Convention, Inc., of the African Methodist Episcopal (AME) Church.

Dr. Jackson and Bishop Nichols were among the 22 Americans named to the powerful body by a unanimous vote of more than 1,600 delegates to the Second Assembly of the World Council of Churches in session at Northwestern University(Evanston, Ill., Aug. 15-31.

Bishop Nichols is a ranking prelate of the AME denomination, which claims a membership of 1,166,301. His offices are located at Philadelphia, Pa.

Dr. Jackson is the elected official spokesman of more than 4,526,847 Negro Baptists as president of the National Baptist Convention, USA, Inc., the largest Negro organization in the world and the third largest Protestant denomination in America. He is also pastor of historic Olivet Baptist Church in Chicago, recognized as the largest Protestant congregation in the world. Dr. Jackson maintains offices at 3101 South Parkway.

Among others named to the Central Committee were Bishop of Harrar, Theophilos, of the Church of Ethiopia, and the Rev. P. K. Dagadu of West Africa, a Methodist.

Our Opinions

The World Council Of Churches

The second assembly of the World Council of Churches closed in Evanston Tuesday after 15 days of proclaiming "Christ, the hope of the world."

It was evident from the start of the Council session, on the campus of Northwestern university that this assembly would indeed be one which include all denominations, all religions (except the Roman Catholic church) and all races from throughout the world.

And it was also clear enough that whatever actions were to follow, whatever offices were to be filled, the U. S. Negro was to be given a share of assembly responsibility. At least more than they had before.

Over 100 Negroes from U. S. cities, some from below the infamous Mason-Dixon line, participated in the assembly. Some were official delegates, others just interested lay workers who wanted to attend the historic sessions that were being held in the United States for the first time. The only other meeting of the assembly was in Amsterdam in 1948.

Among Negro delegates to the assembly were Dr. Benjamin E. Mays, president of Morehouse college in Atlanta, Ga., and Chicago's Dr. Joseph H. Jackson, president of the National Baptist Convention, U.S.A., Inc.

Dr. Mays, a Baptist of note, was one of the assembly's ablest speakers. As a member of the Council of Churches committee on intergroup relations, Dr. Mays exposed the "great scandal" of the church when he denounced segregation as being against the design of God.

Rapping U. S. churches (and those of South Africa) for failing to eliminate racial discrimination in religion, Dr. Mays struck a sounding note when he declared that segregation in the church was tantamount to saying: "God, You made a mistake when You made people of different races and colors."

What clergyman, then, whose life is based upon scripture could deny what Dr. Mays, the scholar, declared? None could, none did.

Dr. J. H. Jackson, is a Baptist minister but he is president of the National Baptist Convention, U.S.A., Inc., which boasts a huge roll of some four million members.

His part in the assembly was, at first, not great; only on one day did he actually take an active part in the assembly. That was when he delivered the daily sermon Aug. 26.

But three days before he delivered his sermon, Dr. Jackson became one of 22 Americans named to the Council's 90-member policy making committee. Named along with him was Methodist Bishop G. Bromley Oxnam, one of the council's five retiring presidents.

Whether or not the council, in the months and years to follow, will ever solve the segregation scandal in the church, a forward step has been made. The assembly was told, point blank and in precise language, that the church cannot survive while many of its practices refute the scriptures.

The recognition of the situation and the realization that most delegates abhorred the biased policy of many churches could well begin a chain reaction, starting in the United States, of course, that could bring about the complete integration of the church.

BIAS IN CHURCHES HELD FALSE TREND

Negro Leader Tells Session at Evanston Segregation Is Modern Development

By GEORGE DUGAN
Special to The New York Times.

EVANSTON, Ill., Aug. 21—A Negro educator and religious leader charged here today that the modern church was crucifying Christ anew . . ., this time on a "racial cross."

Addressing a plenary session of the Second General Assembly of the World Council of Churches, the Rev. Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, said that racial discrimination within each was a comparatively recent development.

In the early days of Protestantism, he declared, race and color did not "count", but when modern western imperialism began to "explore and exploit" the colored peoples of Africa, Asia and America, segregation based on color and race began its rise.

It was then, he added, that color became associated with inferiority" and white with "superiority."

Dr. Mays presented the report of a World Council Commission on intergroup relations.

It was the conclusion of the commission, he said, that the church "can find no support for this practice of segregation based on race, color or ethnic origin in the Bible, no basis for it in the ancient and medieval church and nonef or it in the various theologies of the Catholic and Protestant churches."

"We have known for centuries what the Bible says about race," he went on. "We have known for a long time that the early church and the church of the Middle Ages did not segregate on the basis of race and ethnic origins.

"We know that there is no scientific basis for us to treat one group as inferior and another as superior. The Gospel on race has been proclaimed for nineteen centuries. One world conference after another has condemned racial separation in the church.

"Yet segregation remains the great scandal in the church, especially in the United States and South Africa."

Dr. Mays told the delegates that local churches followed "slowly or not at all" when such secular areas as the courts, education, sports and entertainment initiated social change in the field of race.

"It will be a sad commentary on our life and time," he observed, "if future historians can write that the last bulwark of segregation based on race and color in the United States and South Africa was God's church."

A somewhat different approach was taken by another speaker. The Rev. Dr. Ben J. Marais of the Dutch Reformed Church in the Transvaal, South Africa, urged that the church accept the present fact of racial segregation while working toward "the ideal of a church in which all men who believe in Christ shall be at home."

Dr. Marais is a delegate from a church that practices apartheid (segregation).

Dr. Marais made it clear that, personally, he opposed segregation, but he warned on proceeding "over-hastily" for a change it, saying that by thus proceeding "the ultimate goal may be missed."

"There are those who agree," he declared, "That exclusion as such is wrong, that we may not on grounds or race or color close the door of any place of worship on any human being who is a Christian believer. Yet believe that Christian responsibility may lead us to acknowledge that, while separate churches for different racial, ethnic, color or language groups are not the ultimate ideal, it may, in certain situations, be the wise and most natural policy in the interim."

Admitting the "extreme danger of merely letting the church conform to reality," he asserted that supporters of this view were "convinced that in both situations they know to force integration would only lead to a rich harvest of chaos and disaster."

Bishop John Peter, delegate from Communist-dominated Hungary, read a prepared statement to the plenary session. It said in part:

"We come from the other side of the world, but not from another side of the church. At home, and here, too, we proclaim against all divisions and tensions the unbreakable oneness of the church.

"We hope that not only our actual staying together, but, above all, by our moving together in our resolutions and in the worship following our meetings, we will be able to give testimony to the world of the fact that the World Council of Churches is really a world council and that the member churches are united in the same fellowship in spite of all tensions and with the effect of lessening the tensions."

Associated Press Wirephoto

AT EVANSTON SESSION: The Most Rev. Geoffrey F. Fisher, right, Archbishop of Canterbury, with Dag Hammarskjold, Secretary General of the United Nations, at session of the World Council of Churches. This marked the first official appearance of the Archbishop at Illinois conference.

A DIVIDED CHURCH TERMED 'SCANDAL'

2 at World Council Meeting See Split as 'Obstacle' to Building Men's Faith

By GEORGE DUGAN
Special to The New York Times.

EVANSTON, Ill., Aug. 18—A minister from the African Gold Coast and a Greek theologian told the World Council of Churches here today that a divided Christendom was not only "scandalous" but also a "grave obstacle" to the building of men's faith.

The Rev. Peter Kwei Dagadu, General Secretary of the Christian Council of the Gold Coast, bluntly asserted that the "split of the Christian church between Protestants and Roman Catholics is a great scandal."

To the average African, Mr. Dagadu said, this schism is little more than a "bewildering aspect of Christianity as imported from the [illegible]."

Dr. Basil Ioannidis, a Professor of Theology at the University of Athens in Greece, viewed the disunity of the Christian church as a "grave obstacle to men's faith" and a state of affairs that "brings our religion into disrepute."

Each Church Enclosed

"The multiplication of Christian communions and religious bodies has obscured our idea of one, holy, Apostolic church and, even among Christians themselves, has destroyed reverence toward the church and belief in the church as a divine society, as the very body of our Lord," Dr. Ioannidis said.

"Today," he declared, "each of the churches is enclosed within its own particular life, lives on its own resources, human and divine, and makes every effort to become in itself something of a whole, a self-sufficient Christian communion, working for its own prosperity and survival, without any adequate interest in its reunion with other Christian churches."

The Greek theologian insisted that in Orthodoxy the Christian world would find its common meeting place.

He described the Orthodox Church as a religion that has "preserved unaltered the faith, the order, the worship and the tradition of the one ancient and undivided church."

"Her witness," he added, "points not to the East or to the West, but to the Ecumenical or Catholic Church, when East and West were one church."

According to Mr. Dagadu, the "unfortunate division" among Protestant groups "does not foster the spirit of cooperation and love on a basis even equal to what is provided by the African communal system."

"In some quarters," the clergyman said, "Christianity is being called the servant of the policy of divide and rule, imported by the West for political ends, and is regarded as having small value for Africa's new spiritual life.

"Despite the great and hopeful measure of cooperation achieved against the larger missionary societies, despite even the signs of movements toward interchurch cooperation in various parts of Africa, any one who has seen four different denominational church buildings stand in a row in a small village, or noted the rapid increase in the number of sects in West Africa, or even felt something of the drain on energies and resources required to keep the cooperative machinery working must bear in his heart something of the cost of the disunity of western Christianity."

Another speaker, Dr. Charles Malik, Lebanon Ambassador to the United States, asserted that communism can "never be opposed in Asia and Africa by a mere negation." At the "present rate of spiritual impotence," he added, "it is only a matter of time before the whole of Asia and Africa, and maybe even Europe, will be engulfed by communism."

U. S. Explains Visa Curbs

WASHINGTON, Aug. 18 (UP)—Bishop John Peter of Communist Hungary would violate his entry visa to this country if he held a press conference at the World Council of Churches, the State Department said today. The Bishop yesterday addressed the conference.

But a spokesman said the department saw no reason why individual newsmen should not talk informally to Bishop Peter and other delegates from Commuist countries attending the conference on restricted visas.

Bishop Peter was placed under special restrictions because he has served the Communist government in its political and military policy system, officials said. They said he had served as an "informer" for the Communist regime against anti-Communist clergymen.

Officals said that Bishop Peter, of the Reformed Church of Hungary, had not performed ecclesiastic functions or been in a pulpit since he became a church official on Dec. 8, 1949. He was said to be one of the few clergymen who ever saw Stalin personally.

According to these officials, Bishop Peter "lured back to Hungary" ranking clergymen so that the Communist regime could "discredit former anti-Communist religious leaders" who had fled Hungary.

Gets Monthly Payment

Authorities also said Bishop Peter was the only leading Hungarian churchman who received a payment of 4,000 forints ($400) monthly from the Communist government. The payment is known as a "supplement for danger" and is generally paid to the police and soldiers on special missions. Only on rare occasions, officials said, are payments made other than to public functionaries assigned to special tasks.

United States officials said Bishop Peter, who has traveled extensively in Iron Curtain countries, including Russia, is known as "The Gray Emminence."

Asked who a man with such a record would be permitted to come to the United States, officials cited a State Department announcement issued July 17 on the admission of Bishop Peter and ten other Hungarian and Czech churchmen.

The State Department said the spiritual foundation of this country was too strong to be affected adversely by any pro-Communist activities. It said the participants at the church meetings and the American people would judge by the delegates' conduct "whether they come here as churchmen or as propagandists of an aggressive and materialistic philosophy fundamentally hostile to religious faith."

Must Leave Sept. 3

Against this background, Bishop Peter was issued a visa on condition he would leave the United States no later than Sept. 3. He was barred from leaving Evanston until he goes directly to his point of departure from the United States.

The ban against holding a formal press conference would fall under a provision that prevented Bishop Peter from speaking "at any gathering except a conference session." He also was barred against recording talks to be replayed during or after his visit.

Officials said they saw no reason why other churchmen could not hold press conferences if they wished so long as they confined themselves to statements on religious subjects.

In his address before accredited visitors to the World Council assembly yesterday, Bishop Peter said Christian churches should declare their independence of "all social systems more courageously and more resolutely than heretofore."

Bishop Peter, who said the church in Hungary was growing in strength and freedom, told the assembly:

"Amidst the problems ofsecularization and social change the church has the constant temptation simply to drift along with the events.

"In order to find help in resisting this temptation we must take strong hold upon our basic Christan beliefs, proclaiming that the existence of the church is not bound up with any social system but serves independently of the changes in the social system."

Woman From Africa Raps Church Bias

EVANSTON, Ill. (ANP) — A 33-year-old African woman lashed out at Christian practices in Africa at the World Council of Churches.

Probably the youngest person to address a plenary session, Mrs. Rena Karefa-Smart, wife of a physician, charged churches are contributing to tensions in Africa.

Mrs. Karefa-Smart said that Africans have not missed the disparity between Christians' profession of faith and their practice of it.

"The horrors of Kenya form the theme of a battle-cry for certain elements in West Africa," she said.

Associated Press Wirephoto

AT CHURCH CONCLAVE: Mrs. Rena Karefa-Smart of British West Africa at the World Council of Churches meeting.

SHE WARNED that Islam and secular materialism were gradually engulfing Africa which might soon be lost to Christianity.

She charged that despite paganism, communism and Mohammedanism, the most serious threat to Christianity is the present Christian Church, which in reality does not practice the brotherhood it preaches.

Mrs. Karefa-Smart said that "for Africans there is the tension inevitable when the upsurge of hope for a new day of political freedom and economic self-determination, fired by the vision of a destiny and future bright with promise, is checked by the realities of contemporary power politics, and the limitations of undeveloped human and physical, to say nothing of spiritual, resources."

— BIGGEST and the BEST —

Racism Are Denounced Imperialism,

EVANSTON, Ill. — (ANP) — The second assembly of the World Council of Churches closed its first week with discussion on racism and the hospitality shown delegates and visitors by the host suburb of Chicago.

A representative of Asia, Africa and the U. S. blasted racism as it is found in the world today.

Several ministerial delegates and visitors expressed surprise at the spirit of welcome displayed by the people of Evanston.

The Rev. Peter Kwel Dagadu of the Gold Coast, West Africa, a Methodist delegate, denounced what he termed "western imperialism."

Later, Dr. Charles Malik, ambassador of Lebanon to the U. S., said that "western secular leadership has filled the world intellectually and spiritually."

And still later, Charles P. Taft, brother of the late Sen. Robert Taft, accused the churches of lagging behind the general community in solving racial problems.

While unity of thought on the race question failed to bring about unity among delegates, there was no dissension over the hospitality agreed that the North Shore suburb probably is the "most Christian" city they have visited.

"Everyone has been so wonderful at the home where I am stopping that it is like a dream of true Christianity," said Rev. J. Harvey Armstrong, Brooklyn AME minister.

Sharing his sentiments were Rev. George A. Singleton, editor, AME Church Review and Rev. Harry V. Richardson, president, Gammon Theological seminary, Atlanta.

Dr. Richardson contrasted the atmosphere here with that he experienced in Evanston as a student sometime ago.

"I hardly recognized it as the same city," he said.

In accusing the West of imperialism, Reg. Dagadu placed five charges against the West. They were:

Treats Africans as "primitive people who must always be patronized."

Refuses to let natives manage their own affairs and causes unrest through racial discrimination and an "arrogant" attitude.

Creates appalling working conditions and poverty that pave the way for communism.

Lives contrary to what the white missionary demands of his African converts.

Misinterprets the true worth of African natives as educated, skilled, responsible persons and fails to appreciate Africa's vast mineral wealth.

But the minister warned Africa will no longer be content with "patronage" from the West.

Dr. Malik, the Lebanonese, expressed fear that communism would take hold in Asia and Africa if the West does not change its attitude.

In response to a question from an audience of some 600 official guests, Taft said:

"The churches have not become responsibile in anything like the same degree as the general community."

The question was: In a responsible society like America, how do you account for the segregation in your churches?

In other action taken during the first week's session, both the Dutch Reformed church and the Bantu Presbyterian church of South Africa were admitted to the council. The former is all-white and the latter predominately Negro.

Their admittance had been sought by Alan Paton, author of the well-known novel, "Cry The Beloved Country."

3 church leaders elected by WCC

Bishop Nichols, Drs. Jackson, Dagadu on central committee

EVANSTON, Ill. (ANP) — Three colored ministers — two from the United States and one from the Gold Coast last week were elected to the powerful central committee of the World Council of Churches at the second assembly of the organization here.

Elected from the United States were Bishop D. Ward Nichols, secretary, Bishops Council, AME Church, and Dr. J. H. Jackson, president, National Baptist Conventiion, U.S.A., Inc.

Dr. Peter K. Dagadu, secretary, Church Council, Accra, Gold Coast, and an African, completes the trio of colored religious leaders now on the committee, which functions during the interim council meetings.

The WCC Assembly, which opened its meeting Aug. 15, closed Aug. 31.

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BISHOP NICHOLS is ranking prelate of the AME denomination, which has an estimated membership of 1,166,301.

Dr. Jackson is head of the Baptist organization which boasts a membership of more than 4,526,847. He is pastor of historic Olivet Baptist Church, Chicago.

Dr. Jackson and Bishop Nichols replace Bishop W. J. Walls, AME Zion Church; and Dr. Benjamin Mays, president, Morehouse College, Atlanta, on the central committee. Bishop Walls and Dr. Mays served from 1948 to the present session.

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THERE WERE REPORTS that Dr. Mays again would be returned to the post. However, behind the scenes campaigning of followers of Dr. Jackson succeeded in getting the latter elected. Both Dr. Mays and Dr. Jackson represent the same Baptist denomination.

Dr. Mays earlier in the week had captured the spotlight with his speech before the assembly denouncing segregation. At its conlusion, the session applauded him for about five minutes.

In commenting on the election, Bishop Nichols said the honor came as a "welcome surprise."

— o O o —

"I CONSIDER the election to the Central Committee of the World Council of Churches a signal honor. The same came as a welcome surprise. I appreciate this privilege of serving the churches of the world in a larger capacity and will seek in every way to prove worthy of the trust imposed."

The AME prelate then praised the work of the council on the race issue. Along this line, he said in part:

"The section of the World Council of Churches giving its attention to racial and cultural tensions did not avoid issues but approached the task in a forthright manner and in the spirit of Christ.

— o O o —

"EVEN THE ticklish South African situation brought no great upheaval; and while the churchmen from South Africa sought ineffectively to explain the attitude of certain churches in South Africa on the race question, churchmen from all over the world minced no words in condemning the un-Christian acts, discrimination and segregation.

"Not only was segregation and disrimination condemned in South Africa, but the United States came in for its share of condemnation for injustice committed in this country because of race..."

Zionists sail for Europe

NEW YORK — Two prominent Zion Methodists were among the crowd that sailed from this port, Wednesday for Europe on the SS Queen Elizabeth.

They were Mrs. Julia Baum Shaw of Columbia, S.C., and David P. Wisdom of Detroit.

They are to attend the Assembly of the World Council of Christian Education at Frankfurt, Germany, July 6-9 and the European Sunday School Convention at Wuppertal, Germany, July 11-13.

They also will tour seven countries of Europe — Belgium, England, France, Germany, Holland, Italy and Switzerland.

CIVIL RIGHTS

10 1954

John The Undeviating

BY THIS time in a campaign, the voters are likely to be weary of controversies between newspapers and politicians over which is telling the truth about a given issue.

Yet it must be that citizens, even in their weariness, want to know whether their United States senator tells the truth.

We have hitherto printed an entire page of quotations out of the 1952 mouth of John Sparkman on civil rights. Despite that, Sparkman has continued to tell Alabama that he "never deviated" on civil rights.

It has astonished *The Advertiser* that Sparkman could say such and that anybody could be deceived.

It has astonished us even more that *The Decatur Daily* and *The Birmingham News* have looked their readers in the eye and repeated after Sparkman, "He never deviated."

IT IS understandable that they should support Sparkman in spite of his civil rights shimmying in 1952 (excusing him on the ground that he had to do it to help the party carry the pivotal northeastern minorities), but we simply do not understand how they could deny that Sparkman "deviated".

How can *The Birmingham News*, the 1952 Republican crusader, deny that Sparkman won Harry Truman's praise for his remodeled civil rights position?

How can *The News* deny that Walter White, the NAACP leader, said that the civil rights plank written by Sparkman was the strongest ever written by any party?

How can *The News* contend that Sparkman never deviated when even his crony, Senator Lister Hill, formally stated:

"I do *not* accept the [Sparkman] civil rights plan"?

★

WE DO not understand how *The News* can look its readers in the eye and contend that the following Sparkman civil rights plank is what Alabama wants:

In order that the will of the American people may be expressed upon all legislative proposals, we urge that action be taken at the beginning of the 83rd Congress to improve congressional procedures so that majority rule prevails and decisions can be made after reasonable debate *without being blocked by a minority in either house.*

The Birmingham News knows what that Sparkman plank means. It knows that it means a demand for the end to Southern filibusters to block federal cop FEPC bills to shatter segregation in the South.

★

THAT'S no "smokescreen". Those are not words put in Sparkman's mouth, nor "what somebody else said."

It's the race issue. But *The Advertiser* didn't erect the race issue. John Sparkman himself erected the race issue in 1952 when he wrote the civil rights plank designed to please the critical Harlem vote at the expense of in-the-bag Alabama.

★

THE winner of this campaign is going to be a fully qualified and fully accredited member of the Democratic Party, no other.

The four contestants are all duly certified to Alabama as Democrats in good standing. They supported Sparkman for vice president in 1952. *If they had failed to do so, the Sparkman party committee would have barred their names from the ballot.*

The Democrat who wins this Senate race will, in January, take his seat with the Democrats.

He will vote with the Democrats in the organization of the Senate and receive his assignments therefrom.

Sparkman's fraudulent cry of "Republican" in this race has been stilled by the caboose endorsement of *The Birmingham News*, which made war on Sparkman in 1952 and supported President Eisenhower's Republican ticket.

★

SYSTEMATICALLY in this campaign the Sparkman crowd, many of whom are federal teat-suckers, has whined that the Battle forces have dwelled upon Sparkman's FEPC shimmying but they never attack his general voting record.

¶ The answer is, first, that Sparkman's civil rights deviation proclaims the basic unreliability of the man. That's more important than any one issue.

¶ Second, the answer is that while Sparkman is to the left of Battle, their voting records are not dissimilar.

Sparkman was one of the most responsive Fair Deal pushbuttons in the Congress of the United States. Sparkman's record of Democratic Party-line voting is in the high 90's. Whereas Battle's record is in the mid-80's.

★

BATTLE has had eight years in Congress, which is about the same experience Sparkman had had when he was elevated to the Senate.

Battle is a moderate. His 9th District constituents have returned him to Congress with an ever growing majority.

Nothing against his character has been adduced in this campaign.

He is resourceful, energetic, able and willing to be an Alabama senator.

If treachery such as Sparkman's 1952 adventure is not rebuked by Alabamians, it will signal to every politician in Alabama that they can transgress without penalty.

CIVIL RIGHTS GAINS IN NATION LAUDED

American Jewish Committee Notes Wider Application of Constitution's Guarantees

Steadily, year by year, the Constitution's guarantees of civi rights are being applied more widely in everyday life in America, the American Jewish Committee said yesterday.

In a report marking the 163d anniversary today of the adoption of the Bill of Rights—the first ten amendments to the Constitution defining the rights of citizens—the organization takes stock of the extent to which rights guaranteed in the Constitution are enjoyed by all the citizens.

"Since 1947, when the President's Committee on Civil Rights issued its historic report, new gains have repeatedly overshadowed events regarded as epochal when they occurred," Irving M. Engel, president of the organization, said.

Today, twelve states and thirty-two cities have fair employmen laws, three states have fair edu cation laws and five states hav enforceable public accommoda tion laws, the report said. It con tinued:

"Five years ago, this repor listed the first Negro college pro fessor appointed; the first Negr office-holder in the South; the first Negro doctor on the staff of a general hospital. Today such 'firsts' could probably fill this entire book.

"Five years ago, the National Committee on Segregation in the Nation's Capital scored widespread discrimination in Washington. Today, segregation in public facilities in the Capital is the exception, rather than the rule.

"Five years ago, Negro students were rarely admitted to Southern state universities. Today, some 2,000 Negro students attend integrated college classrooms in the South."

The "most far-reaching advance of all," the report went on, was the United States Supreme Court's decision last May 17 banning segregation in the nation's public schools.

"In every area of American life," the report declared, "the gap between ideals and practices is closing—slowly, to be sure, but steadily."

The American Jewish Congress issued a Bill of Rights Day statement urging five proposals "to make the guarantees and protections of the Bill of Rights continually effective."

It suggested enactment of a code of fair Congressional committee procedure, revision of the Federal employes security program, additional legislation to combat racial and religious discrimination, stricter adherence to separation of the church and state and revision of the restrictive aspects of the immigration and naturalization laws.

★ Human relations

California organizations hold State meet on minority group problems

SAN FRANCISCO — U. S. Assistant Secretary of Labor J. Ernest Wilkins will be major speaker at the 9th Annual Civic Unity convention sponsored by the California Federation for Civic Unity this weekend at Asilomar.

Equal employment and housing opportunities for minority groups will be the chief concern of several hundred delegates and observers, representing human relations organizations throughout the state.

City Councilman Edward R. Roybal, recent candidate for Lieutenant Governor, will address the opening session of the Convention tonight (Friday). Other featured speakers will include Dr. B. T. McGraw, assistant to the Housing Administrator, Assemblyman W. Byron Rumford, and Franklin H. Williams, secretary-counsel of the Naacp.

Among organizations represented will be the American Friends Service comm., Anti-Defamation League of B'nai Brith, American Jewish comm., Community Service Organization, Japanese-American Citizens League, Calif. Conference of Social Work, Girl Scouts, National Urban League, Calif. Indians' Congress, American Civil Liberties Union, Calif. State Federation of Labor, Calif. State CIO Industrial Union Council, L. A. County Conference on Community Relations, National Conference of Christians & Jews.

Housing, regarded as the No. 1 race problem, will receive major attention of the Convention.

Among those participating in housing discussions will be: Stanley J. Young, president, Berkeley Real Estate Board; Edgar J. Johnson, secretary-treasurer, Golden State Mutual Life Insurance Co.; W. Miller Barbour, National Urban League; Loren Miller, NAACP; and Mr. Clarence Johnson, Racial Relations, FHA.

Other issues to be discussed at the convention include Fair Employment Practices legislation, to be introduced in the 1955 session of the State legislature, proposed revisions of the McCarran-Walter Immigration Act, and problems faced by California's Indians, soon to be removed from Federal jurisdiction.

Ike plans no request for civil rights bills

GI pay boost, D.C. 'home rule' statehood for Hawaii on agenda

By LOUIS LAUTIER
(For NNPA)

WASHINGTON

President Eisenhower will ask Congress for no civil rights legislation in which colored people are particularly interested.

This was indicated by a statement issued by James C. Hagerty, White House press secretary, after Mr. Eisenhower had discussed with Republican leaders of the Senate and House some of the legislative program which he will submit to the Congress at the next session beginning Jan. 5.

The conference dealt primarily with the domestic program of the administration. The next day the President had a bipartisan conference, attended by Republican and Democratic leaders of both houses, on the subject of foreign policy, mutual security and national defense.

* * *

AT THE CONFERENCE with Republican leaders, Secretary of Defense Charles E. Wilson discussed the need for salary increases for military personnel, increased medical care, survivors' benefits and better housing for families of military personnel.

The large number of colored persons serving in the armed forces, their families and dependents, will benefit from increased pay and benefits, if Congress should approve such a program.

Subjects discussed which fall within the general category of civil rights were statehood for Hawaii, legislation dealing with suffrage and self - government in the District of Columbia and revision of the Constitution to lower the voting age.

THE PEOPLE of Hawaii are ready for statehood. Colored people generally have approved

of its being granted to them. But politics and race prejudice have blocked necessary legislation.

President Eisenhower favors granting the right to vote to residents of the District of Columbia not only for a city council to govern the nation's capital but also for president and vice president of the United States.

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Pittsburgh Pa. Sat. 12-4-54

'Mr. Civil Rights' — In Louisiana, A. P. Tureaud, left. He has brought twenty-one cases against the state and his native city of New Orleans. At present he has two cases pending against two state colleges, McNeese and Southeastern. His most notable successes are the equal teacher salary cases (12), and his suits against Louisiana State University (4), and the vote case of 1946. Pictured with Mr. Tureaud is Atty. Ernest Morial, one of the first law graduates at LSU.—Rivera Photo.

Courier p. 3

Pittsburgh Pa. Sat. 12-4-54

Plan Battle — Negro lawyers are believed to be target of a joint legislative committee headed by Louisiana Senator W. M. Rainach to police any pro-integration movements. Baton Rouge lawyers Alex Pitcher and Johnny Jones, above, were ordered before the state bar association to show cause why they should not be disbarred after representing a group of children who are suing for integration.—Rivera Photo.

Rights violation decision upheld

Afro American

WASHINGTON (NNPA) —The United States Supreme Court Monday denied the Justice Department a review of the judgment of the Fifth United States Circuit Court of Appeals upholding the dismissal of an indictment against a Florida prosecuting attorney for violating the civil rights of a colored man.

Jesse W. Hunter, a state's attorney, was indicted in the Federal District Court for the southern district of Florida. The indictment charged him with depriving David McK. Reese of his liberty without due process of law.

Pittsburgh Courier Sat. 12-11-54

Reese was tried and acquitted by a state court on a charge of murder July 20, 1950. Mr. Hunter asked the judge to hold Mr. Reese for further prosecution. Reese was kept in jail until Feb. 28, 1952, although no charge was filed against him.

CIO Votes Civil Rights Resolutions

LOS ANGELES — The 16th annual convention of the CIO last week unanimously passed a strong resolution on civil rights.

Among other things it urged that each international union establish committees to aid in the "swift transition to unsegregated American educational communities."

It called upon President Eisenhower to direct the federal housing agencies to formulate clear policies of extending federal aid only to those companies or builders who contractually agree not to deny use of their facilities to any families or individuals because of race, creed, color, or national origin.

The resolution urged every CIO affiliate to work towards the inclusion in collective bargaining contracts of non-discrimination clauses and to make sure that provisions for upgrading and promotion are applied fairly to every worker.

It called for the enactment by the 84th Congress of an effective and enforceable FEP law and the similar passage of such legislation by states which do not now have such statutes.

It recommended that the CIO Legislative Committee maintain an alert vigilance regarding the rights and interests of American Indians. The resolution pledged support for statehood for Alaska and Hawaii and home rule for the District of Columbia.

The CIO will continue to support legislation for a federal anti-lynching and poll tax law, and finally, the resolution called for an amendment of the rules of the Senate to abolish Rule 22 which permits unlimited filibuster.

In other resolutions passed, the convention adopted strong support for federal aid to education, praised the Supreme Court decision of May 17; called for repeal of the Taft-Hartley Act, endorsed a Federal Health program; a guarantee annual wage law, plumped for increased housing, and approved a continuance of the union's political action program.

The resolution on political action ran into a temporary snag when Michael Quill, president of the Transport Workers union challenged the report of PAC Director Jack Kroll as being too partisan and called for the formation of a third party in America, namely the Labor Party.

At this point, CIO President, Walter Reuther, took the floor to firmly scotch any sentiment for a third party, as being purely nonsensical.

He made it plain that though the CIO-PAC had endorsed a majority of Democratic candidates for office, it was not the tail to the Democratic kite.

The resolution was passed unanimously. Among its features was high praise for the work among minority groups as reported by PAC field director Philip Weightman of Chicago.

Weightman received plaudits for helping to get a record registration and a record vote at the polls in November which turned the tide of elections in several crucial areas.

'Civil liberties, civil rights linked'—Mitchell

By Clarence Mitchell

WASHINGTON

Generally speaking, there will be rejoicing in some camps because the U.S. Senate has voted to censure Sen. Joseph McCarthy of Wisconsin. I do not share that rejoicing.

The U.S. Senate has long been a kind of gentlemen's club where members can do no wrong except to each other. The McCarthy intemperate attacks on the U.S. Supreme Court caused the Statue of Liberty to blush with shame, was among those who called for censure of McCarthy.

So many southern senators are listed against McCarthy that the count looks like an appeal for national observance of Confederate Memorial Day.

* * *

MOST OF the Republicans who voted against censure of McCarthy are the teammates of the Dixiecrats in destroying civil rights bills.

If they consider the southern vote to censure McCarthy as a betrayal of past agreements, they certainly deserve that betrayal.

The Senate vote on the McCarthy issue is a good illustration of how so many people fail to see the relationship between civil liberties and civil rights. It is also an illustration of how blind lawmakers can be to danger until it hits them personally. censure motion does not change that.

FROM THE published newspaper reports the greatest injury done to a government witness was the treatment accorded General Zwicker of the Department of the Army.

He was characterized as a man unfit to wear the uniform of his country. This was said in spite of his record of being a war hero.

The Department of Army has a great assembly of people who are capable of giving anyone the run-around. I am always glad to see the subterfuge specialists brought to book.

Yet, the criticism of them for deception should be based on that alone and no attacks should be made to tarnish their good name.

THE SAME is true with the average citizen who appears before a Senate or House committee. Under the present rules, if the committee is friendly to him the treatment will be fine. if it is a hostile committee he does not have a chance.

The witness does not have a chance before a hostile committee, because each member of that committee has the right to play the role of prosecutor at one moment and judge at the end of the next 60 seconds.

A witness represented by counsel may get into more serious trouble than one who comes alone. Some committee members like to give lawyers a rough time and the client is inevitably caught in the middle. None of these things have been changed.

A QUICK GLANCE at the lineup against McCarthy shows a most unusual combination of senators. Bona fide liberals were voting shoulder to shoulder with the blackest reactionaries.

Sen. James Eastland, whose

163rd Anniversary

AJC in Report On Civil Rights

NEW YORK (ANP)—The steady march forward in constitutional guarantees of civil rights was cited last week by the American Jewish Committee. The report marked the 163rd anniversary of the Bill of Rights.

"New gains have repeatedly overshadowed events regarded as epochal when they occurred,' Irving M. Engel, president of the organization, stated.

Today, twelve states and thirty-two cities have fair employment laws, three states have fair education laws and five states have enforceable public accommodation laws, the report said.

IT CONTINUED:

"Five years ago, the first Negro college professor was appointed; the first Negro office-holder in the South came forth; the first Negro doctor on the staff of a general hospital took his post. Today such 'firsts' could probably fill this entire book.

"Five years ago, Negro students were rarely admitted to Southern state universities. Today, some 2,000 Negro students attend integrated college classrooms in the South."

10 1954

AMERICAN CIVIL LIBERTIES UNION WANTS CONGRESS TO PASS LEGISLATION AGAINST JIM CROW

Incident Told of White Student Assaulted In Alabama Who Rode in Negro Section

ANNISON POLICE GET ROUGH

WASHINGTON — (ANP) — Members of Congress were urged last week by the American Civil Liberties Union to "strike a major blow for freedom" by passing legislation to bar segregation in buses and railroads engaged in interstate commerce.

This request was made in a statement filed with the House Commerce Committee following an incident which involved a mixed group of students who were traveling by bus through Alabama.

The incident occurred on June 8 at Anniston, Ala., when police assaulted a white student because he refused to move from a segregated section of an interstate bus.

The student, Joseph Maniscalco, of Flushing, reported his experience to Clarence Mitchell, director of the Washington Bureau of the NAACP.

Maniscalco, is a near relative of the late Vittorie Orlando who was the prime minister of Italy in 1928. He is a student at Talladega.

According to Maniscalco's statement, he and two colored students from Talladega—Guy Hogan from the Republic of Panama and Berry O'Kelly Powell of Stanford, Conn. boarded a bus at Anniston, Ala., in route to Atlanta, Ga. They sat together in a section of the Crescent Stage Bus that the driver, L. C. Bishop, said was reserved for whites.

The driver insisted that all 3 move. When they did not do so, four policemen came aboard the bus and dragged Maniscalco from his seat beside the colored students.

The policemen then ordered the colored students to the rear of the bus and Maniscalco went with them. As the officers were leaving the bus, they conferred with the driver and returned to the Italian boy to inquire as to whether he was white. When Maniscalco said he was, the policemen forced him to return to the white section saying, "You ain't in the North, you are in the South and we'll put you in jail in a minute."

The policemen then informed the bus driver that they would follow the bus and if he had any more trouble to call them. The students reported that the police car did follow the bus for some distance, and, thereafter, whenever the bus stopped other policemen were waiting. At each of these points, the driver would confer with the policemen, Maniscalco said, and would point him out.

At Jacksonville, Ala., the studenst said, the driver handed them accident cards to fill out. He threatened to put them off the bus if they did not fill out the cards.

Apparently, the purpose of having them fill out the cards, the students said, was to try to absolve the driver o fany blame for the conduct of the police.

Civil Rights Case Loses Appeal Test In Federal Court

NEW ORLEANS, July 21 (AP)—The U. S. Fifth Circuit Court of Appeals today upheld dismissal of an indictment charging a former Florida state attorney with violating the civil rights of a Brooksville, Fla., Negro.

The former official, Jesse W. Hunter of Tavares, Fla., was indicted Nov. 18, 1952 on charges that he violated the civil rights of David McKendrick Reese.

The 73-year-old Hunter was charged with wilfully causing Reese to be held in jail for 19 months after Reese had been acquitted of a murder charge. During that time, the indictment alleged, Hunter failed to place a formal charge against Reese.

The U. S. Court for the Southern District of Florida dismissed the indictment on the grounds it failed to charge a criminal offense. The government appealed.

CIVIL RIGHTS CASE TESTIMONY HEARD

(Special to The Times-Picayune)

BILOXI, Miss., July 21—The civil rights case of David Azander Phillips, Lucedale Negro framer, vs. Shelby Smith, sheriff of George county, Mississippi, got under way Wednesday in federal court at Biloxi.

Phillips claims that he was deprived of his constitutional rights by Sheriff Smith, and in testimony said that the George county sheriff had struck him with a pistol after stopping his car on highway 26 near Lucedale during early morning hours of September 5, 1953.

Phillips stated that when Sheriff Smith stopped his auto he accused Phillips of illegally running whiskey, which Phillips denied. The Negro said that Sheriff Smith continued to accuse him of running whiskey and struck him three times, one with the pistol, when he denied the accusation.

83rd Congress' record blank on civil rights

By LOUIS LAUTIER

WASHINGTON (N N P A) — The record of the 83rd Congress on civil rights is blank, but the executive and judicial branches of the Government more than made up for the failure of the legislative branch.

Of the five specific pledges made in the 1952 Republican platform, only two were carried out.

These were appointment of "qualified persons, without distinction of race, religion or national origin to responsible positions in the Government," and "appropriate action to end segregation in the District of Columbia."

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ACTION ON these pledges was taken chiefly by White House aides, acting directly for President Eisenhower and through the Government Contracts Committee, which the President reactivated.

On the other three pledges, which required legislative action, nothing was accomplished. These pledges called for Federal action to end lynching, abolish the poll tax, and to provide equal job opportunity.

The 1952 Democratic platform also pledgtd that party to support anti-lynching and anti - poll tax and FEPC legislation.

In addition, the Democratic party also favored legislation to strengthen existing Federal civil rights laws and the administrative machinery for the protection of civil rights.

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SEN. IRVING M. IVES Rep., N.Y.) introduced a bipartisan bill to prohibit race or religious discrimination in employment. Hearings were held on it before the Senate Labor and Public Welfare Committee and the measure was favorably reported on April 28, 1954, by a vote of 12 to 1.

Sen. Lister Hill (Dem., Ala.) was the only committee member to vote against reporting the bill. Other members of the committee, however, were not unanimous in their views.

Three Republicans — Sens. H. Alexander Smith of New Jersey, the late Dwight Griswold of Nebraska and Barry M. Goldwater of Arizona — favored the general principles but were opposed to the sanctions contained in the Ives bill. They favored "persuasion, conciliation and voluntary cooperation" before invoking sanctions.

Sen. John S. Cooper (Rep., Ky.) was not "convinced that compulsion is the proper and best method."

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SEN. ROBERT W. UPTON, (Rep., N. H.) favored the objectives of the bill but doubted "the advisability of resorting to legal sanctions to prevent discrimination in employment."

Democratic Sens. James E. Murray of Montna, Matthew M. Neely of West Virginia, Paul H. Douglas of Illinois, Herbert Lehman of New York and John F. Kennedy of Massachusetts signed the majority report. Senator Hill filed an adverse report.

The bill was never scheduled for Senate debate and died with the 83rd Congress.

Hearings also were held by a State Judiciary subcommittee on bills introduced by Sens. Everett M. Dirksen (Rep., Ill.) and H. Humphrey (Dem., Minn.) to establish a Federal commission on civil rights.

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THE DIRKSEN bill also would have established a voluntary FEPC. Humphrey, in his testimony supported the Dirksen bill on the ground that it was the most that supporters of civil rights legislation could hope to get out of the 83rd Congress.

But representatives of several civil rights organizations vigorously opposed the Dirksen bill and neither it nor the Humphrey bill was reported.

During debate on amendments to the Taft - Hartley labor law in the Senate, Majority Leader William F. Knowland of California obtained a unanimous consent agreement limiting debate on any amendment or motion to 90 minutes each and to two hours on the question of pas-

sage of the bill.

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THIS AGREEMENT made it possible to get a vote (without a filibuster) on the Ives amendment which would have made it an unfair labor practice for an employer to discriminate or agree to discriminate against any member of a labor union or a class or craft of employees represented by a union because of race or religion.

The Ives amendment also would have made it an unfair labor practice for a union to discriminate against, segregate or deny membership to any person because of race or religion.

A union engaging in such practices would have been denied the right to act as the collective - bargaining agent under the Taft-Hartley Act.

On motion of Senator Hill, however, the bill to amend the Taft-Hartley Act was recommitted to committee by a vote of 50 to 42, without the Senate getting a chance to vote on the Ives amendment.

The Senate Judiciary Committee also held hearings on a Senate joint resolution offered by Sen. Spessard L. Holland (Dem., Fla.) proposing an amendment to the Constitution to abolish the poll tax — a condition for voting in Federal elections.

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ALTHOUGH SENATOR William Langer, of North Dakota, committee chairman, promised quick action on the Holland resolution, it was never reported from committee.

The House Interstate and Foreign Commerce Committee held hearings on several bills to prohibit segregation of interstate passengers on common carriers and reported the bill sponsored by Rep. John W. Heselton (Rep., Mass.).

But the House Rules Committee failed to grant a special rule for its consideration on the House floor.

Congress passed a bill revising the organic act of the Girgin Islands, giving the islands a greater degree of autonomy, economic as well a political, and a joint resolution extending "cordial greetings to the legislative bodies of the Gold Coast and Nigeria.

Civil Liberties Union Lists Queries

Jury's Verdict Not Questioned

When Carl Braden's conviction for advocating sedition is appealed, the American Civil Liberties Union will file briefs on civil-liberty questions—"and on those only."

This was announced last night in a statement by Louis Lusky, co-operating attorney of the A.C.L.U., who acted as observer for this group at the trial.

The statement praised Judge L. R. Curtis for his handling of the trial.

Lusky said A.C.L.U. headquarters in New York approved his statement, which follows:

"First, we compliment Judge Curtis for the manner in which he has conducted this trial. The emotional atmosphere that surrounds any trial involving communism complicates the judge's task to an unusual degree. Judge Curtis is entitled to the highest praise for his success in preserving dignity and decorum in the courtroom at all times.

Accept Jury's Finding

"Second, in accordance with the A.C.L.U.'s traditional position of concerning itself solely with civil-liberties issues — not the guilt or innocence of a particular defendant—we take no position on the jury's verdict, but accept its findings as factually correct.

"However, since the indictment under which Mr. Braden was convicted charged him with several different offenses, we are in doubt as to which of the offenses Mr. Braden was found to have committed.

Don't Know Meaning

"In particular, we are in doubt as to whether the verdict means that distribution of seditious literature is punishable regardless of proof of seditious intent on the part of the defendant. If so, the implications of the case are quite far-reaching.

"Third, there are important legal questions which would arise on appeal. If the defendant takes an appeal (Braden's counsel has since said he would do so), the A.C.L.U. will file briefs on those questions that involve civil liberties—and on those questions only.

"These issues include the question whether the indictment informed the defendant of the charge on which he was tried, with sufficient precision to enable him to prepare his defense.

Law Questioned

"Other civil-liberties questions would be whether the indictment was obtained under a law which was itself unconstitutional, either because it restricts freedom of speech or because it operates in an area which the Federal Government has reserved to itself.

"This latter point, incidentally, will soon be argued before the United States Supreme Court in the Nelson Case involving an appeal by the State of Pennsylvania from that State's Supreme Court decision invalidating the Pennsylvania sedition law.

A.C.L.U. Anti-Red

"Fourth, the A.C.L.U. reaffirms its complete opposition to Communist totalitarianism. In 1940, the A.C.L.U. became the first private organization to exclude Communists from its staff and governing committees. Its record of opposition to totarltarianism in all its forms is clear and consistent.

"For that very reason, the A.C.L.U. stands ready to defend the right of peaceable dissent.

"It is our ultimate protection against totalitarian government."

Eisenhower Praised On Civil Right Gains

By Lee Nichols

Unite

A racial-equality group praised President Eisenhower yesterday for "strong and constructive" civil rights leadership but accused his "subordinates" of fostering segregation in housing, private hospitals and a Navy school in Maryland.

The statements were contained in the 1954 annual report of the Washington bureau of the National Association for the Advancement of Colored People.

The report, while crediting the Eisenhower Administration with some advances in civil rights, singled out Federal housing agencies, the Navy, and the Department of Health, Education and Welfare for criticism.

The NAACP said the Government's housing program "continues to be the greatest single force in the Nation promoting residential segregation." It said some of the largest new cities in the Nation are for "whites only" and "have been created and brought into being with the help of the Federal Housing Administration."

It asserted that the Housing and Home Finance Agency and its branches, of which the FHA is one, give Federal approval "to programs that force colored residents from areas that are to be redeveloped without adequate assurance that those displaced will be properly rehoused."

The NAACP accused the Navy Department, "with the approval of one of its highest officers," of "defying" an order by Defense Secretary Charles E. Wilson and opening a new segregated school for sailors' children this fall at the naval training station at Bainbridge, Md.

The report also stated that the Department of Health, Education and Welfare in February, 1954, "reaffirmed its policy of giving Federal grants to hospitals even though they segregate colored patients and refuse to admit persons because they are being treated by colored doctors."

A spokesman said the Department had not seen the NAACP statement and had no comment. But he added Federal funds granted under the Hospital Survey and Construction Act are for buildings and the law prohibits any Government official from entering into the administration of any hospital receiving such funds.

A high Navy official said the Bainbridge school was a "temporary" measure that would be corrected by next fall. He said high-level Navy and Defense Department officials decided to let the whites-only school operate on the base this fall to avoid doubled-up classes and other hardships to hundreds of white children of Navy families.

He added that if the Navy building had been refused, the 10 Negro children would have had to go to segregated schools in nearby communities anyway since all children on the base previously attended segregated local schools.

There was no immediate comment from housing authorities on charges contained in the NAACP report.

The report said the "policy of racial segregation in the armed services was officially ended in 1954." It said "in general . . . there is a real desire to implement the new policy of integration."

The NAACP praised the Navy for "halting civilian segregation in its shore establishments," many of them in the South such as the Navy Yard at Charleston, S. C. It said as a "fitting climax" the chief complainant who brought the issue to its attention "was promoted to a supervisory job at the (Charleston) yard in 1954."

The report credited the Administration with ending segregation in the District of Columbia Fire Department. But it said the Government Committee on Contract Compliance headed by Vice President Richard M. Nixon, has "lagged in performing its duties." It said the Capital Transit Co. and Chesapeake and Potomac Telephone Co. still refuse to hire Negro operators.

The NAACP praised Veterans Administrator Harvey V. Higley for ordering an end to segregation in VA hospitals. But it said it has received reports that segregation is continuing in wards and dining halls in New Orleans, La. It also said nurses and doctors still were "addressing colored patients by their first names and whites by 'Mr.'"

10 1954

'Ugly Gap' In U. S. Civil Rights Record Condemned By Reuther

By DON SMITH

THE U. S. must capture the moral leadership of the world to win the peace, CIO Pres. Walter P. Reuther told Wilberforce University graduates at the Ohio school's 96th commencement.

He strongly criticized this country's civil rights record and said "there is a serious moral gap between America's noble promises and its ugly practices in the field of civil rights."

Reuther, who received an honorary degree of doctor of humanities, told the commencement audience of 1200:

"Peace is the only adequate defense against the H-bomb, and to win the peace we've got to dedicate ourselves to making the better things of life available to people all over the world.

"We've got to provide more leadership in the world. What good are all our material resources unless these material resources are devoted to a moral purpose?"

Reuther said that "our task is not only to stand before the world as a great and rich country, but we must also stand before the world as a great moral power and use that moral power in the interest of the whole human race."

REUTHER, who is also president of the CIO Auto Workers, pointed out that "no other country has the resources we have, yet we are not the symbol to the rest of the world that we should be. And one of our weak spots is our civil rights record."

"There is more Jim Crowism on Sunday mornings in America than on any other day in the week," Reuther said in reference to discrimination in churches. "Christianity is not just something you believe in, but something you must practice

oted 22 to 6 to put in the farm ill a mandatory requirement at dairy price supports be ked to 80% of parity, effective pt. 1.

Citation

In conferring the honorary degree of doctor of humanities on CIO Pres. Walter P. Reuther Wilberforce University Pres Charles L. Hill read a statement outlining the CIO leader's activities for which he was honored.

Singled out in the statement Dr. Hill read were such attributes as "contender for the principles of justice, truth, equality and social righteousness for all peoples" and "tireless advocate of national and international democracy."

world, it is a majority problem."

Reuther attacked the position of Gov. James Byrnes of South Carolina on segregation in public schools, noting that Byrnes said that if the Supreme Court outlawed segregation in schools, his state would abolish its public school system.

"How would you like to argue that position against Communists before an Asiatic audience?" he asked. "That's why we're losing Asia."

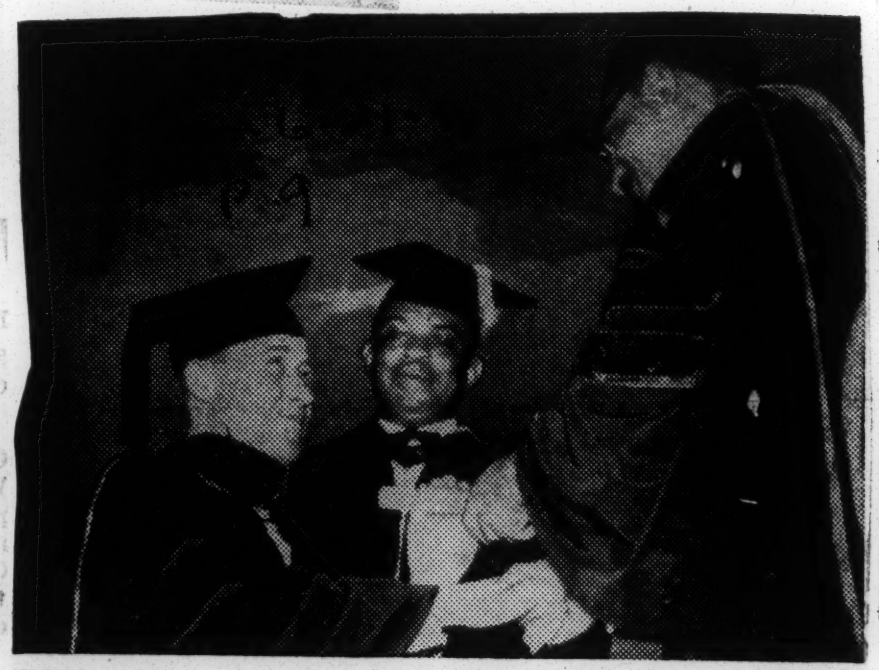
He urged the United States to use its material wealth and resources to fight for "a better tomorrow."

"If, for example, we had the moral courage to use our surplus foods to fight hunger and poverty all over the world, it could be a more powerful force than all the H-bombs in the world," Reuther said.

He added that "we must get down off our high, pious plateau and get out and help the people of Asia. We must show the people that the kind of world we are building is a world in which you can have both bread and freedom . . . without putting any soul in chains."

"We need to show the world that we know how to achieve full employment and full production in peacetime as well as in war. That's the great challenge that faces us," Reuther said.

He also paid tribute to Wilberforce, calling it a "living symbol of courage and dedication to the people who have fought the good hard fight."



HONORED—CIO Pres. Walter P. Reuther kneels to receive honorary degree of doctor of humanities from Wilberforce University Pres. Charles L. Hill (at extreme right).

Jail Civil Rights Congress Official

William L. Patterson, executive secretary of the Civil Rights Congress, was held in contempt yesterday for the second time for failure to produce books and records of the Congress in United States District Court. He was sentenced to another ninety-day jail term by Judge Edward Weinfeld.

In June, Patterson was sentenced to ninety days for failure to produce the records for examination by the Internal Revenue Service. On Tuesday he was ordered to produce the records for a grand jury investigating charitable and philanthropic oragnizations, but failed to do so.

Jewish Group Asks Congress to Act On Civil Rights

WASHINGTON.—(ANP)—Henry Edward Schultz, national chairman, Anti-Defamation League B'nai B'rinth, has called upon the incoming 84th congress to establish a better record than the previous congress did on civil rights legislation.

The appeal was made before the board of governors of the organization last week during its annual meeting.

The national chairman pointed out that not only did the outgoing congress "fail to pass any civil rights legislation," but it failed to exercise "self-restraint" in some of its investigating committees.

Schultz expressed his belief in "gradualism" in public school desegregation but he favored "gradualism as distinguished from reluctance."

He suggested that well constructed programs should be established in communities to educate citizens to the advantage of integration and to replace the unreasonable prejudices of imbedded mores with a spirit of enlightenment and understanding.

The annual meeting of the league, held at Mayflower hotel, was climaxed by a dinner at which Chief Justice Earl Warren, U. S. Supreme Court, was principal speaker.

B'nai B'rinth, the oldest Jewish service organization, has 350,000 members in 33 countries.

Arthur Garfield Hays Dies at 73; Counsel to Civil Liberties Union

Noted Lawyer Who Served Many Without a Fee Also Represented Corporations

Arthur Garfield Hays, the lawyer who grew rich representing corporations and famous defending civil liberties without pay, died of a heart attack yesterday.

Mr. Hays, who was 73 years old last Sunday, was stricken at his town house, 24 East Tenth Street, more than five weeks ago. He had entered New York Hospital for bed rest and observation, but succumbed to another attack at 8:50 A. M.

It was said that professionally Mr. Hays led a double life in his nearly fifty years of practice.

He made millions representing Wall Street brokers and bankers, best-seller authors, heirs to Ella Wendel's $40,000,000, Billy Rose, showman; Frank Costello, gambler; the Dionne Quintuplets. He lost most of his money in the 1929 stock market crash, but promptly made another fortune.

On the other hand, his worldwide renown was won by defending without fee victims of repressive, unjust, or discriminatory laws. His reputation as the forensic champion of civil rights in the Twentieth Century was second only to Clarence Darrow, whom he revered as the greatest American of his time.

A List of 'Clients'

Among these "clients" were Sacco and Vanzetti, Italian anarchists put to death in Boston in 1927 for a murder they denied; the Scottsboro Negroes condemned in 1931 to die in Alabama on allegedly trumped-up charges; John Thomas Scopes, accused in 1925 of teaching evolution in Tennessee, and Georgi Dmitrov, Bulgarian Communist tried by Nazis in 1933 for burning the Reichstag.

Mr. Hays was born in Rochester, N. Y., on Dec. 12, 1881. Both his father and mother were of German descent and belonged to families prosperous in the clothing manufacturing industry. His paternal grandfather anglicized his name from Haas to Hays after immigrating to the United States from Frankfort-am-Main.

He attended City College and Columbia, receiving his bachelor's degree from the latter in 192, and his law degree in 1905. After a few months as a law clerk, Mr. Hays formed with two former classmates a law firm known as Hays, Kaufmann & Lindheim. They did well representing German interests up to World War I. In 1915, Mr. Hays represented in London American shipping seized by the British because of trading with Germany.

Later, both Mr. Hays' partners were convicted (but afterwards pardoned) of negotiating German Government money for The Evening Mail in New York. Mr. Hays was not involved.

Joined Group in 1923

In 1912, Mr. Hays became general counsel to the American Civil Liberties Union, which had been formed three years earlier. He continued that association actively the rest of his life.

He already had been jailed (once and briefly) trying to get union coal miners the right to meet in Vintondale, Pa., an open-shop, "company" town. His first big civil rights case, however, was the "monkey trial" in Dayton, Tenn., in 1925. With Mr. Darrow, Dudley Field Malone and others, Mr. Hays defended the schoolteacher, Scopes, in a test of Tennessee's anti-evolution law. Special counsel for the state was William Jennings Bryan. Mr. Hays and his associates lost the decision, but Tennessee never afterward enforced the law.

The next year Mr. Hays defended Henry L. Mencken, the editor, who was arrested for selling his American Mercury on the Boston Common because the magazine contained the frank biography of a prostitute called "Hatrack," by Herbert Asbury.

Then followed his defense of Sacco and Vanzetti, the Scottsboro Boys, and strikers in Harlan, Ky., and in Gastonia, N. C. In 1933 he was retained to help represent Dmitrov and other Communists tried in Berlin and Leipzig for the Reichstag fire. The Nazis would not permit a Jew to plead, but he attended and spoke through German lawyers. Four defendants were acquitted, the entire blame being put upon van der Lubbe, a moronic Dutchman.

In 1937, Mr. Hays was one of the élite liberals "deported" from Jersey City by Mayor Frank Hague, who would not permit leftist labor unions to meet in his town.

Mr. Hays, never a Radical or Socialist, demanded civil rights for all. Thus he protested the prosecution of the members of the German-American Bund, although they were Hitler sympathizers. He defended stock brokers against "inquisition" by the Securities and Exchange Commission, although he generally supported President Franklin D. Roosevelt and his New Deal.

He began his political life as a Republican, switched to Theodore Roosevelt in 1912; helped form the Farmer-Labor party in 1919; supported Robert La Follette for President in 1924, and thereafter was an independent, liberal Democrat.

Mr. Hayes wrote several books: "Let Freedom Ring," an account of civil liberties cases in the Twenties; "Trial by Prejudice" in 1933; "Democracy Works," which was his defense in 1939 of the American system, and "City Lawyer," his autobiography in 1942.

He married Blanche Marks in 1908. They were divorced in 1924. They had one daughter, Mrs. Lora Spindell of 64 Bank Street. In 1924, Mr. Hayes married Aline Davis Fleisher, who died in 1944. They also had a daughter, Mrs. Jane Butler of 24 East Tenth Street.

A funeral service will be held tomorrow at 10 A. M. in Campbell's Funeral Home, Lexington Avenue and Eighty-first Street. Burial will be in Beth-El Cemetery, Cypress Hills, Queens.

The New York Times, 1952

Arthur Garfield Hays

ARTHUR GARFIELD HAYS

Wherever the unorthodox view needed a defender, the unpopular cause a friend, the minority a protector of civil liberties a protagonist, there Arthur Garfield Hays was to be found fighting on their side. His passionate interest in life was to see that the individual was given the freedom to be heard; and to this end he fought relentlessly against all forms of censorship, intolerance and political, social and economic oppression, whether it came from the Left or from the Right. The death of Arthur Garfield Hays brings back to vivid memory many famous trials that rocked the country in their time: Scopes, Sacco-Vanzetti, Scottsboro. As general counsel for the American Civil Liberties Union he was never afraid to take on a case involving civil rights, no matter how highly inflamed current prejudices may have been at the time. He had the courage of his convictions and the ability to exercise them, which is a noble epitaph for any man.

Patterson denied appeal from contempt sentence

NEW YORK — U.S. Supreme Court Justice Robert Jackson has denied release on bond pending appeal to William L. Patterson, national executive secretary of the Civil Rights Congress.

The action may result in Mr. Patterson serving his full 90 days in a federal prison on a contempt charge.

The CRC executive was given the contempt sentence for failing to produce books of the organization containing the names and contributors to the CRC.

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According to the CRC, "the action of Justice Jackson in denying release pending appeal, robs Mr. Patterson of his day in court.

"The 63-year-old leader of the struggle against injustice is thus forced to sit in prison for a 'crime' the courts would very likely find he had not committed."

The CRC has called on the public and all those "devoted to the Bill of Rights and the 14th and 15th amendments" to protest the arrogant attack on the constitutional rights of the American people."

Jury acquits lawmen of civil rights count

MOBILE, Ala., Sept. 18—(AP)—A federal jury today acquitted a Southwest Alabama sheriff and two deputies of charges that they violated the civil rights of a 50-year-old Negro woman.

Choctaw County Sheriff Guvin M. Covington and Deputies Ottis G. Wainwright and Harry Leon Clark Jr. were charged with violating the civil rights of Mallie Pearson, Halsell, Ala., midwife. They had been accused of beating her with a stick and a belt in an attempt to force her to say she stole some cotton.

Loses Suit Against State For Putting 'Negro' Beside Name

OKLAHOMA CITY, Okla. — (ANP) — A federal judge here ruled last week that a Oklahoma law requiring the word "Negro" after a candidate's name was not discrimination and a violation of constitutional rights.

Judge Stephen S. Chandler dismissed a $20,000 damage action by A. B. McDonald, Oklahoma City Negro real estate operator.

The jurist ruled that McDonald had not been deprived of equal protection under the law and that federal courts do not have jurisdiction in the case.

McDonald sued members of the Oklahoma Election board because the word "Negro" appeared in parenthesis after his name last July on the Democratic ballot as a candidate for U. S. senator. State election laws demand the procedure.

Civil Rights Bills

Its about time the Board of Aldermen's Legislative Committee released the civil rights measures which have been bottled up by that body for more than two years. With the appointment of Alderman DeWitte T. Lawson to replace Ben Oliver we can see no remaining excuse for not taking immediate action in releasing these bills.

Anton Neimeyer, chairman of the committee, told the Argus last week he would try to hold a meeting of his committee this week to discuss the measures. If Mr. Niemeyer fails in this respect we look to Aldermen Lawson and Sidney Redmond to exert every effort to have this committee discharged from further consideration of the bills.

Floor action would be the next step, a move that would be quite revealing as to just who is for and who against the outlawing of discrimination in hotels, restaurants and theaters. It is these gentlemen who prevent St. Louis from following the lead established in the nation's capital and their identity should be known to all.

Elections show most US voters favor civil rights

JACKSON, Miss.—The recent national elections illustrate the conviction of the majority of voters in the cause of civil rights, an NAACP official declared here this week.

Clarence Mitchell, director of the association's Washington bureau, asserted: "In each state of the North and West, candidates have been elected on platforms that favor civil rights rather than platforms that oppose civil rights."

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MR. MITCHELL hailed the election in the South of several candidates who did not run on race-hate platforms.

In this category he named Kefauver of Tennessee, Sparkman of Alabama and Scott of North Carolina. He also mentioned the election of Gov. Theodore R. McKeldin of Maryland as "a symbol of how injection of the race issue into a campaign can backfire."

"Governor McKeldin faced an opponent who received the support of the segrgationists with open arms," Mr. Mitchell contended. "Governor McKeldin won by 60,000 votes."

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REFERRING TO Senators Kefauver, Sparkman, Scott and Gov. McKeldin as men whom "no one pretends... are great exponents of civil rights," Mr. Mitchell pointed out that:

Nonetheless Senator Sparkman helped write the Democratic party civil rights platform in 1952, Senator Kefauver supported the platform and Sen. Scott was "accused of supporting the Supreme Court decision outlawing segregation in public schools."

Mr. Mitchell addressed representives of the Mississippi State Conference of NAACP branches on Nov. 7.

Civil Rights Congress Called Red-Swayed

By the Associated Press

A former official of the Civil Rights Congress testified yesterday that all of the organization's decisions were subject to review by the Communist Party.

Leonard H. Goldsmith of Louisville, Ky., said elected officers had "very little choice" in the congress.

He said he was a member of the Communist Party from 1932 to 1946 and co-operated with it until 1949. He testified that all congress decisions were subject to review by the Communist Party "through Patterson." William L. Patterson is executive secretary of the congress.

Mr. Goldsmith testified at a Subversive Activities Control Board hearing on a petition by Attorney General Brownell to have the Civil Rights Congress branded as a Red-front.

He related that Gerhard Eisler, the international Communist leader who skipped bail and fled to East Germany to avoid going to jail for passport fraud, was carried on the CRC payroll. Mr. Goldsmith said Eisler got $75 a week, but did no work for the CRC.

Nov. Elections Reveal People Want Civil Rights

Atlanta Birmingham Ala

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Dec. 11-1954

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Fed. Grand Jury Wants Patterson To Report Funds

Globe
Nashville, Tenn.

Dec. 11-1954

New York—On Tuesday, Nov. 9, William L. Patterson, Executive Secretary of the Civil Rights Congress, was unexpectedly called before the Federal Grand Jury of the Southern District of New York which had been hearing testimony on the issue of whether the CRC should be ordered to divulge the names of its financial supporters. The Jury requested Judge Weinfeld to instruct the CRC leader to produce the names and addresses. Patterson again informed the court that such records were not available. The court reserved decision until Monday, Nov. 15th. Patterson had already served a 90-day contempt of court sentence for failing to produce the missing books.

"It is clear," Patterson said, "that the Grand Jury, acting as an aid to the Internal Revenue Department and beyond its capacity as a grand jury to investigate whether a crime has been committed, is attempting to use its authority to have me imprisoned again. Only the action of the people can prevent this persistent and perpetual persecution of CRC and myself by the government and its agencies."

While Patterson is called to appear before the Federal Grand Jury in New York, he was also under subpoena to appear on Nov. 15th in Washington, D.C. before the Subversive Activities Control Board, where this body was to begin its investigations as to whether CRC is a Communist-front organization and as such is according to the new law forced to register.

RECORD SHOWS UNITED STATES MADE GREAT ADVANCE IN CIVIL RIGHTS WORK DURING PAST YEAR

Progress Made in Education, Employment, Housing, Athletics, Armed Services

MANY SOUTHERNERS THINK IN ADVANCE OF LAWS

NEW YORK.—(ANP)—Progress in civil rights practices were noted in several areas during the 1953 year, a report by the National Labor Service of the American Jewish Committee stated last week.

The report is the first annual supplement to "The People Take a Lead," a progress record in civil rights, issued on the 162nd anniversary of the adoption of the Bill of Rights.

Credit was given to the American people and the labor movement for civil rights made. Among the gains reported by the NLS reports were:

1. American Federation of Teachers, AFL, votes to void charter of any local teachers union practicing segregation.

2. Brotherhoods of Railroad Trainmen and Railway Carmen admit first Negro members.

3. Two cities, Chirton, Pa. and Duluth, Minn., became the 29th and 30th to enact fair employment legislation.

4. Four states strengthened their laws against racial and religious discrimination in places of public accomodation—Connecticut, Massachusetts, Oregon and Washington.

5. Eight municipal housing authorities ordered, or were instructed by courts to order an end to racial segregation in public and publicly-aided housing.

6. Some of the last remaining restrictions on the American Indian were wiped off the statute books.

7. Two Negro universities were awarded chapters of Phi Beta Kappa—Fisk and Howard.

8. Many theatres, sports arenas, restaurants and places of recreation dropped their color bars and segregation in the nation's capital.

A further breakdown of progress showed:

Armed Service

Harrisburg, Pa. governor orders end to segregation in state police and opens way for Negroes to serve as state troopers.

Washington: Veterans' Administration declares VA is moving "as rapidly as possible" toward ending segregation in veteran hospitals. Defense department sets June 1954 as deadline for eliminating racial segregation in the army, and fall, 1955, as date for eliminating segregation in state operated schools on military posts.

Athletics

Boston, Mass.: Harvard track team withdraws from Birmingham, Ala. relay carnival because Negro team member is barred.

Citizenship

Chicago: Illinois Commission on Human Relations reports that seven states have dropped designation of race or color from driver's license application forms, bringing total number of states without such requirements to 13.

Dayton, Ohio: Governor appoints first Negro municipal court judge.

Helena, Mont.: Legislature ends ban on liquor sales to Indians.

Raleigh, N. C.: Legislature adopts anti-mask and anti-cross-burning statute; also law regulating sale and use of explosives as a move to prevent hate-bombings.

Tallahassee, Fla.: Legislature passes **Explosive Control Bill** aimed at state-wide regulation on sale of explosives.

New Orleans, La.: District court dismisses indictment against Negro because of absence of Negroes on grand jury.

Jacksonville, Fla: State district attorney indicted by federal grand jury for keeping Negro youth in jail over a year without legal proceeding.

Mobile, Ala.: White jury frees Negro youth charged with rape of white woman.

Drew County, Ark.: State supreme court reverses conviction of Negro and orders new trial because Negroes were excluded from jury panel.

Washington: U. S. Supreme court (Avery vs Georgia) sets aside death sentence of Georgia Negro because jury which tried him was chosen on basis of race. High tribunal (Terry vs Adams) outlaws limited "Jaybird" primary in Texas, as device to prevent Negroes from voting.

Education

Phoenix, Ariz.: School officials predict complete non-segregation in state's elementary and high schools by September, 1954. State Superior court rules 1951 statute permitting local school boards to segregate is invalid.

Topeka, Kan.: Board of education votes to end segregation of Negro children in elementary schools.

Albany, N. Y.: Legislature passes bill making it unfair educational practice for institutions of higher learning to accept gifts or endowments conditioned on teaching doctrine of racial superiority.

Denver, Colo.: Colorado-Wyoming Association of Collegiate Registrars and Admission officers votes to delete references to race, religion or church preference from application blanks.

Nashville, Tenn.: Vanderbilt university admits first Negro student to School of Religion.

Atlanta, Ga.: Voters elect first Negro member of board of education.

Gadsden, Ala.: General Assembly of Cumberland Presbyterian church votes to admit Negro students to theological seminary.

Sewannee, Tenn.: Board of trustees of University of the South votes to admit Negro students to School of Theology.

Peoria, Ill.: American Federation of Teachers votes to void charter of any local teachers union practicing segregation.

Blacksburg, Va.: Virginia Polytechnic Institute admits first Negro undergraduate.

Employment

Los Angeles: Board of education appoints first Negro school principal.

Chicago: Governor appoints first Negro cabinet member as state director of public safety.

Philadelphia: Mayor appoints first Negro battalion chief in city fire department.

Milwaukee: Board of education appoints first Negro vice principal in city's elementary schools.

Kankakee, Ill.: Board of education hires first Negro teacher.

Washington: President issues executive order establishing Government Contract Committee to supervise compliance with federal fair employment policy in government contracts. District board of commissioners order inclusion of anti-bias clause in all future contracts let by the nation's capital.

New York.: Police commissioner appoints first Negro deputy inspector. State Commission Against Discrimination successfully negotiates to modify employment policy of Pennsylvania Railroad. Company hires first Negro brakeman.

Topeka, Kan.: Legislature adopts FEP bill patterned after Wisconsin's educational plan.

Des Moines, Ia.: Legislature sets up commission to investigate problem of racial and religious prejudice in state.

Los Angeles: Negro and white locals of musicians union merge.

Indianapolis: Railway hires first Negro trolly drivers.

Housing

Allegheny County, Pa.: Pittsburgh, Pa., Toledo, Ohio; Housing authorities rule that public redevelopment housing units shall be allocated without discrimination or segregation.

Chicago: Housing authority rules Negro tenants will be admitted to previously all-white public housing projects. State Circuit court refuses to permit condemnation of property owned by Negro doctor, thwarting attempt to drive colored family out of neighborhood by turning their land into a public park.

Washington: National Capital housing authority ends segregation in 2,000 public housing units, making 87 per cent of all district public housing interracial. U. S. Supreme court (Barrows vs Jackson) rules that under the 14th amendment a state court may not award damages for breach of racial restrictive covenant.

St. Paul, Minn.: Legislature prohibits race restrictions in real estate contracts.

New Haven, Conn.: Legislature broadens non-discrimination provisions of civil rights law to include "all forms of publicly- assisted" housing.

Denver, Colo.: City council bars approval and recording of subdivisions containing racial restrictive covenants.

Evansville, Ind.: Federal District court enjoins local housing authority from segregating Negro tenants in public housing projects.

Toledo, Ohio: Federal District court hold that municipal housing authority may not deny occupancy to eligible tenants because of race or color.

San Francisco: State court of appeals upholds earlier Superior court ruling that racial segregation in public housing projects violates U. S. Constitution, and laws and policies of state, city and county; that San Francisco housing authority must abandon "neighborhood pattern" of resident selection and must adbit applicants without racial discrimination or segregation. State Supreme court rejects appeal.

Fraternal, Business, Religious and Professional Societies

Charleston County, S. C., Pulaski County, Ark., and Jefferson County, Ky.: Medical societies admit Negro doctors to membership.

Charleston, S. C.: South Carolina diocese of Protestant Episcopal church drops racial bars and invites Negro congregations to apply for membership in diocesan conventioo.

New York: Columbia university announces it will withdraw recognition from any campus organizations except religious groups that continue, after October, 1960, to deny membership on grounds of race, color or religion. National Health Council elects Negro president.

Baltimore: City council refuses to appoint realtor to Redevelopment Commission because he bars

Jews from his housing accommodations, public swimming pools and golf clubs.

St. Paul, Minn.: Governor orders removal of discriminatory resort literature from offices of state tourist bureau.

New York: State Commission Against Discrimination orders summer resort to discontinue "club" membership procedures used as subterfuge for religious discrimination and to eliminate brochure references to "selected clientele."

Olympia, Wash.: Legislature amends public accommodation statute, substituting an inclusive definition of places deemed to be "public accommodation" and adding segregation and separation to prohibited acts.

Portland, Ore.: Legislature prohibits discrimination in places of public accommodation and provides enforcement machinery. Foes of measure fail to collect enough referendum petitions to block low for another year.

Civil Rights Are Mentioned In Ike's Talk To Congress

BY LOUIS LAUTIER

WASHINGTON, D. C. — (NNPA) — President Eisenhower, in his State of the Union message, delivered to a joint session of Congress in person Thursday made no major recommendation for legislation to protect or strengthen civil rights in this country.

His only reference to civil rights as such was contained in a 38-word, three-sentence paragraph. He said:

"Segregation in the armed forces and other Federal activities is on the way out. We have also made progress toward its elimination in the District of Columbia. These are steps in the continuing effort to eliminate interracial difficulty."

Further along in his speech, Mrs. Eisenhower expressed "concern for the human problems of our citizens.

"In a modern industrial society, banishment of destitution and cushioning the shock of personal disaster on the individual are proper concerns of all levels of government, including the Federal Government," he declared, adding:

"This is especially true where remedy and provision alike are beyond the individual's capacity."

Recommendations which may be included in the broader use of the term "civil rights" include local self-government and the vote in national elections for citizens of the District of Columbia, and statehood for Hawaii.

Mr. Eisenhower called upon the states to adopt uniform laws to enable absentee voting by members of the armed forces and urged Congress to propose a constitutional amendment to permit citizens to vote at the age of 18. Georgia is the only state which permits citizens to vote at the age of 18.

Since 18-year olds are drafted to fight, Mr. Eisenhower declared, "They should participate in the political process that produces this fateful summons."

FORCE, VIOLENCE

Mr. Eisenhower recommended that Congress enact legislation to provide that a United States citizen who is convicted of conspiring to advocate the overthrow of the Federal Government by force and violence, be treated as having renounced his allegiance to the United States and forfeited his American citizenship.

In addition, he said, Attorney General Herbert Brownell, Jr., will appear soon before congressional committee to urge legislation providing additional "legal weapons" to combat subversion and to deal with the question of claimed immunity.

The latter proposal will be aimed at persons who refuse to testify as to whether or not they are members of the Communist party before congressional committees and federal grand juries on the ground that such testimony may tend to incriminate them.

Under the Fifth Amendment, no citizen can be compelled to testify against himself.

"The subversive character of the Communist party in the United States has been clearly demonstrated in many ways, including court proceedings," Mr. Eisenhower declared. He added that it should be recognized by law that "we are dealing here with actions akin to treason — that when a citizen knowingly participate in the Communist conspiracy he no longer holds allegiance to the United States."

Under standards established by his administration, the President said, more than 2,200 security risks have been separated from Federal employment.

A special message on social insurance problems will be sent to Congress on January 14, but welfare recommendations contained in his State-of-the-Union message included:

1. Extension of unemployment compensation to 6½ million workers including civilian Federal workers, who now lack such coverage.
2. Extension of social security to 10,000,000 additional persons.
3. Simplification of Federal grant in-aid welfare programs.
4. Strengthening of the program for disabled persons.

Unlike President Truman, Mr. Eisenhower did not call for repeal of the Taft-Hartley labor law. He said six years of experience have shown that it can be improved. The improvements he will suggest were saved for a special message which was scheduled to be sent to Congress Monday.

Mr. Eisenhower declared his flat opposition to socialized medicine. He said private plans can best meet the "great need for hospital and medical services."

He proposed that the Federal Government encourage medical research in the fields of cancer and heart ailments and continue aid to the states for their health and rehabilitation programs.

He also recommended that the Hospital Survey and Construction Act be broadened to "assist in the development of adequate facilities for the chronically ill and the construction of diagnostic centers, rehabilitation facilities, and nursing homes."

He is sending to Congress a special message on January 18 detailing the administration's health program.

The general objective of his recommendations, Mr. Eisenhower said, is to build "a stronger America."

He called 1953 the most prosperous year in the history of the nation.

He declared that the American people "are deeply grateful" that their sons are no longer dying in Korea.

Among the accomplishments of his administration that he listed were bringing inflation under control, reducing the number of government workers by 183,000, and creating the Department of Health, Education, and Welfare.

He said Communist aggression, halted in Korea, is meeting vigorous resistance in Indo-China and other areas, and there are signs from behind the iron curtain that Communist countries are in trouble.

He promised further reductions in taxes, the removal of "glaring tax inequities," particularly on small taxpayers; the removal of restrains on small business, and other changes that "will encourage initiative, enterprise and production."

His Administration, Mr. Eisenhower declared, "is determined to keep our economy strong and to keep it growing." Later special messages and the Economic Report to be sent to Congress on January 28 will set forth the plans and recommendations of the Administration for doing that, he said.

The recommendations on taxes to be submitted to Congress in the Budget message on January 21 will propose liberal tax treatment for dependent children who work, widows and widowers with dependent children, and for medical expenses.

WILL BUILD MARKETS

Mr. Eisenhower recommended flexible support for agricultural products. Details embodying this approach were scheduled to be sent to Congress Monday. He said he chose this program because "it will build markets, protect the consumers' food supply, and move food into consumption instead of into storage."

Details of the housing program, designed "to enlarge and improve the opportunities for our people to acquire good homes," will be submitted to Congress in a special message on January 25.

The housing program he will propose, Mr. Eisenhower said, will contain recommendations for modernization of the home mortgage insurance program of the Federal Government, redirection of the present system of loans and grant-in-aid to cities for slum clearance and redevelopment, and extension of insured lending to private credit for fight ing blight.

It will also include recommendations for insurance of long-term mortgage loans, with small down payment for low-income families, and, until alternative programs prove more effective, continuation of the public housing program adopted in the Housing Act of 1949.

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Jury Mexican Ban Voids Conviction in Slaying

WASHINGTON, May 3 (AP). — The Supreme Court, in an important new civil rights decision, ruled unanimously today that Jackson County, Tex., has been violating the Constitution by keeping Mexican-Americans off juries.

The decision, written by Chief Justice Earl Warren, overturned the conviction of Pete Hernandez, twenty-five, of Edna, Tex. an American of Mexican descent for the fatal shooting in May 1951, of Joe Espinosa, a Mexican-American cotton planter. Hernandez was sentenced to life imprisonment.

First Such Case

The action has the effect of outlawing the exclusion of Mexican-Americans from juries not only in Jackson County but in a number of other Texas and New Mexico counties where the practice has been prevalent.

Gus C. Garcia, attorney for Hernandoz, said recently the practice exists in more than fifty counties in Texas and a number in New Mexico. He said Hernandez' case was the first civil rights case involving a Mexican-American to come before the Supreme Court.

The decision is the latest in a growing number of cases in which the high court has outlawed various forms of discrimination for reasons of race or national origin.

It did not rule today on the biggest civil rights case in many years, the question of the constitutionality of segregation in public schools. The court recessed for two weeks after today's singl edecision.

The next possible date for the schol ruling is May 17. There is general expectation the high court will act on the potentialily explosive school issue before it quits for the year around June 1.

Jackson County may now set up a new jury system which does not bar Mexican-Abericans, and try Hernandez again. The high court ruling does not not mean, however, there would have to be Mexican-Americans on the specific jury that retired Hernandez.

The Texas Court of Criminal Appeals upheld Hernandezs' conviction despite agreement of all concerned that no one with a Mexican name had served on a jury in Jackson County for twenty-five years. The state denied, nowhere, that there was any systematic exclusion of Mexican-Americans.

"Equal Protection"

Justice Warren, in today's opinion, said the same reasoning applied as in the Supreme Court's 1935 ruling in the Scottsboro case. Then, the court held that absence of Negroes from juries over a long period of time proved they were excluded.

He said the high court has ruled before that the protection of the Fourteenth Amendment is not limited to Negroes. The amendment, he said, forbids states from denying "equal protection" of the law to all.

Hernandez now is in a Texas state penetentiary. Mr. Garcia has said the cost of the suit was paid by the Texas Good Relations Association; Carlos E. Castaneda, professor of history at the University of Texas; American G. I. Forums; the League of United Latin American Citizens, and a local group of the Pan-American Progressive Association, in SanAntonio.

Claims And Facts

The CIO Political Action Committee has released in its weekly report a set of parallel "facts to offset the "claims" of the Republican National Committee in the field of civil rights.

Under claims are listed segregation at army posts abolished. PAC says the facts are there was already a directive issued by President Truman.

CLAIM: Employment discrimination in D. C. service contracts and segregation in eating places outlawed. FACTS: The outlawing came a month after Ike took office. The case was argued by a Democratic attorney general in the Supreme Court. CLAIMS: Segregation in navy posts in the South ended. FACTS: Segregation of navy personnel ended by Secretary James V. Forrestal. Segregation of civilian personnel ended before Ike took office.

CLAIM racial discrimination effectively banned on federal contract jobs by the President's Government Contract Committee. FACTS: 1941, President Roovelt oredred all government contracts to contain a non-discrimination clause. 1951, President dent Truman set up a committee on Government Contract Compliance: wrote a letter to Ike asking that it be continued.

CLAIM: Segregation ended in major veteran's hospitals in the South. FACTS: True.

CLAIM: Segregation abolished in D. C. recreation facilities one FACT: D. C. recreation facilities are partly under the jurisdiction of the Interior department and have been non-segregated since the Roosevelt Administration.

CLAIM: Appointment of 45 Negroes to high positions in the federal government. FACT: These high positions' include 3 doormen in the House, 2 members of the House postoffice staff,, a White House secretary, and an assistant to a Republican national committee official. Less than 5 of the jobs are 1st time appointments and no federal judges. President Truman appointed two Negro federal judges.

Omnibus civil rights bill gets sponsor

WASHINGTON (NNPA)—Rep. Charles R. Howell, (Dem., N.J.) Monday introduced an omnibus civil rights bill to free individuals from race and religious discrimination.

Title I of the bill would make lynching a Federal offense. Persons participating in a lynching or inciting mob violence, upon conviction, would be subject to a fine of not more than $10,000 or a term of 20 years in prison, or both.

The bill also makes it a felony for any state, county or city officer, who has authority to prevent a lynching to refuse or fail to do so, or any officer having custody of a person lynched to fail to make diligent efforts to protect such person from lynching, and any officer to violate his duty by refusing or failing to make diligent efforts to arrest and prosecute members of a lynching mob.

Violation of this section would be punishable by a fine of not more than $5,000 or imprisonment for not more than five years, or both.

The next of kin of a person lynched would be entitled to receive from $2,000 to $10,000 from a county in which a lynching occurs unless it proved that it sought to prevent the lynching.

The Howell bill would also strengthen existing civil rights laws, prohibit discrimination or segregation in interstate travel, prohibit discrimination in employment, prohibit discrimination or segregation in the armed services, and deny all forms of federal aid to institutions of higher learning which practice segregation or discrimination.

Wm. Patterson Given 90 Days For Contempt

William L. Patterson, Executive Secretary of the Civil Rights Congress, has been sentenced to ninety days in jail for failure to produce records of the organization when he claims are no longer available.

The jail sentence for contempt of court, meted out on Monday, June 28th by Federal Judge John F. X. McGohey, was called by Patterson "another efforts by the United States government to bring a stop to the CRC's many campaigns in defense of the constitutional liberties of bona fide political parties who oppose the status quo for the rights of the Negro people, and the protection of the constitutional liberties and organizational integrity of the trade unions."

Church Teaches Members About Civil Rights

CHICAGO —(ANP)— St. Mary's Guide a weekly bulletin published by St. Mary's AME Church here of which Rev. Hyman B. Mills is pastor, had a feature which was unique last week. In the pastor's weekly column he sought to teach and alert his members to their rights as citizens and how to protect them.

Rev. Mills advised his flock regarding their rights in a city like Chicago and a country like the United States. If they were wronged in a theatre, on an airplane, in a park, department store or when they were being discriminated against. Then, if it seems to be because of race or color to seek if possible to take the matter up with the owner or manager and courteously but firmly request service.

If it is not fortcoming, try to gather evidence. Call the police and request the presence of an officer to help you gather evidence. Get the name and badge number of the officer. Secure witness. If any sign has been displayed or writing or printing matter circulated, he advised getting a copy and to proceed legally and quietly to secure observance of the law.

Rev. Mills closed his pastoral teaching saying, "Since this is summer we are going to public parks, beaches and playgrounds. It is unlawful for any public employee to compel people because of their color, race or religion to confine their recreational activities to any specific public park, beach or playground or to specific portions of such areas. God Bless You."

Sheriff acquitted in civil rights case

BILOXI, Miss. (ANP)—A jury which delibetered only 10 minutes before returning a verdict of not guilty in the trial of Shelby Smith, sheriff of George County, being tried on a charge of depriving David Alexander Phillips, of Lucedale, Miss., of his constitutional rights in Federal Court last week.

The charges were brought against Smith after he reportedly struck Phillips on the forehead with the butt of his pistol after stopping him for questioning on Sept. 5, 1953.

CIVIL RIGHTS GOAL SET BY HARRIMAN

Candidate Urges Extension to End Bias in Housing and Employment in State

Averell Harriman, Democratic-Liberal candidate for Governor, pledged yesterday that his supporters would extend civil rights to end discrimination in housing and employment.

Mr. Harriman criticized the Dewey Administration's record in this field in a recorded radio interview over WLIB with Walter White, executive secretary of the National Association for the Advancement of Colored People.

The candidate said Republicans planned to continue their "do little" policy on civil rights.

"The Democratic platform is specific in what we intend to do in enforcing existing law which the Republicans have not enforced," he declared. "The platform calls for extending the laws to protect against discrimination of all kinds."

Mr. Harriman proposed that the State Commission Against Discrimination be empowered to conduct investigations on its own initiative, instead of waiting for complaints of discrimination in employment. He urged that the commission be authorized to take the same action regarding discrimination in housing.

Housing Discrimination

"In housing," he said, "we propose to extend the anti-discrimination provisions on all forms of housing that get any benefit from public financing or public guarantees of mortgages. The important thing is that we are going to have men in these jobs who care about the problem and take action. I intend to get the very best man I can get."

Turning to unemployment, the Democratic-Liberal candidate renewed his contention that full employment had not been achieved.

"For the first time in twenty years," he said, "I have found apprehension, almost fear, coming back into communities. It affects not only the people who are out of jobs, but people who are afraid they are going to lose their jobs. Business people are afraid the town will dry up.

"Each year nearly 100,00 school graduates are looking for jobs. Unless we have expansion of consumption and production, we will have built-in unemployment in the nation and in our state. People will leave the state hoping to find jobs elsewhere. Employment in our state in the last twelve years has increased at only half the rate of the national average."

Mr. White said succeeding broadcasts would include Senator Irving M. Ives, Republican candidate for Governor and Representatives Franklin D. Roosevelt Jr. and Jacob K. Javits, opposing candidates for Attorney General.

Two Officers Acquitted In Rights Case

DUBLIN, Ga.—(INS)—A Federal jury Thursday found two Helena, Ga., police officers and a Florida constable not guilty of violating the civil rights of a Negro prisoner.

Helena Chief of Police Leon Cook, his deputy John Blum, and Constable William H. Rozier of Daytona Beach, Fla., were charged with violation of the civil rights of Ellis Clark, a Negro, and with violation of the Lindbergh Kidnapping Law.

The hearing began before Federal Court Judge Frank M. Scarlett Wednesday and continued through noon Thursday.

Witnesses for the government told of the arrest of Clark in Helena on a Florida warrant charging transportation of mortgage property from one State to the other.

Federal witnesses also said that after Clark's arrest, his attorney, Preston Rawlings of McRae, who protested the removal of the prisoner from the Helena jail to Daytona Beach, Florida by Constable Rozier and Deputy Blum, was thrown in jail by Chief Wood on disorderly conduct charges.

Rozier admitted in testimony that he got Clark to sign a paper saying he went to Florida of his own will. He added that he and Deputy Blum made the prisoner walk across the State line.

Rozier told the jury he and Blum did this because of threats made by Attorney Rawlins at the Helena jail.

Witnesses for the defense included Mayor Ralph Pullen and T. H. Allen, a former mayor.

FIGHT FOR CIVIL RIGHTS MUST GO ON

There was time that what progress Negroes made could be found in Negro papers only except in a few instances. But today they come so thick and fast that seldom is a daily paper printed that does not carry news of new advances. They should be read carefully just as the Negro paper should be read for they carry history in the making.

These fast moving events have a tendency to lull a lot of people to sleep feeling that since the blessings are coming they need do nothing but sit and wait for them to fall in their laps. Of course, this is false reasoning.

Armies win battles but they must consolidate their gains in order to hold them. Over the years, the NAACP and other organizations have fought despartely. They have accomplished much. But they cannot quit. They need continued support and help of all and partcularly those who by experience and training are in a position to spearhead the movements for more advancement.

DEMOCRATS HELD FOE OF CIVIL RIGHTS

Case, in Bergen County Tour Calls Remarks of Southern Legislators 'Inflammatory'

By DAMON STETSON
Special to The New York Times.

RIDGEFIELD, N. J., Oct. 22—Clifford P. Case asserted today there could be no effective civil rights legislation with the Democratic party in control of Congress.

The Republican candidate for United States Senator from New Jersey charged that the "most inflammatory statements" against the Supreme Court decision on school segregation and against all civil rights generally had come from Southern Democrats who, he noted, would assume posts of authority in the event of a Democratic Congress.

Mr. Case singled out for special criticism Senator James O. Eastland, Democrat of Mississippi, who, Mr. Case recalled, was chairman of the Senate Subcommittee on Civil Rights when the Democrats last were in the majority. The Republican candidate charged that the Democrats set up the subcommittee in 1951 and then promptly scuttled hopes for civil rights legislation by appointing Senator Eastland as subcommittee chairman.

"This action by the Democrats is typical of their basic approach to the civil rights question," Mr. Case said. "Instead of the steady progress which typifies the Eisenhower approach to the problem, the Democrats make all the noise and ten turn around and appoint an outspoken foe of such measures as the head of the subcommittee."

Tours Bergen County

The Republican candidate toured Bergen County today in his bid for votes in one of the state's key counties.

At a meeting this afternoon of the Ridgewood Republican Women's Group, Mr. Case praised the achievements of the Eisenhower Administration in the foreign field.

Later he visited the Amsco Wire Products Corporation here and shook hands with most of its seventy workers. He shook hands later with shoppers and posed for pictures on the streets of this community.

In a supermarket, a woman, who was introduced to him, commented: "There are the prices. Are you going to lower them?"

"They're lower than they were," Mr. Case replied.

The candidate appeared tonight on a telecast over WCBS-TV. Later he was scheduled to speak at Republican rallies in Hillsdale and Haworth, also in Bergen County, and in West Orange in Essex County.

Mr. Case was asked this afternoon about an announcement in Detroit that his sister, Miss Adelaide Case, had been granted a leave from her position as a teacher in a girls school there and was coming to New York. He said he had just heard about it and had no comment. In a dramatic telecast last Sautrday, he denied that his sister was the person referred to by Bella V. Dodd, a former Communist, as being active in Communist-front groups.

The announcement by the Kingswood School of Cranbrook Institute, where Miss Case is a physical education instructor, said that, "at the suggestion of her family," Miss Case had been granted a temporary leave of absence by the school and had returned to the East.

'Mister Civil Rights' That's Louis Redding

By ROBERT M. RATCLIFFE
WILMINGTON, Del.—A man with charm and poise "Mister Civil Rights" in the state of Delaware.

Scholarly Louis L. Redding, attorney-at-law and a graduate of Harvard, is the legal mind and driving force behind the move to wipe out racial injustices in this Dixie-tinte state.

His fight for equal rights has been felt in the northern part of the state and now the diehards in the southern section of Delaware are beginning to feel Attorney Redding's legal sting.

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Sept. Ushers In Civil Rights Gains

PITTSBURGH (INS) — Negro and white leaders attending the National Urban League Conference in Pittsburgh Monday were told a cautious and slow policy should be adopted for implementing the Supreme Court decision banning school segregation.

Dr. Charles F. Marden, a Rutgers University sociologist, argued against any hasty enforcement of the High court decision in a speech before the opening session of the five-day conference.

* * *

HE EXPLAINED that the Supreme Court edict differs from previous state anti-discrimination laws because it is forced on communities from without."

Mr. Marden urged that the conference technique of helpful persuasion and education of the public be used, with legal coercion a last resort.

Ike Signs Clause On Non-Discrimination

DENVER — (INS) — President Eisenhower last week signed an executive order strengthening the clause in government contracts barring employment discrimination based on race, color or religion.

The order requires all government contractors to post a notice in their employment offices stating that the non-discrimination clause is in effect on all government work.

* * *

THE MEASURE was recommended by the President's Committee on Government Contracts, headed by Vice President Richard M. Nixon.

Mr. Eisenhower returned to the Summer White House at Lowry Air Force Base in Denver on Friday.

Union Integrates Mechanics In Fla.

NEW YORK—Fifteen Negro mechanics have been accepted as members of the previously lily-white AFL Bricklayers, Masons and Plasterers Union in Dade county, Fla., it was announced here last week by Herbert Hill, Labor Relations Assistant for the NAACP.

* * *

MR. HILL said the union's action came as the result of a sustained program to integrate lily-white craft unions in Florida conducted by the NAACP national office and the Miami branch.

The International Brotherhood of Bricklayers, Masons and Plasterers, AFL, agreed to admit Negroes to membership after conferences between the union's business manager, W. T. Smith, Mr. Hill and representatives of a small all-Negro building trades union in Miami.

Capital To Station Police Near Schools

WASHINGTON, D. C.—(INS)—Officials drew up plans last week to station a uniformed police officer near every local school building when racial integration begins with the new school term.

Deputy Police Chief Howard V. Covell said the precaution will be taken because there may be "some friction" when white and Negro students attend classes together for the first time.

District of Columbia education officials ordered the end of racial segregation in the public schools shortly after a Supreme Court decision that such policies were unconstitutional.

Swimming Pool Mgr. Arrested In Philly

PHILADELPHIA, Pa. — (INS) — Martin J. Cunningham, manager of the Boulevard Swimming Pool here was ordered arrested Saturday on charges of refusing to admit Negroes to the pool.

Three Common Pleas Court judges declared Cunningham to be in contempt of court. An action was filed last year after nine Negroes asserted they were barred.

* * *

AN INJUNCTION was obtained against racial discrimination in September 1953 by the American Civil Liberties Union, the National Association for the Advancement of Colored People and the City's Commission on Human Relations.

An appeal against the injunction is still pending before the Pennsylvania Supreme Court.

U. Of Texas Denies Negro Admission

AUSTIN, Tex. — (INS)—The University of Texas has changed its mind again and denied admission to a young Houston Negro who planned to be the first of his race to go out for football at the school.

Registrar H. Y. McCown cancelled the previous acceptance of Marion George Ford Jr., a prospective chemical engineering student, on the ground that Ford can obtain his required freshman courses at Prairie View A. and M., a Negro school.

* * *

McCOWN EXPLAINED in a letter to Ford that it is the school's policy, set by the Board of Regents, to refuse admission to any Negro undergraduate who can obtain the same work at either of the two state universities for Negroes.

The registrar advised Ford that he can apply again at Texas after he has completed his freshman work, which will be transferrable.

Negroes have been admitted to Texas' graduate schools since June, 1950, when the Supreme Court directed the law school to admit Heman Marion Sweatt.

Ala. School Refuses To Admit Negroes

MONTGOMERY, Ala.—(INS) — A group of Negro children attempted to enroll in an all-white Montgomery school last week in the first test of the United States Supreme Court ruling against segregation.

The move was described by Alabama leaders of the National Association for the Advancement of Colored People as the initial step to force southern education boards to "conform with the Supreme Court ruling."

* * *

THE 23 NEGRO children who applied for admission to the William B. Harrison School were rejected on the grounds that they lived in another school district.

Their names and addresses were taken and they were told to enroll in the Alabama Vinyard School, an all-Negro school.

Preserving Civil Liberties

Right of Loyal Americans to Free Thought and Speech Affirmed

TO THE EDITOR OF THE NEW YORK TIMES:

In these days when our citizenry is compelled to fight for the right to have a job or to follow their professions, when the headline seekers ignorantly and maliciously attack the most elementary rights of free people in a free land, it is heartening to see that The Times so completely and prominently reports the more important stories of the day bearing on man's rights under our Bill of Rights.

I refer particularly to your issues of Oct. 15 and 21. On Oct. 15 you carried front-page stories on the indictment of Corliss Lamont for contempt of the United States Senate and the action of the Supreme Court in reversing the stand which it had formerly taken in disbarring Abraham J. Isserman from the right to practice law. On Oct. 21 you reported British reaction, as expressed by The Manchester Guardian, to what that paper termed a "scandalous vendetta" against Owen Lattimore.

Mr. Lamont's statement on the Bill of Rights seems to me to be one of the most eloquent statements on the subject which I have ever seen.

The day must come when people who are not employed by the United States Government will have the right to think and say what they please so long as they do not advocate treasonable activities. Otherwise, as Brooks Atkinson said in his letter appearing in your columns on Aug. 16, and as Elmer Davis (formerly of your editorial staff) has said more extensively in his book "But We Were Born Free"—which, surprisingly, turned out to be a leader on the best-seller lists—we are guilty of adopting totalitarian techniques to maintain our freedom of speech and of thought. Once that happens, unless the lessons of history are meaningless, we will join the nations which have adopted thought control, abolished freedom of the press and have sunk into oblivion.

It has not been long since we were the freest nation in the world and other nations turned to us as the moral and spiritual leader among all the democratic nations of the world. Isn't it about time that we begin again to conserve our most precious heritage?

BASIL N. BASS.

New York, Oct. 21, 1954.

13 State-Wide Civil Rights Meetings Set for This Month

Little Rock Ark. State Press P.1 Fri. 10-8-54

State-wide civil rights conference will be conducted in 13 states this month under auspices of the NAACP.

These states, representing all geographical localities in the U. S., have on their agenda of meetings the annual convention of the state NAACP units.

Four more such annual state NAACP conventions will be held during the month of November.

All 17 conventions will feature distinguished speakers in the field of civil rights and racial equality under law, including national and state officials of the NAACP. Among these speakers will be NAACP officers Dr. Channing H. Tobias, chairman, board of directors; Walter White, executive secretary; Edward R. Dudley, special assistant; Thurgood Marshall, special counsel; Clarence Mitchell, director of the association's Washington, D. C., bureau; Gloster Current, director of branches; Mrs. Ruby Hurley, southeast regional secretary; and Herbert Wright, youth secretary.

Starting October off was a two-day meeting in Gary, Indiana, state NAACP conferences scheduled for this month will be Martinsville, Va., and Charleston, Mo., Oct. 8 to 10; Milwaukee, Wis., Oct. 9 and 10; Lumberton, N. C., Oct. 15 to 17; Ottumwa, Ia., Oct. 16 and 17; Spartanburg, S. C., Oct. 16 to 18; Kansas City, Kans., Oct. 17 to 18; Little Rock, Joilet, Ill., and Waco, Texas, Oct. 22 to 24; Ferriday, La., Oct. 29 and 30; and Nashville, Tenn. Oct. 29 to 31.

NAACP state conventions for the month of November will be held in Jackson, Miss., and Roswell, N. M., Nov. 5 to 7; Selma, Ala., Nov. 12 to 14; and Idabel, Okla., Nov. 18 and 19.

B'NAI B'RITH URGES CIVIL RIGHTS VIGIL

Need for Safeguarding Noted —Mrs. Helen Reid Hailed for Efforts on Freedom

The need for safeguarding civil liberties in the United States was underscored yesterday by speakers at the tenth annual conference of the Metropolitan Council of B'nai B'rith.

More than 1,100 delegates attended an all-day session of the 111-year-old Jewish service organization, the oldest of its kind in the country.

A scroll was presented to Mrs. Helen Rogers Reid, chairman of the board of The New York Herald Tribune, in recognition of her efforts in preserving "American ideals of civil rights, freedom and liberty over the years." The presentation was made by William L. Siegel, president of the council.

In stressing the need for the protection of civil rights and the promotion of interfaith unity, Municipal Court Justice David A. Rose of Dorchester, Mass., warned against Arab "propaganda," which, he said, was being utilized to promote American distrust of Israel.

Justice Rose, president of District 1 of B'nai B'rith, which embraces New York State, New England and eastern Canada, said that the Arabs aimed at "separating the American Jewish community from the American community." He called for a concerted effort to counteract this.

Mrs. Reid, in accepting the award, asserted that "this year has seen genuine progress in tolerance."

"In one form or another," she said "America's lifeblood has stemmed from people of all faiths with a capacity for indignation against repression in the fields of ideas or behavior."

Unfortunately, Mrs. Reid added, some of the intolerance of the Old World "has been perpetrated here — whether it was through the burning of witches, human beings who merely did not conform to local thinking, or lack of charity toward those of a different race or creed." She then said:

"All religions in some degree created superiority complexes, whether Catholic, Protestant or Jew, through the compelling doctrine that theirs is the only or the easiest path to salvation of the soul, but the development of greater tolerance toward honest belief might find us meeting at the end of the road in one universe of God."

Lester Gutterman, a member of B'nai B'rith's Anti-Defamation League, presided.

Progress On All Fronts

Roundup Shows Gain In Rights

NLS Report Cites Progress In Many Different Fields

New York. — (A.NP) — Progress in civil rights practices were noted in several areas during the 1953 year, a report by the National Labor Service of the American Jewish committee stated last week.

The report is the first annual supplement to "The People Take The Lead," a progress record in civil rights, issued on the 162nd anniversary of the adoption of the Bill of Rights.

Credit was given to the American people and the labor movement for civil rights gains. Among the gains reported by the NLS report were:

1. American Federation of Teachers, AFL, votes to void charter of any local teachers union practicing segregation.
2. Brotherhoods of Railroad Trainmen and Railway Carmen admit first Negro members.
3. Two cities. Clairton, Penn., and Duluth, Minn., become the 29th and 30th to enact fair employment legislation.
4. Four states strengthened their laws against racial and religious discrimination in places of public accommodation — Connecticut, Massachusetts, Oregon and Washington.
5. Eight municipal housing authorities ordered, or were instructed by courts to order an end to racial segregation in public and publicly-aided housing.
6. Some of the last remaining restrictions on the American Indian were wiped off the statute books.
7. Two Negro universities were awarded chapters of Phi Beta Kappa—Fisk and Howard.
8. Many theatres, sport areas, restaurants and places of recreation dropped their color bars and segregation in the nation's capital.

A further breakdown of progress showed:

Harrisburg, Penn., governor orders end to segregation in state police and opens way for Negroes to serve as state troopers:

Washington: Veterans' administrator declares VA is moving "as rapidly as possible" toward ending segregation in veteran hospitals. Defense department sets June 1954 as deadline for eliminating racial segregation in the army, and fall, 1955, as date for eliminating segregation in state operated schools on military posts.

ATHLETICS:

Boston, Mass.: Harvard track team withdraws from Birmingham, Ala., relay carnival because Negro team member is barred.

CITIZENSHIP:

Chicago: Illinois Commission on Human Relations reports that seven states have dropped designations of race or color from drivers' license application forms, bringing total number tes without such requireme 13.

Dayton, Ohio: nor appoints first Negro muni l court judge.

Helena, Mont.: Legislature ends ban on liquor sales to Indians.

Raleigh, N. C.: Legislature adopts anti-mask and anti-cross burning statute; also law regulating sale and use of explosives as a move to prevent hate-bombings.

Tallahassee, Fla.: Legislature passes Explosive Control bill aimed at state-wide regulation on sale of explosives.

New Orleans, La.: District court dismisses indictment against Negro because of absence of Negroes on grand jury.

Jacksonville, Fla.: State district attorney indicted by federal grand jury for keeping Negro youth in jail over a year without legal proceeding.

Mobile, Ala.: White jury frees Negro youth charged with rape of white woman.

Drew County, Arkansas: State supreme court reverses conviction of Negro and orders new trial because Negroes were exluded from jury panel.

Washington: U. S. Supreme court (Avery vs. Georgia) sets aside death sentence of Georgia Negro because jury which tried him was chosen on basis of race. High tribual also (Terry vs. Adams) outlaws limited "Jaybird" primary in Texas, as device to prevent Negroes from voting.

EDUCATION:

Phoenix, Ariz.: School officials predict complete non-segregation in state's elementary and high schools by September, 1954. State Superior court rules 1951 statute permitting local school boards to segregate is invalid.

Topeka, Kas.: Board of education votes to end segregation of Negro children in elementary schools.

Albany, N. Y.: Legislature passes bill making it unfair educational practice for institutions of higher learning to accept gifts or endowments conditioned on teaching doctrine of racial superiority.

Denver, Colo.: Colorado-Wyoming Association of Collegiate Registrars and Admission officers votes to delete references to race, religion or church preference from application blanks.

Nashville, Tenn.: Vanderbilt university admits first Negro student to School of Religion.

Atlanta, Ga.: Voters elect first Negro member of board of education.

Gadsden, Ala.: General Assembly of Cumberland Presbyterian church votes to admit Negro students to theological seminary.

Sewannee, Tenn.: Board of trustees of University of the South votes to admit Negro students to School of Theology.

Peoria, Ill.: American Federation of Teachers votes to void charter of any local teachers union practicing segregation.

Blacksburg, Va.: Virginia Polytechnic institute admits first Negro undergraduate.

EMPLOYMENT:

Los Angeles: Board of education appoints first Negro school principal.

Chicago: Governor appoints first Negro cabinet member as state director of public safety.

Philadelphia: Mayor appoints first Negro battalion chief in city fire department.

Milwaukee: Board of education appoints first Negro vice-principal in city's elementary schools.

Kankakee, Ill.: Board of education hires first Negro teacher.

Washington: President issues executive order establishing Government Contract committee to supervise compliance with federal fair employment policy in government contracts. District board of commissioners order inclusion of anti-bias clause in all future contracts let by the nation's capital.

New York: Police commissioner appoints first Negro deputy inspector. State Commission Against Discrimination successfully negotiates to modify employment policy of Pennsylvania railroad. Company hires first Negro brakeman.

Topeka, Kas.: Legislature adopts FEP bill pattern after Wisconsin's educational plan.

Des Moines, Iowa: Legislature sets up commission to investigate problem of racial and religious prejudice in state.

Los Angeles: Negro and white locals of musicians union merge.

Indianapolis: Railway hires first Negro trolly drivers.

HOUSING:

Allegheny County, Pennsylvania, Pittsburgh, Penn., Toledo, Ohio: Housing authorities rules that public and redevelopment housing units shall be allocated without discrimination or segregation.

Chicago: Housing authority rules Negro tenants will be admitted to previously all-white public housing projects. State Circuit court refuses to permit condemnation of property owned by Negro doctor, thwarting attempting to drive colored family out of neighborhood by turning their land into a public park.

Washington: National Capital housing authority ends segregation in 2,000 public housing units, making 87 per cent of all district public housing interracial. U. S. Supreme court (Barrows vs. Jackson) rules that under the 14th amendment a state court may not award damages for breach of racial restrictive covenant.

St. Paul, Minn.: Legislature prohibits race restrictions in real estate contracts.

New Haven, Conn.: Legislature broadens non-discrimination provisions of civil rights law to include "all forms of publicly-assisted" housing.

Denver, Colo.: City council bars approval and recording of subdivisions containing racial restrictive covenants.

Evansville, Ind.: Federal District court enjoins local housing authority from segregating Negro tenants in public housing projects.

Toledo, Ohio: Federal District court holds that municipal housing authority may not deny occupancy to eligible tenants because of race or color.

San Francisco: State court of appeals upholds earlier Superior court ruling that racial segregation in public housing projects violates U. S. Constitution, and policies of state, city and county; that San Francisco housing authority must abandon "neighborhood pattern" of resident selection and must admit applicants without racial discrimination or segregation. State Supreme court rejects appeal.

FRATERNAL, BUSINESS, RELIGIOUS AND PROFESSIONAL SOCIETIES:

Charleston County, South Carolina, Pulaski County, Arkansas, and Jefferson County, Kentucky: Medical societies admit Negro doctors to membership.

Charleston, S. C.: South Carolina diocese of Protestant Episcopal church drops racial bars and invites Negro congregations to apply for membership in dioceasan convention.

New York: Columbia university announces it will withdraw recognition from any campus organizations except religious groups that continue, after October, 1960, to deny membership on grounds of race, color or religion. National Health council elects Negro president.

Raleigh, N. C.: Bishop of diocese of Raleigh decrees that segregation in Catholic churches of the diocese "will not be tolerated."

Portland, Ore.: Disciples of Christ admit Negro disciples churches to full membership.

Albany, N. Y.: State university orders fraternities and sororities to cut ties with their national organizations in a drive to eliminate racial and religious discrimination in extra-curricular organizations.

PUBLIC ACCOMMODATION:

Boston: State Commission Against Discrimination awards damages to Negro plaintiff denied accommodations at motor court because of race. Legislature extends anti-discrimination laws to prohibit exclusion of any person from "any place whether licensed or unlicensed, which is open to and accepts or solicits the patronage of the general public," for reasons of race, religion or class.

Baltimore: City council refuses to appoint realtor to Redevelopment commission because he bars Jews from his housing accommodations, public swimming pools and golf club.

St. Paul, Minn.: Governor orders removal of discriminatory resort literature from offices of state tourist bureau.

New York: State Commission Against Discrimination orders summer resort to discontinue "club" membership procedures used as subterfuge for religious discrimination and to eliminate brochure references to "selected clientele."

Olympia, Wash.: Legislature prohibits discrimination in places of public accommodation and provides enforcement machinery. Foes of measure fail to collect enough referendum petitions to block law for another year.

New Haven, Conn.: Legislature amends public accommodations statute, substituting an inclusive definition of places deemed to be "public accommodation" and adding segregation and separation to prohibited acts.

Kingston, N. Y.: Jury awards substantial damages under state civil rights law to Negro patrons who were refused resort accommodations after their reservations were confirmed.

Los Angeles: Municipal court refuses to dismiss suit for damages and penalties against interstate railroad practicing racial segregation in violation of state civil rights law.

Washington: U. S. Supreme court upholds 1873 statute prohibiting public eating places from refusing service because of race or color, thereby voiding longstanding segregation tradition of capital restaurants. All but a few of the capital's independently-owned motion picture theatres drop color line.

Philadelphia: Federal district court awards $600 in damages to four Negroes arrested when they refused to be segregated in an Oxford, Penn., theatre.

Kansas City, Mo.: U. S. Supreme court denies review of lower court ruling opening municipally-owned swimming pool to Negro citizens.

St. Louis: City's only legitimate playhouse ends segregation.

MISCELLANEOUS:

Madison, Wisc.: State Supreme court rules state-administered life insurance fund may not reject applications from Negroes on ground that as a racial group they are a sub-standard risk.

Helena, Mont.: Legislature repeals ban on interracial marriages.

Olympia, Wash., and Des Moines, Iowa, legislatures adopt bills prohibiting cemeteries from refusing burial on grounds of race or color.

Tuskegee, Ala.: Tuskegee institute reports 1952 as first year free of lynching in U. S., since records were begun in 1882.

The one case in which Negroes expected to get a favorable decision in 1953 was postponed by the U. S. Supreme court for further arguments. It is the case involving segregation in the nation's public schools. A ruling here is expected sometime in 1954. If the high tribunal outlaws segregation, it probably will be the greatest singular victory during the year.

Rabbi Silverman heads Conn. civil rights fight

HARTFORD, Conn. — Rabbi Morris Silverman, chairman of the Connecticut commission on civil rights, reports that discrimination against minority groups has declined, and in some cases, been completely abolished through efforts of the commission.

The rabbi cited as proof of this the fact that discrimination and segregation in the Connecticut state guard has been eliminated. Also listed was the elimination of segregated units within the federal Organized Reserve Corps.

He said that through efforts of the commission about 90 per cent of connecticut newspapers make reference to race or nationality only when such information is absolutely essential to the story.

Rabbi Silverman showed that a definite upswing in the number of colored professional, Medical, technical and clerical people in Connecticut was directly due to efforts by the commission which opened schools heretofore closed to colored people.

Present members of the commission include the Rev. David N. Beach, New Haven; the Rt. Rev. Msgr. Joseph M. Griffin, Meriden; Judge Irwin Friedman, Bridgeport; Dr. Allen F. Jackson, Hartford;

Also Mrs. Sara T. Lovelace, Waterbury; Dr. Carter L. Marshall, New Haven; Ray O'Connor, Bridgeport; Mrs. Patricia K. Ritter, Hartford; Elmo Roper, Redding. All members serve without pay.

West Coast Negroes

Report Civil Rights Lag

SAN FRANCISCO, Jan. 12 (UP)—Negroes on the West Coast are lagging behind Negroes in other parts of the country in enjoying civil rights, according to the National Association for the Advancement of colored People.

In a special report released yesterday the NAACP said while the rest of the nation has made notable progress in civil rights, "the West Coast is far behind in the enjoyment of the opportunities offered by this great democracy."

Employment for Negroes during 1954 was described as "uncertain."

"Even though the Negroe's buying power is up 200 per cent," said John Dill jr., director from Los Angeles, "he is still delegated to minor jobs.

"If this economic situation continues, crime and corruption in the Negro residential areas will increase."

Franklin H. Williams, NAACP secretary-counsel, said military and naval installations in the San Francisco Bay area tend to fire or lay off Negroes first when they must cut back their labor forces.

The report said that besides unemployment, the other major problems for Negroes are housing and education. Of housing, the report said:

"In spite of the court decisions outlawing the restrictive covenant, and racial segregation in public housing, these two evils are kept alive in most western cities and towns by real estate boards, lending instiutions, so-called homeowners protective associations and local public housing authorities."

Williams singled out the San Francisco Housing Authority as one of the biggest offenders in the field of racial segregation. Owing to the authority's neighborhood segregation plan, he said there is a "Negro ghetto rapidly growing here and in 10 years it will be another harlem."

IN THE NATION'S CAPITAL:

Bricker bill would hamper civil rights

By LOUIS LAUTIER

WASHINGTON (NNPA) — The Bricker amendment or any compromise acceptable to its sponsor, Senator John W. Bricker, Republican, of Ohio, is aimed at curbing the advancement of civil rights in the United States.

The agitation to restrict the treaty-making power of the Federal Government did not arise until after the United Nations Charter was ratified by the United States Senate in 1945. The vote for ratification was 89 to 2.

The UN Charter is a treaty. The United States Constitution states that the Constitution, the laws of the United States and treaties made under the authority of the United States shall all be the supreme law of the land.

Constitution Supreme

Decisions of the United States Supreme Court make it clear that the Constitution is supreme over laws and treaties. The court has held that the treaty-making power "does not extend as far as to authorize what the Constitution forbids."

The provisions of the charter which have provoked the controversy over amending the United States Constitution are Articles 55 and 56.

By these articles all members pledge themselves to take joint and separate action in cooperation with the United Nations to promote, among other things, universal respect for, and observance of, human rights and fundamental freedoms for all, without distinction as to race, sex, language, or religion.

Proponents of the proposed amendment argue that Articles 55 and 56 of the UN Charter have conferred on Congress the unlimited power to legislation on the subject of civil, political, economic, social, and cultural rights.

Fears that treaties would encroach upon the rights of individual states were aroused by the genocide convention and the covenants on human rights.

Although the proposed covenant on human rights is consistent with the Constitution of the United States, President Eisenhower has decided not to submit it for Senate ratification.

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JUSTICE DEPT. DENIED REVIEW ON DISMISSAL

WASHINGTON, D. C. —(NNPA)—The United States Supreme Court Monday denied the Justice Department a review of the judgment of the Fifth United States Circuit Court of Appeals upholding the dismissal of an indictment against a Florida prosecuting attorney for violating the civil rights of a colored man.

Jesse W. Hunter, a State's attorney was indicted in the Federal District Court for the southern district of Florida. The indictment charged him as State's attorney with depriving David McK. Reese of his liberty without due process of law.

Reese was tried and acquitted by a state court on a charge of murder July 20, 1950. Hunter asked the judge to hold Reese for further prosecution. The judge then ordered the sheriff to hold Reese in the county jail until Hunter had time to prepare an information.

Reese was kept in jail until February 28, 1952, although no charge was filed against him. The indictment charged that Hunter "caused the unlawful continued imprisonment" of Reese and at all times knew that Reese was in jail, but took no action to effect his release until February 28, 1952.

The Federal District Court dismissed the indictment against Hunter Sept. 18, 1953. It held that since the "evidence" showed that the victim was jailed by order of the state judge, and since only an order of a judge could have effected his release, the State's attorney could not be prosecuted for violating the civil rights statute which makes it a Federal offense for any state officer to deprive a person of his constitutional rights.

The Government contended that since Hunter was accused of having acted unlawfully, there was no ground for dismissing the indictment without a trial on the ground that he was not responsible for depriving Reese of his liberty. The Florida State's attorney, the Government said, had a duty under the Federal Constitution not to be responsible for depriving a person of his liberty without due process of law.

Civil Rights Congress Called Red-Ruled

Associated Press

A former official of the Civil Rights Congress (CRC) testified yesterday that all of the organizations decisions were subject to review by the Communist party.

Leonard H. Goldsmith of Louisville said elected officers had "very little voice" in what the CRC did or didn't do.

Goldsmith, who said he was a member of the Communist party from 1932 to 1946 and cooperated with it until 1949, testified that all CRC decisions were subject to review by the Communist party "through Patterson." William L. Patterson is executive secretary of the CRC.

Goldsmith testified at a hearing before the Subversive Activities Control Board (SCAB). The hearing is on a petition by Atty. Gen. Brownell to have the CRC branded as a Red front.

Goldsmith said Gerhard Eisler, the international Communist leader who skipped bail and fled to East Germany to avoid going to jail for passport fraud, was carried on the CRC payroll. Goldsmith said Eisler got $75 a week, but did no work for the CRC.

Goldsmith said he served as national director of the CRC at a time he was not a member of the Communist party. But before he went on trips to try to organize new chapters and expand existing ones, he testified, high party officials gave him the names of functionaries to be contacted.

Goldsmith testified that "10 or 12 congressmen" in 1948 "initiated" the Committee for Democratic Rights to oppose passage of the anti-Red Mundt-Nixon bill.

When the bill failed of passage, he related, the committee was merged with the CRC with the understanding its base would be broadened. He said this agreement never was lived up to.

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RED CONTROL OF CIVIL RIGHTS GROUP BARED

Officers Had Little Say, Hearing Told

BY JOSEPH HEARST
[Chicago Tribune Press Service]

Washington, Dec. 8—A former Communist testified today that all activities of the Civil Rights congress, which often has raised bail and defense funds for persons accused of being Communists, were dictated by the Communist party.

Leonard H. Goldsmith of Louisville, Ky., said he was a member of the Communist party from 1932 to 1946, and cooperated with the party until 1949. He said he was national director of the congress in 1948. He testified at a hearing before the subversive activities control board on a justice department request that the congress be declared a Red front and forced to register with the government as such.

The Civil Rights congress was organized in Detroit in 1946 at a so-called congress on civil rights. On the sponsoring committee were many prominent persons, and the drive for funds to "defend" civil rights was successful. However, the funds were used only to defend the "rights" of Communist party members.

Aid for Red Leaders

It was the Civil Rights congress that put up the bail and footed the bills for the defense of the 11 top Communist party leaders when they were indicted in 1948 and convicted in 1949. Goldsmith said the decision that the congress would back the defense of this group was made in the New York party headquarters.

"The elected officers of the Civil Rights congress had very little voice in what the congress did or didn't do," Goldsmith said. "All its actions were subject to review by the party."

Goldsmith testified the party's control over the C. R. C. was exercised thru William L. Patterson, executive secretary of the congress. Patterson, he said, previously was a vice president of the party, stationed in Illinois.

Forfeit Eisler Bail

It was the Civil Rights congress that put up $23,500 bail for Gerhard Eisler when he appealed a sentence for passport fraud. When Eisler slipped out of the country as a stowaway on a Polish liner and fled to east Germany, the C. R. C. forfeited the bail and Patterson issued a statement gloating over the escape of "this courageous anti-nazi" from "persecution" in the United States.

The congress forfeited $80,000 in bail when four of the top party leaders convicted in 1949 failed to show up for sentencing in 1951.

The success of the C. R. C. in milking gullible Americans of cash was disclosed in 1951 when the New York state banking department examined the bail fund and disclosed it had assets of $876,000. At the same time liabilities were $880,000.

The names of the contributors, however, has been a closely guarded secret. In 1951 Frederick Vanderbilt Field, the multimillionaire, and a trustee of the bail fund, was sentenced to nine months in jail for contempt of court because he refused to disclose where the bail money came from.

Hammet Gets Term

Dashiel Hammet, a mystery writer and chairman of the bail fund, was ordered to prison for six months for a similar refusal. Patterson was indicted for contempt of Congress in 1950 when he defied a special house committee investigating lobbying. The charge was dismissed in 1952, however, by District Judge Luther Youngdahl, who held the indictment was invalid in view of a federal court finding that part of the lobbying act was unconstitutional.

Earlier in 1952, Patterson's passport was revoked by the state department when he returned from Paris, where he had presented a petition to the United Nations charging the United States with engaging in genocide and the mass destruction of Negroes.

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Cites Civil Right

People And Labor Movement Credited For Advancement

NEW YORK—(ANP)—Progress in civil rights practices were noted in several areas during the 1953 year, a report by the National Labor Service of the American Jewish Committee stated last week.

The report is the first annual supplement to "The People Take the Lead," a progress record in civil rights, issued on the 162nd anniversary of the adoption of the Bill of Rights.

Credit was given to the American people and the labor movement for civil rights made. Among the gains reported by the NLS report were:

1. American Federation of Teachers, AFL, votes to void charter of any local teachers union practicing segregation.

2. Brotherhoods of Railroad Trainmen and Railway Carmen admit first Negro members.

3. Two cities, Clairton, Pa., and Duluth, Minn., become the 29th and 30th to enact fair employment legislation.

4. Four states strengthened their laws against racial and religious discrimination in places of public accommodation-Connecticut Massachusetts, Oregon and Washington.

5. Eight municipal housing authorities ordered or were instructed by courts to order an end to racial segregation in public and publicly-aided housing.

6. Some of the last remaining restrictions on the American Indian were wiped off the statute books.

7. Two Negro universities were awarded chapters of Phi Beta Kappa—Fisk and Howard.

8. Many theatres, sport areas, restaurants and places of recreation dropped their color bars and segregation in the nation's capital.

A further breakdown of progress showed:

ARMED SERVICE:

Harrisburg, Pa. governor orders end to segregation in state police and opens way for Negroes to serve as state troopers:

Washington: Veterans' Administrator declares VA is moving "as rapidly as possible" toward ending segregation in veteran hospitals. Defense department sets June 1954 as deadline for eliminating racial segregation in the army, and fall 1955, as date for eliminating segregation in state operated schools on military posts.

ATHLETICS:

Boston, Mass.: Harvard track team withdraws from Birmingham, Ala., relay carnival because Negro team member is barred.

CITIZENSHIP:

Chicago, Illinois Commission on Human Relations reports that seven states have dropped designations of race or color from drivers' license application forms, bringing total number of states without such requirements to 13.

Dayton, Ohio: Governor appoints first Negro municipal court judge.

Helena, Mont.: Legislature ends ban on liquor sales to Indians.

Raleigh, N. C. Legislature adopts anti-mask and anti-cross-burning statute; also law regulating sale and use of explosives as a move to prevent hate-bombings.

Tallahassee, Fla: Legislature passes Explosive Control Bill aimed at statewide regulation on sale of explosives.

New Orleans, La.: District court dismisses indictment against Negro because of absence of Negroes on grand jury.

Jacksonville, Fla., State district attorney indicted by federal grand jury for keeping Negro youth in jail over a year without legal proceeding.

Mobile, Ala.: White jury frees Negro youth charged with rape of white woman.

Drew County, Ark: State supreme court reverses conviction of Negro and orders new trial because Negroes were excluded from jury panel.

Washington: U. S. Supreme court (Avery vs Georgia) sets aside death sentence of Georgia Negro because jury which tried him was chosen on basis of race. High tribunal as in (Terry vs Adams) outlaws limited "Jaybird" primary in Texas, as device to prevent Negroes from voting.

EDUCATION:

Phoenix, Ariz: School officials predict complete non-segregation in state's elementary and high schools by September, 1954. State Superior court rules 1951 statute permitting local school boards to segregate is invalid.

Topeka, Kan: Board of education votes to end segregation of Negro children in elementary schools.

Albany, N. Y. Legislation passes bill making it unfair educational practice for institutions for higher learning to accept gifts or endowments conditioned on teaching doctrine of racial superiority.

Denver, Colo.: Colorado- Wyoming Association of Collegiate Registrars and Admission officers votes to delete references to race, religion or church preference from application blanks.

Nashville, Tenn.: Vanderbilt university admits first Negro student to School of Religion.

Atlanta, Ga.: Voters elect first Negro member board of education.

Gadsden, Ala.: General Assembly of Cumberland Presbyterian Church votes to admit Negro students to theological seminary.

Sewannee, Tenn: Board of trustes of University of the South votes to admit Negro students to School of Theology.

Peoria, Ill: American Federation of Teachers votes to void charter of any local teachers union practicing segregation.

Blacksburg, Va.: Virginia Polytechnic Institute admits first Negro undergraduate.

EMPLOYMENT:

Los Angeles: Board of education appoints first Negro school principal.

Chicago: Governor appoints first Negro cabinet member as state director of public safety.

Philadelphia: Mayor appoints first Negro battalion chief in city fire department.

Milwaukee: Board of education appoints first Negro vice principal in city's elementary schools.

Kankakee, Ill.: Board of education hires first Negro teacher.

Washington: President issues executive order establishing Government Contract Committee to supervise compliance with federal fair employment policy in government contracts. District board of commissioners order inclusion of anti-bias clause in all future contracts let by the nation's capital.

New York: Police commissioner appoints first Negro deputy inspector. State Commission Against Discrimination successful negotiates to modify employment policy of Pennsylvania Railroad. Company hires first Negro brakeman.

Topeka, Kan: Legislation adopts FEP bill pattern after Wisconsin's educational plan.

Des Moines, Ia: Legislation sets up commission to investigate problem of racial and religious prejudice in state.

Los Angeles: Negro and white locals of musicians union merge.

Indianapolis: Railway hires first Negro trolly drivers.

HOUSING:

Allegheny county, Pa., Pittsburgh Pa., Toledo, Ohio: Housing authorities rules that public and redevelopment housing units shall be allocated without discrimination or segregation.

Chicago: Housing authority rules Negro tenants will be admitted to previously all-white public housing projects. State Circuit court refuses to permit condemnation of property owned by Negro doctor, thwarting attempting to drive colored family out of neighborhood by turning their land into a public park.

Washington: National Capital housing authority ends segregation in 2,00 public housing units, making 87 per cent of all district public housing interracial U. S. Supreme court (Barrows vs. Jackson) rules that under the 14th amendment a state court may not award damages for breach of racial restrictive covenant.

St. Paul, Minn: Legislature prohibits race restrictions in real estate contracts.

New Haven, Conn.: Legislature broadens non-discrimination provisions of civil rights law to include "all forms of publicly-assisted" housing.

Denver, Colo: City council bars approval and recording of subdivisions containing racial restrictive covenants.

Evansville, Ind: Federal District court enjoins local housing authority from segregating Negro tenants in public housing projects.

Toledo, Ohio: Federal District court holds that municipal housing authority may not deny occupancy to eligible tenants because of race or color.

San Francisco: State court of appeals upholds earlier Superior court ruling that racial segregation in public housing projects violates U. S. Constitution, and laws and policies of state, city and county; that San Francisco housing authority must abandon "neighborhood pattern" of resident selection and must admit applicants without racial discrimination or segregation. State Supreme Court rejects appeal.

FRATERNAL, BUSINESS, RELIGIOUS AND PROFESSIONAL SOCIETIES:

Charleston County, S. C. Pulaski County, Ark: and Jefferson County, Ky: Medical societies admit Negro doctors to membership.

Charleston, S. C.: South Carolina diocese of Protestant Episcopal Church drops racial bars and invites Negro congregations to apply for membership in diocesan convention.

New York: Columbia university announces it will withdraw recognition from any campus organizations except religious groups that continue, after October, 1960, to deny membership on grounds of race, color or religion. National Health Council elects Negro president.

Raleigh, N. C.: Bishop of diocese of Raleigh decrees that segregation in Catholic Churches of the diocese "will not be tolerated."

Portland, Ore: Disciples of Christ admit Negro disciples churches to full membership.

Albany, N. Y.: State university orders fraternities and sororities to cut ties with their national organizations in a drive to eliminate racial and religious discrimination in extra-curricular organizations.

PUBLIC ACCOMMODATION:

Boston: State Commission Against Discrimination awards damages to Negro plaintiff denied accommodations at motor court because of race. Legislature extends anti-discrimination laws to prohibit exclusion of any person from "any place whether licensed or unlicensed, which is open to and accepts or solicits the patronage of the geenral public," for reasons of race, religion or class."

Baltimore: City Council refuses to appoint realtor to Redevelopment Commission because he bars Jews from his housing accommodations, public swimming pools and golf club.

St. Paul, Minn: Governor orders removal of discriminatory resort literature from offices of state tourist bureau.

New York: State Commission Against Discrimination orders summer resort to discontinue 'club' membership procedures used as subterfuge for religious discrimination and to eliminate brochure references to "selected clientele."

Olympia, Wash: Legislature amends public accommodation statute, substituting an inclusive definition of places deemed to be "public accommodation" and adding segregation and separation to prohibited acts.

Portland, Ore: Legislature prohibits discrimination in places of public accommodation and provides enforcement machinery. Foes of measures fail to collect enough referendum petitions to block law for another year.

New Haven, Conn: Legislature amends public accommodations statute, substituting on inclusive definition of places deemed to be "public accommodation" and adding segregation and separation to prohibited acts.

Kingston, N. Y.: Jury awards substantial damages under state civil rights law to Negro patrons who were refused resort accommodations after their reservations were confirmed.

Los Angeles: Municipal court refuses to dismiss suit for damages and penalties against interstate railroad practicing racial segregation in violation of state civil rights law.

Washington: U. S. Supreme court upholds 1873 statute prohibiting public eating places from refusing service because of race or color, thereby voiding longstanding segregation tradition of capital restaurants. All but a few of the capital's independently-owned motion picture theatres drop color line

Philadelphia: Federal district court awards $600 in damages to four Negroes arrested when they refused to be segregated in an Oxford, Pa., theatre.

Kansas City, Mo.; U. S. Supreme court denies review of lower court ruling opening municipally-owned swimming pool to Negro citizens.

St. Louis: City's only legitimate playhouse ends segregation.

MISCELLANEOUS:

Madison, Wis: State Supreme Court rules state-administered life insurance fund may not reject applications from Negroes on ground that as a racial group they are a sub-standard risk.

Helena, Mont: Legislature repeals ban on interracial marriages.

Olympia, Wash., and Des Moines Ia., legislature adopt bills prohibiting cemeteries from refusing burial on grounds of race or color.

Tuskegee, Ala: Tuskegee Institute reports 1952 is first year free of lynching in U. S. since records were begun in 1882.

The one case in which Negroes expected to get a favorable decision in 1953 was postponed by the U. S. Supreme Court for further arguments. It is the case involving segregation in the nation's public schools. A ruling here is expected sometime in 1954. If the high tribunal outlaws segregation, it probably will be the greatest singular victory during the year.

Humphrey hints Republican plot on civil rights

WASHINGTON (NNPA) — Sen. Hubert Humphrey (Dem. Minn.) Thursday charged that the absence of civil rights recommendations from President Eisenhower's State of the Union message is coupled with the action of Sen. H. Alexander Smith (Rep. N.J.) chairman of the Senate Labon and Public Welfare Committee, in postponing hearings on fair employment practice legislation to Feb. 23.

Commenting on the State of the Union message, Senator Humphrey said:

"I certainly regret the lack of any recommendation for action in the civil rights field.

"Apparently coupled with that, turning away from this fundamental problem is the decision today (Thursday) of the chairman of the Senate Labor and Public Welfare Committee to postpone contemplated hearings on the Ives-Humphrey equal opportunity in employment act.

"Conspicous by their absence also are proposals for anti-poll tax, anti-lynching and other civil rights bills."

NAACP Protests Postponement

Walter White, NAACP executive secretary, sent the following telegram to Senator Smith upon receipt of a telegram from the senator giving notice of the postponement of the scheduled hearings on the bill:

"We are inexpressibly shocked by your telegram postponing hearings on S.692 from Jan. 14 to a date approximately a month later.

"It is our conviction that hearings on this measure scheduled as late as Feb. 23 would almost certainly prevent the measure from reaching the Senate calendar and being voted on in time to prevent a filibuster from killing the bill especially in an election year like 1954 when Congress will do its best to adjourn early to permit political campaigning.

"We are even more disturbed by the general belief at high Senate levels that the postponement announced in your telegram really means cancellation on a bill which is desperately needed to prohibit discrimination in employment."

SEES SUBJECT PEOPLES RISING:

Predicts Congress to shun rights bills

By DR. MARY McL. BETHUNE
(President-Emeritus
Bethune - Cookman College)

It would seem to be impossible for the Supreme Court to rule other than against segregation (in the public schools) in view of the clearly stated purpose of the 14th Amendment.

If the Supreme Court rules against segregation, I think that the order should be for today. The pace, like that of all other race relations actions, would probably vary from place to place.

I think that the more personal leadership the president assumes, the less likely the chances that his administration will retreat from the positive action policy which it has assumed.

The president seems to be big enough to carry out his commitments to clear up segregation in all federal establishments and leave the rest to the states.

No Civil Rights Bills

In view of the widening rift between southern Democrat and GOP forces, which appears to be due in considerable measure to recent GOP action against segregation, it does not seem probable to me that the coming session of Congress will pass any civil rights legislation.

Thinking in retrospect of one who contributed greatly to the advancement of good race relations during the past year, I would like to suggest the recipient of the 1952 Nobel Peace Prize, who received his award, belatedly, in 1953 as the outstanding American of the year.

This year, last year and for 40 years before, Dr. Elbert Sweitzer, doctor philosopher and musician, now known as the world's greatest living missionary, has labored in the jungles of French Equatorial Africa, devoting all of his great talents, which might well have brought him fame and fortune, to helping suffering humanity.

MARY McLEOD BETHUNE

The hospital he has built there is only a symbol of the wonderful example which he has set for all men of good will.

School Cases Tops

To my mind the most significant achievement of the year in the field of civil rights is, without question, the presentation of the school segregation cases, for the second time, before the U.S. Supreme Court.

The darker peoples all over the world have demonstrated this year, with and without intent, the rising potential of their political power.

This throught-provoking situation is at last beginning to receive the serious and sympathetic attention of world leadership. Certainly this is progress.

Voices Prayer For Youth

I sincerely hope that during 1954 we shall apply ourselves prayerfully and forcefully to the problems of our youth.

I hope that we shall begin our efforts by meeting, without hesitation, the challenge of supplying our youth, through ourselves, with an enlightened and understanding adult leadership that is willing to take whatever time may be required to discover, with them, common objectives for interesting, satisfactory and helpful living in our common communities.

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Civil Rights, Issue, Negro Organizations Warn

The issue of civil rights is still a vital political factor, representatives of 21 national Negro church, civic, professional, fraternal and labor organizations warn in a statement made public this week by Walter White, executive secretary of the National Association for the Advancement of Colored People.

The statement which reviews the status of civil rights during the first year of the Eisenhower administration was developed at a conference of Negro organizations called by the NAACP in New York, December 4. Approval of the draft was later confirmed by the organizations.

Executive action taken by the administration in combatting racial discrimination and segregation and participation of the Attorney General's office in legal action to curb restaurant discrimination in Washington and public school segregation are cited as steps taken to implement the Republican party campaign pledges.

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Legislation Dormant

However, the statement points out, "on the legislative front, the picture has been one of unrelieved gloom. The filibuster remains intact following failure of an initial effort to revise Senate Rule 22 . . . In the House, the power of the Rules committee to throttle legislation was retained. After a year of Republican rule, the civil rights legislative program remains completely dormant. No civil rights measures have yet been reported out of committees in either House or Senate."

Turning to the minority party, the statement notes the "increasing evidences of efforts by certain leaders of the Democratic party to heal the breach with the south. In this process," it asserts, "it is alarming to see indications that they are prepared to base unity upon the sacrifice of the civil rights program. We are convinced that any alliance with Byrnes-Talmadge axis on a basis acceptable to those advocates of 'white supremacy' will be suicidal for the Democratic party. Most assuredly this approach can lead only to disastrous defeat in other regions of the country and its effect in the south, where liberal sentiment is constantly growing, is debatable."

Little Rock, Ark.

Bi-partisan Action Sought

The Negro organizations ask both parties to support legislative, executive, judicial and educational measures to: 1. ban racial segregation in all public accommodations, transportation and publicly-supported institutions and facilities; 2. assure equality of job opportunity; 3. uphold the right to vote unrestricted by local practices or the poll tax; 4. maintain freedom of residence; 5. afford protection against police brutality and mob violence; 6. uphold the merit system in appointments to public office; and 7. develop an aggressive program of democratic action to combat totalitarianism.

In addition to the NAACP, the statement was approved by the African Methodist Episcopal Zion church, National Council of Negro Women, Alpha Phi Alpha fraternity, United Transport Service Employees-CIO, Knights of St. Peter Claver, Omega Psi Phi fraternity, Delta Sigma Theta sorority. IBPO Elks, National Alliance of Postal Employees, Negro Labor committee, Kappa Alpha Psi fraternity, National Dental association, Phi Beta Sigma fraternity, National Bar association, African Methodist Episcopal church, Brotherhood of Sleeping Car Porters-AFL, American Council on Human Rights, Colored Methodist Episcopal church, Prince Hall Masons, and National Medical association.

Statement of Conference of Negro Organizations

It has now been nearly a year since the Republican party resumed power in Washington, following two decades as a minority party in our national life. The Republicans were elected to office on a platform which, among other things, promised:

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1. To "appoint qualified persons without distinction of race, religion, or national origin to responsible positions in government;"

2. To "take federal action toward the elimination of lynching;"

Little Rock, Ark.

3. To initiate "federal action toward the elimination of poll taxes as a prerequisite to voting;"

4. To undertake "appropriate action to end segregation in the District of Columbia;" and

5. To enact "federal legislation to further just and equitable treatment in the area of discriminatory employment practices."

On the executive front the administration has taken the following steps to implement the campaign pledges:

(a) Revitalization of the Government Contract Committee to secure compliance with the non-discrimination clauses in government contracts and extension of this principle to contracts with the District of Columbia government;

(b) Prompt support of the U. S. Supreme Court decision barring restaurant discrimination in the District of Columbia; and

(c) Argument by the Attorney General's office before the United States Supreme Court in support of the NAACP position that the Court can and should declare laws requiring or permitting public school segregation unconstitutional.

In addition, executive power has been exerted to clean up the remnants of segregation in the armed forces; to initiate integration in schools for children of military personnel on federal posts; to abolish segregated facilities for the use of civilian personnel in Navy yards; and to deny appointment to the office of U. S. District Attorney of an Oregon state senator who led the opposition to enactment of a civil rights law in that state.

On the other hand, the administration erred grievously in the appointment of the nation's outstanding symbol of racism, Gov. James F. Byrnes, to the U. S. delegation to the United Nations. Further, capitulating to Dixiecrat pressure, the administration suspended its fair employment clause in contracts with banks making farm price support loans. The administration has thus far failed to end segregation in agencies of the District of Columbia government, to cease segregation inexcusably exempts the District the District school system, recreation and housing. There is scant evidence that the administration has taken seriously the party pledge "to appoint qualified persons without distinction of race, religion, or national origin to responsible position in government." Of the thousands of persons appointed to such positions, only one or two Negroes have been named to important positions not previously held by colored citizens. All other appointments of Negroes have been to positions held by colored persons in former administrations.

On the legislative front the picture has been one of unrelieved gloom. The filibuster remains intact following failure

of an initial effort to revise Senate Rule 22 which permits and encourages unlimited and meaningless speechmaking against civil rights measures. In the House, the power of the Rules Committee to throttle legislation was retained. After a year of Republican rule, the civil rights legislative program remains completely dormant.

No civil rights measures have yet been reported out of committees in either House or Senate. Senator Irving Ives of New York has made a strong recommendation for revision of the Taft-Hartley Act to bar discrimination by employers or trade unions. Hearings on an FEPC bill have been promised by the Senate Labor Committee for January, 1954. But as yet there have been no hearings by committees of either house on any civil rights measure.

While the Democrats, as a minority party, have no executive authority, they have failed to initiate or secure legislative activity in behalf of civil rights.

The trend of the Democratic party is perhaps made more apparent outside the government than within. Recently, there have been increasing evidences of efforts by certain leaders of the Democratic party to heal the breach with the south. In this process, it is alarming to see indications that they are prepared to base unity upon the sacrifice of the civil rights program. We are convinced that any alliance with the Byrnes-Talmadge axis on a basis acceptable to those advocates of "white supremacy" will be suicidal for the Democratic party. Most assuredly this approach can lead only to disastrous defeat in other regions of the country and its effect in the south, where liberal sentiment is constantly growing, is debatable. There is certainly no indication that the vast majority of American people are prepared to follow Governors Byrnes and Talmadge down the road to chaos and ruin.

The leaders of the Democratic party might well take another look at the election returns of 1952. A study of these returns clearly demonstrates that they were able to carry the states of Arkansas, Kentucky, Louisiana, North Carolina, South Carolina and West Virginia only because of the support of the vast majority of Negro voters in these states. They might well consider that this vote is steadily expanding and, by its very nature, is a dependable vote for liberalism and civil rights. Equally important is the steadily increasing number of white voters in the south who are no longer hoodwinked by the false cries of the regional demagogues.

In view of these developments its seems clear that the Democratic party cannot hope to regain national power thru any compromise on civil rights. They cannot go back beyond the 1952 and 1948 platforms. They must, indeed, move forward if they seek again to be a national party.

We, representatives of 21 national Negro organizations, are deeply concerned with civil rights not merely as an expression of Negro rights, but because we believe that in a democratic society there can be no legal distinctions based upon considerations of race, color, religion or national origin. We are not unaware of the urgency of other vital domestic and international issues confronting the American people such as the protection and extension of civil liberties, the securing of economic rights, and the development of an effective foreign policy to maintain the security of America and to win friends for the free world.

We recognize that denial of full rights to any segment of the American people impairs our nation in its role as leader of world democracy and saps our strength in any possible conflict with a dangerous and resourceful enemy. We believe that national unity requires the immediate abolition of all discriminatory practices based upon such irrelevant considerations as race, color, religion or national origin. Accordingly, we call upon both major parties and the American people to support every measure, legislative, executive and judicial, as well as educational, to speed the day when every American is privileged to enjoy the inherent rights of citizenship in a democracy.

These measures include:

1. The banning of racial segregation in all public accommodations, transportation and publicly-supported institutions and facilities;
2. The enactment of legislation to assure equality of job opportunity;
3. The protection of the right to vote by federal authority;
4. The abolition of the poll tax as prerequisite for voting;
5. The right to rent and purchase homes in any neighborhood one can afford;
6. Protection against police brutality and mob violence;
7. Appointment to public office on the basis of merit alone without regard to racial considerations; and
8. Development of an aggressive program of democratic action to combat totalitarianism.

In pursuit of these goals, we call upon the members of our respective organizations and other Americans who share our views to participate actively in efforts to increase the number of registered voters, to inform them on basic issues and the records of the candidates, and to get them to the polls on election day.

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Sparkman Is Haunted By His '52 Civil Riahts Stand

BIRMINGHAM—Sen. John Sparkman of Alabama is on the hot seat in his current campaign for re-election.

He is now being challenged for supporting the 1952 Democratic platform which was loaded with issues on civil rights.

In the midst of the campaign last week Sen. Sparkman and Congressman Laurie Battle, of Birmingham, were hurling charges and counter-charges at each other. The main point of argument between the two Democrats is whether or not civil rights issues should be handled by the states.

Sen. Sparkman, 1952 candidate for nomination as vice president, believes that states should handle such matters. He supported the Democratic platform plank which called for a federal commission to regulate segregation in schools.

OPPOSITION STRONG

Cong. Battle has Sen. Sparkman squirming on this issue and is making a bid to politically annihilate the senator by challenging all civil rights planks Sparkman supported in the Democratic platform, hoping to ruin his chances for re-election as Senator.

Referring to Sparkman, Cong. Battle said: "A very serious Supreme Court decision is coming up soon and we need men — dependable men — to represent us in the Senate of the United States."

Civil rights issues in the South are basic issues and could win or lose in an election for any candidate—depending on his stand.

POT, KETTLE FIGHT

Slamming back at Cong. Battle's charges that he (Sen. Sparkman) was more of a civil rights politician than was "good for the South," Sen. Sparkman recalled that Battle was chairman of the Jefferson County campaign for the Stevenson-Sparkman presidential ticket.

"Battle thought I was good enough to support for the vice presidency," added Sparkman, "but he doesn't think I'm good enough for the Senate." He then challenged Battle to explain why he now condemns the 1952 Democratic platform which he says he supported two years ago.

Civil Rights Meeting In Mississippi Set

MOUND BAYOU, Miss., May (AP)—About 10,000 Negroes are expected here Friday for an all-day meeting on civil rights, Dr. T. R. M. Howard, president of the Mississippi Regional Council of Negro Leadership, said today.

Dr. Howard said it would be the largest gathering ever to assemble in this all-Negro town of 1,500.

Delegations will come from Arkansas, Louisiana, Georgia, Alabama, Texas and Tennessee.

Principal speaker will be Thurgood Marshall, chief counsel of the National Association for the Advancement of Colored People. He will speak on the progress and possible future effects of litigation aimed at elimination of segregation barriers.

Civil rights issue spectre to Dixiecrats

PRINCETON, N.J. — (ANP) — While the rest of the country is busily worrying about the farming and farm prices, the South still sees civil rights as being its major issue.

Such was the conclusion drawn by a Gallup poll survey report issued here last week.

The question asked by the survey was: "What do you think is the most important problem facing this section of the country today?"

In the South, the issue of civil rights and racial problems was held to be of prime importance among voters in this pre-election primary period.

Unemployment was second in line, with water shortage or lack of rain, farm problems and prices, and need for more industry following in that order.

Friends Meetings Plead for Civil Rights

The building of a democracy in which individual freedom and the general welfare are safe "from violation, infringement and exploitation" was urged by the 274th Philadelphia Yearly Meetings of the Religious Society of Friends yesterday.

In a joint statement on civil rights, the Race and Arch Street bodies charged that there was "increasing encroachments on individual freedom and integrity."

"We are deeply disturbed by irresponsible accusations, by pressures for conformity in thinking, by charges of guilt by association, by insistence on assertions of loyalty, and by the assumption of guilt, rather than the presumption of innocence," the statement asserted.

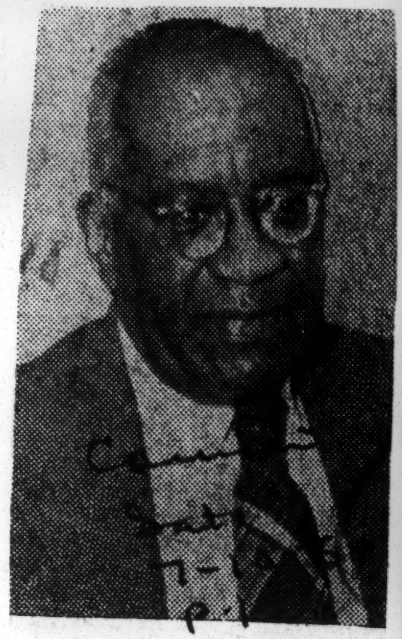
"All of these have their origin in fear and insecurity. Such practices strike at the root of both American political philosophy and Friends' basic concept of men's relationship to God.

"We must reaffirm our belief in man's integrity; we must reawaken in our fellow men a real faith in their spiritual nature."

The statement was issued on behalf of the more than 100 local or monthly meetings of the two Friends' groups. Copies were directed to President Eisenhower and to Congress.

The week-long session of the Race Street meeting ended yesterday at the Meeting House, 15th and Race sts. Arch Street Yearly Meeting continues through tomorrow night at 4th and Arch sts.

A minute in favor of the consummation of the union of the two groups next year was adopted by Race Street.



WILLIAM L. PATTERSON
... the books remained secre

Gets 90 Days

CRC Leader Sent to Jail

NEW YORK—William L. Patterson, executive secretary of the Civil Rights Congress, has been found guilty of contempt of court and sentenced to ninety days in jail.

Federal Judge John F. McGohey ruled that Patterson had wilfully and deliberately disobeyed a court order to turn over books and records of the CRC to the Bureau of Internal Revenue.

The CRC issued the following statement: "William L. Patterson is being jailed by McCarthyism in an effort to weaken the growing movement of the American people to restore the Bill of Rights."

— BIGGEST and the BEST —

Civil Liberties Reports Praised In New Hillman Awards

AWARDS for outstanding newspaper and television reporting and for distinguished work in the non-fiction and magazine fields during 1953 were made last week by the Sidney Hillman Foundation at a ceremony in New York.

The winners of $500 cash awards for accomplishments the foundation felt keep alive the ideals of the late founding president of the CIO Clothing Workers were:

Daily journalism—Ralph S. O'Leary, city editor of the Houston (Tex.) Post, for a series of 11 articles exposing the Minute Women, a local super-patriotic group, which also won him the CIO Newspaper Guild's Heywood Broun Award.

Television—Edward R. Murrow, for "See It Now" telecasts dealing with the case of Lt. Milo J. Radulovich of the U. S. Air Force and with the dispute between the American Civil Liberties Union and the American Legion in Indianapolis, Ind.; and to Gerald W. Johnson, historian, writer and commentator, for four telecasts from Station WAAM-TV, Baltimore, Md., dealing with the federal security program, Congress and civil liberties in general.

Magazine journalism—Joseph Wechsburg, for "The Seventeenth of June," an article in the New Yorker magazine dealing with the uprising of East German workers against their Communist oppressors last year.

Non-fiction—Theodore H. White, for "Fire In the Ashes," a study of post-war Europe, its people and its problems.

The awards were presented by Jacob S. Potofsky, Hillman's successor as ACWA chieftain and president of the foundation. Potofsky also cited two honorable mention winners.

They were Murray Marder, Washington (D. C.) Post and Times-Herald reporter and a member of the Washington Newspaper Guild, for four articles on Sen. McCarthy's investigation at Fort Monmouth (N.J.); and Henry Steele Commager, for "Guilt—and Innocence—By Association," an analysis of guilt by association and the Fifth Amendment which appeared in the New York Times Sunday Magazine.

In making the awards, Potofsky pointed out that two were for works dealing with the record of the United States in international affairs, while the other five are concerned with civil liberties.

Civil liberties, he continued, claim attention "because we are becoming increasingly aware that the pattern of attacks on our civil liberties—and this pattern has been the subject of our winning submissions—has led to dangerous consequences."

"None of us here belittles the need to stamp out espionage and eliminate traitors," he added "But the original need has been twisted and exploited by ruthless demagogues into a campaign of fear and hysteria, aimed at the foundation of civil liberties upon which this nation has grown."

The result, Potofsky noted, is the growth of fear—fear to be different, to become involved in controversy that was "once the foundation of our freedom."

"Under these conditions," he said, "we feel a special sense of pride in honoring men who have stood up before the current hysteria, have fought it and exposed it.

"They have done this despite considerable risk to their own careers and reputations. Yet their courage and their respect for truth are what has made this nation great, and their contributions will be remembered long after the witch-hunters and the demagogues and their followers are forgotten."

The award winners were selected by a board of judges composed of Lewis Gannett, book editor of the New York Herald-Tribune; William L. Shirer, writer and commentator, and Bruce Bliven, chairman of the New Republic editorial board.

AWARDS of the Sidney Hillman Foundation for writing in the spirit of the late president of the CIO Clothing Workers were presented last week. Shown at ceremony in New York are (from left) Lewis Gannett, one of the judges, ACWA-CIO Pres. Jacob S. Potofsky, and Gerald W. Johnson, a winner in the televison classification.

10 1954

Year's Roundup Cites Civil Rights Progress For '53

NEW YORK — (ANP) – Progress in civil rights practices were noted in several areas during the 1953 year, a report by the National Labor service of the American Jewish committee stated last week.

The report is the first annual supplement to "The People Take the Lead," a progress record in civil rights, issued on the 162nd Bill of Rights.

Credit was given to the American people and the labor movement for civil rights made. Among the gains reported by the NLS report were:

1. American Federation of Teachers, AFL, votes to void charter of any local teachers union practicing segregation.

2. Brotherhoods of Railroad Trainmen and Railway Carmen admit first Negro members.

3. Two cities, Clairton, Pa., and Duluth, Minn., become the 29th and 30th to enact fair employment legislation.

4. Four states strengthened their laws against racial and religious discrimination in places of public accommodation -- Connecticut, Massachusetts, Oregon and Washington.

5. Eight municipal housing authorities order, or were instructed by courts to order an end to racial segregation in public and publicly - aided housing.

6. Some of the last remaining restrictions on the American Indian were wiped off the statute books.

7. Two Negro universities were awarded chapters of Phi Beta Kappa -- Fisk and Howard.

8. Many theatres, sport areas, restaurants and places of recreation dropped their color bars and segregation in the nation's capital.

A further breakdown of progress showed:

ARMED SERVICE

HARRISBURGH, Pa. — Governor orders end to segregation in state police and opens ways for Negroes to serve as state troopers

Washington: Veterans' Administrator declares VA is moving "as rapidly as posible" toward ending segregation in veteran hospitals. Defense department sets June 1954 as deadline for elininating racial segregation in the army, and fall, 1955. as date for eliminating segregation in state operated schools on military posts.

ATHLETICS

Boston, Mass.: Harvard track team withdraws from Birmingham, Ala., relay carnival because Negro team member is barred.

CITIZENSHIP

Chicago: Illinois commission on Human Relations reports that seven states have dropped designations of race or color from drivers' license application forms, bringing total number of states without such requirements to 13.

Dayton, Ohio: Governor appoints first Negro municipal court judge.

Helena, Mont.: Legislature ends ban on liquor sales to Indians

Raleigh, N. C.: Legislature pursing statute; also law regulating sale an duse of explosives as a move to prevent hate-bombings.

Tallahassee, Fla.: Legislature passes Explosive Control Bill aimed at state-wide regulation on sale of explosives.

New Orleans, La.: District court dismisses indictment against Negro because of absence of Negroes on grand jury.

Jacksonville, Fla.: State district attorney indicted by federal grand jury for keeping Negro youth is jail over a year without legal proceeding.

Mobile, Ala.: White jury frees Negro youth charged wth rape of white woman.

Drow County, Ark.: State supreme court reverses conviction of Negro and orders new trial because Negroes were excluded from jury panel.

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Topeka, Kan.: Board of education votes to end segregations of Negro children in elementary schools.

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Atlanta, Ga.: Voters elect first Negro member of board of education.

Gadsdon, Ala.: General Assembly of Cumberland Presbyterian Church votes to admit Negro students to theological seminary.

FOR '53CONT ENS

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Blacksburg, Va.; Virginia Polytechnic Institute admits first Negro undergraduate.

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Chicago:Governor appoints first Negro cabinet member as state director of public safety.

Philadelphia:Mayor appoints first Negro battalion chief in city fire department.

Milwaukee: Board of education appoints first Negro vice principal in city's elementary schools.

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New York:Police commisioner appoints first Negro deputy inspector. State Commision Against Discrimination successfully negotiates to modify employment policy of Pennsylvania Railroad. Company hires first Negro brakeman.

Topeka, Kan.: Legislature adopts FEP bill pattern after Wisconsin's educational plan.

Des Moines, Ia.: Legislature sets up Comfission to investigate problem of racial and religious prejudice in state.

Los Angeles: Negro and white locals of musicians union merge.

Indianapolis: Railway hires first Negro trolly drivers.

HOUSING

Allegheny County, Pa., Pittsburgh, Pa., Toledo, Ohio: Housing authorities rule that public and redevelopment housing units shall be allocated without discrimination or segregation.

Chicago: Housing authority rules Negro tenants will be admitted to previously all-white public housing projects. State Circuit court refuses to permit condemnation of property owned by Negro doctor, thwarting attempt to drive colored family out of neighborhood by turning their land into a public park.

Washington: National Capital housing authority ends segregation in 2,000 public housing units, making 37 per cent of all district public housing interracial. U.S. Supreme court (Barrows vs. Jackson) rules that under the 14th amendment a state court may not award damages for breach of racial restrictive covenant.

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FRATERNAL, BUSINESS ETC.

Charleston County, S.C. Pulaski County, Ark., and Jefferson County, Ky:Medical societies admit Negro doctors to membership.

Charleston, S.C. South Carolina discloses of Protestant Episcopal church drops racial bars and invites Negro congregations to apply for membership in diocesan convention.

New York: Columbia University announces it will withdraw recognition from any campus organizations except religious groups that continue, after October, 1960, to deny membership on grounds of race. color or religion National Health Council elects Negro president.

Raleigh, N.C.Bishop of Diocese of Raleigh decrees that segregation in Catholic churches of the diocese "will not be tolerated."

Portland, Ore:Disciples of Christ admit Negro disciples churches to full membership.

Albany, N.Y.:State University orders fraternities and sororities to cut ties with their national organizations in a drive to eliminate racial and religious discrimination in extra-curricular organizations.

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Negro plaintiff denied accommodations at motor court because of race. Legislature extends antidiscrimination laws to prohibit exclusion of any person from "any place whether licensed or unlicensed, which is open to and accepts or solicits the patronage of the general public," for reasons of race, religion or class."

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Kansas City, Mo.: U.S. Supreme court denies review of lower court ruling opening municipaly-owned swimming pool to Negro citizens.

St. Louis: City's only legitimate playhouse end segregation.

MISCELLANEOUS

Madison, Wis.: State Supreme court rules state-administered life insurance fund may not reject applications from Negroes on grounds that as a racial group they are a sub-standard risk.

Helena, Mont.: Legislatuer repeals ban on interracial marriages.

Olympia, Wash., and Des Moines, Ia., legislature adopt bills prohibiting cemeteries from refusing burial on grounds of race or color.

Tuskegee, Ala.: Tuskegee Institute reports 1952 is first year free of lynching in U. S., since records were begun in 1882.

The one case in which Negroes expected to get a favorable decision in 1953 was postponed by the U.S. Supreme court for further arguments. It is the case involving segregation in the nation's public schools. A ruling here is expected sometime in 1954. If the high tribunal outlaws segregatiin, it probably will be the greatest singular victory during the year.

Candidates for Senate dig in on civil rights

BY FRED TAYLOR
News staff writer

More fireworks popped in the U. S. Senate race today, with Sen. John Sparkman challenging Congr. Laurie Battle to explain why he now condemns the 1952 Democratic platform which he says he supported two years ago.

He asserted that Battle is "meeting himself coming back" in his attacks on the party's platform.

Pointing out that Battle himself had taken an oath to support that platform and its civil rights plank in his race for Congress two years ago, Sparkman said:

"Battle claims that he's a loyal Democrat and that he supported the Democratic platform and the Democratic ticket (Stevenson and Sparkman) in the 1952 presidential campaign.

"Yet, he's condemning me for the 1952 Democratic platform — the same one he supported. Why didn't he speak out against it then. Seems like to me he's meeting himself coming back."

Sparkman made this declaration to a rally at Graysville, after Battle delivered a new attack on the senator and his civil rights stands in a Montgomery TV speech.

THE BIRMINGHAM congressman called Sen. Sparkman "the double-talk champion," saying the senator claims he believes that states should handle civil rights matters.

"Everybody remembers the civil rights plank in the Democratic platform, which called for a federal commission to regulate segregation in our schools," said Congr. Battle. "A very serious Supreme Court decision is coming up soon, and we need dependable men to represent us in the Senate of the United States."

Recalling the fact that Battle was chairman of the Jefferson County campaign for the Stevenson-Sparkman presidential ticket, Sparkman slammed back with:

"He (Battle) thought I was good enough to support for the vice presidency two years ago, but now he doesn't think I'm good enough for the Senate."

Sparkman, who has repeatedly said that Battle's race against him is "Republican sponsored," added that "not one single thing is mentioned in the Democratic platform about FEPC or doing away with segregation, but it is in the Republican platform."

WHILE BATTLE and Sparkman were exchanging blows, another candidate for the Senate—retired Adm. John G. Crommelin—was blasting daily newspapers.

In a speech announced beforehand as "non-political" to the Montgomery Exchange Club, Crommelin accused the 'left wing press' of giving him "the silent treatment."

He asserted that Birmingham, Montgomery and Mobile daily papers were "given orders by left-wing elements" to ignore him when he ran four years ago (against Sen. Lister Hill). And he said the "same orders" have gone out again in this campaign.

MEANWHILE, Gubernatorial Candidate Jimmy Faulkner, who moved his "Talkathon" campaign to Atmore, Brewton and Andalusia today, won more support from former Elbert Boozer campaigners.

Three of Jefferson County's leaders for the abandoned Boozer campaign joined forces with Faulkner. They were Kingman Shelburne, a chairman; Carl Enslen, co-chairman, and Charles Enslen.

Lt. Gov. James B. Allen's campaign for the governorship got new boosts from editorial endorsements by The Opelika Daily News and four weekly paper. They were The St. Clair News-Aegis and affiliated Leeds News, The Piedmont Journal and Jacksonville News.

Faulkner also got endorsement from The Clark County Democrat, while ex-Gov. James E. Folsom was receiving endorsement of his home town paper, The Cullman Times.

THE OTHER gubernatorial aspirants pressed vote bids in various parts of the state.

Jack Owen, zipping along in his helicopter through North Alabama, declared that "no political consideration should influence pardons and paroles." He stressed improving highways by matching all federal funds available, and strongly urged reapportionment.

Hard-driving Henry Sweet pushing his campaign in the Chattahoochee Valley, took new pokes at Faulkner and Folsom, declaring:

"I don't believe the rank and file in labor will follow leaders who advocate left wing candidates like [illegible] Faulkner."

Sweet promised that if elected governor, "our tax program will be fair and inviting so that the economic benefits resulting from expansion of industry will be available to labor, commerce, transportation and agriculture."

Folsom, plumping with his "Toll Grinders" in Northeast Alabama, still withheld comment on Sweet's new blast at him on bank deposits.

Winston Gullatte, speaking at Mulberry, gave his formula for getting votes in the governor's race. Main thing, he said, is to make 'em laugh.

MOST OF THE gubernatorial candidates will come to Birmingham for a radio-TV question-and-answer program being sponsored for 3:30 p.m. Saturday by the Alabama League of Women Voters. WABT's Ray Furr will be moderator.

Each aspirant will be asked to speak briefly on four questions concerning taxes, right-to-work law, governmental reorganization and the state's school and welfare programs. Mrs. Winston Brooke is chairman and Mrs. Valerie Earle, co-chairman, of this program billed as "The Citizen Looks at the Governor's Race." The program will be carried over WABT-TV and WAPI.

Faulkner offers advice on campaign stickers

ATMORE, Ala., April 9—Gubernatorial Candidate Jimmy Faulkner said here today he hopes one question asked him repeatedly in his "Talkathons" indicates a trend in the governor's race. It is: "How's the best way to get the bumper sticker of another candidate off my automobile?"

Faulkner's reply: "Hot towel and water will help."

ALLEN, WHO WAS wheeling his "Bandwagon" through Southwest Alabama today, has announced a radio-TV speech of "major importance" for Saturday night here.

Addressing a Bienville Square rally at Mobile, Allen declared that "It would be easy to pussyfoot or straddle on the issues in this race, but I refuse to walk a tight rope in my bid for governor."

He said he took a positive position on the right-to-work law because he knew it would be a campaign issue, adding "I thought I should hold back expediency." Applause drowned out boos and jeers from a small group who yelled "Y'all Come," as Allen discussed the right-to-work law.

IN BIRMINGHAM, Bruce Henderson hailed the conference here between education and business leaders on school problems as "a timely development of great portent for Alabama."

"Our agricultural and industrial leaders for many years have worked together for the progress of Alabama on all fronts," said Henderson, as he resumed his stumping campaign for governor. "I am proud of the part I had in helping to weld that partnership, from which every Alabamian has benefited.

In his Graysville speech, Sen. Sparkman reminded the crowd that he holds powerful committee posts in the Senate achieved through work and seniority. He specifically mentioned the small business committee, on which he is the ranking Democrat, and said "I'll be chairman of that committee again in January when the Democrats come back into control."

"My platform is simple," said Sen. Sparkman. "I will keep on working and advocating the same things I have been in the past."

10 1954

ON CIVIL RIGHTS FRONT IN 1953:

Afro-American
Baltimore, Md.

Year's roundup shows progress

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Eight Specific Developments

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2. Brotherhoods of Railroad Trainmen and Railway Carmen admit first colored members.

3. Two cities Clairton, Pa., and Duluth, Minn., become the 29th and 30th to enact fair employment legislation.

4. Four states strengthened their laws against racial and religious discrimination in places of public accommodation—Connecticut, Massachusetts, Oregon and Washington.

Indians Get A 'Break'

5. Eight municipal housing authorities ordered, or were instructed by courts to order an end to racial segregation in public and publicly aided housing.

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Reverses Conviction

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Illinois Governor appoints first colored cabinet member as state director of public safety.

Philadelphia Mayor appoints first colored battalion chief in city fire department.

Milwaukee Board of education appoints first colored vice-principal in city's elementary schools.

Kankakee, Ill. Board of education hires first teacher.

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U.S. Supreme Court (Barrows vs. Jackson) rules that under the 14th Amendment a state court may not award damages for breach of the racial restrictive covenant.

Prohibits Restrictions

St. Paul, Minn.: Legislature prohibit race restriction in real estate contracts.

New Haven, Conn.: Legislature broadens non-discrimination provisions of civil rights law to include "all forms of publicly assisted" housing.

Denver, Col.: City Council bars approval and recording of subdivisions containing racial restrictive covenants.

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Ike says segregation on way out

Fails to urge Congress to pass civil rights law

BY LOUIS LAUTIER

WASHINGTON

President Eisenhower, in his State of the Union message delivered to Congress in person Thursday, made no recommendation for legislation to protect or strengthen civil rights in this country.

His only reference to civil rights as such was contained in a 38-word, three - sentence paragraph. He said:

"Segregation in the armed forces and other federal activities is on the way out. We have also made progress toward its elimination in the District of Columbia. These are the steps in the continuing effort to eliminate interracial difficulty."

Expresses Concern

Further along in his message, Mr. Eisenhower expressed, "concern for the human problems of our citizens.

"In a modern industrial society, banishment of destitution and cushioning the shock of personal disaster on the individual are proper concerns of all levels of government, including the Federal Government," he said, adding:

"This is especially true where remedy and prevention alike are beyond the individual's capacity."

President's Recommendations

Recommendations which may be included in the broader use of the term "civil rights," included local self government and the vote for president and vice-president for residents of the District of Columbia, and statehood for Hawaii.

Mr. Eisenhower called upon the states to adopt uniform laws to enable absentee voting by members of the armed forces and urged Congress to propose a constitutional amendment permitting citizens to vote at the age of 18.

Must Fight, Should Vote

Since 18-years-old are drafted to fight, Mr. Eisenhower declared, "They should participate in the political process that produces this fateful summons."

Mr. Eisenhower recommended that Congress enact legislation to provide that a United States citizen, convicted of conspiring to advocate the overthrow of the Federal Government by force and violence, be stripped of his American citizenship.

In addition, he said, Attorney General Herbert Brownell Jr., will appear soon before congressional committees to urge legislation providing additional "legal weapons" to combat subversion and to deal with the question of claimed immunity.

The latter proposal will be aimed at persons who refuse to testify as to whether or not they are members of the Communist party before congressional committees and federal grand juries on the ground that such testimony may tend to incriminate them.

Under the Fifth Amendment, no citizen can be compelled to testify against himself.

Link Communism, Treason

"The subversive character of the Communist party in the United States has been clearly demonstrated in many ways, including court proceedings," Mr. Eisenhower declared.

He added that it should be recognized by law that "we are dealing here with actions akin to treason—that when a citizen knowingly participates in the Communist conspiracy, he no longer holds allegiance to the United States."

Under standards established by his administration, the president said, more than 2,200 security risks have been separated from federal employment.

A special message on social insurance problems will be sent to Congress on Jan. 14, but welfare recommendations contained in his State-of-the-Union message included:

Welfare Recommendations

1. Extension of employment compensation to 6½ million workers, including civilian federal workers, who now lack such coverage.

2. Extension of social scurity to 10,000,000 additional persons.

3. Simplification of federal grant-in-aid welfare programs.

4. Strengthening of the program for disabled persons.

Unlike President Truman, Mr. Eisenhower did not call for repeal of the Taft-Hartley labor law. He said six years of experience have shown that it can be improved. The improvements he will suggest were saved for a special message which was scheduled to be sent to Congress Monday.

Hits Socialized Medicine

Mr. Eisenhower declared his flat opposition to socialized medicine. He said private plans can best meet the "great need for hospital and medical services."

He proposed that the Federal government encourage medical research in the fields of cancer and heart ailments and continue aid to the states for their health and rehabilitation programs.

He also recommended that the Hospital Survey and Construction Act be broadened to "assist in the development of adequate facilities for the chronically ill and the construction of diagnostic facilities for the chronically ill and the rehabilatation facilities and nursing homes."

He is sending to Congress a special message on Jan. 18 detailing the administration's health program.

Wants 'Stronger America'

The general objective of his recommendations, Mr. Eisenhower said, is to build "a stronger America."

He called 1953 the most prosperous year in the history of the nation.

He declared that the American people "are deeply grateful" that their sons are no longer dying in Korea.

Among the accomplishments of his administration that he listed were bringing inflation under control, reducing the number of government workers by 183,000 and creating the Department of Health, Education and Welfare.

He said Communist aggression, halted in Korea, is meeting vigorous resistance in Indo-China and other areas and there are signs from behind the iron curtain that Communist countries are in trouble.

He promised further reductions in taxes, the removal of "glaring tax inequities," particularly on small taxpayers; the removal of restraints on small business and other changes that "will encourage initiative, enterprises and production."

His Administration, Mr. Eisenhower declared, "is determined to keep our economy strong and to keep it growing." Later, special messages and the economic report to be sent to Congress on Jan. 28 will set forth the plans and recommendations of the administration for doing that, he said.

The recommendations on taxes to be submitted to Congress in the budget message on Jan. 21 will propose liberal tax treatment for dependent children who work, widows and widowers with dependent children and for medical expenses.

Mr. Eisenhower recommended flexible support for agricultural products. Details embodying this approach were scheduled to be sent to Congress Monday. He said he chose this program because "it will build markets, protect the Consumers' food supply and move food into consumption instead of into storage."

Housing Message Coming

Details of the housing program, designed "to enlarge and improve the opportunities for our people to acquire good homes," will be submitted to Congress in a special message on Jan. 25.

The housing program he will propose, Mr. Eisenhower said, will contain recommendations for modernization of the home mortgage insurance program of the Federal Government, redirection of the present system of loans and grants-in-aid to cities for slum clearance and redevelopment and extension of insured lending to private credit for fighting blight.

It will also include recommendations for issuance of long-term mortgage loans, with small down payment for low-income families, and, until alternative programs prove more effective, continuation of the public housing program adopted in the Housing Act of 1949.

10 1954

Civil Rights Are Mentioned In Ike's Talk To Congress

BY LOUIS LAUTIER

WASHINGTON, D. C. — (NNPA) — President Eisenhower, in his State of the Union message, delivered to a joint session of Congress in person Thursday made no major recommendation for legislation to protect or strengthen civil rights in this country.

His only reference to civil rights as such was contained in a 38-word, three-sentence paragraph. He said:

"Segregation in the armed forces and other Federal activities is on the way out. We have also made progress toward its elimination in the District of Columbia. These are steps in the continuing effort to eliminate interracial difficulty."

Further along in his speech, Mrs. Eisenhower expressed "concern for the human problems of our citizens.

"In a modern industrial society, banishment of destitution and cushioning the shock of personal disaster on the individual are proper concerns of all levels of government, including the Federal Government," he declared, adding:

"This is especially true where remedy and provision alike are beyond the individual's capacity."

Recommendations which may be included in the broader use of the term "civil rights" included local self-government and the vote in national elections for citizens of the District of Columbia, and statehood for Hawaii.

Mr. Eisenhower called upon the states to adopt uniform laws to enable absentee voting by members of the armed forces and urged Congress to propose a constitutional amendment to permit citizens to vote at the age of 18. Georgia is the only state which permits citizens to vote at the age of 18.

Since 18-year olds are drafted to fight, Mr. Eisenhower declared, "They should participate in the political process that produces this fateful summons."

FORCE, VIOLENCE

Mr. Eisenhower recommended that Congress enact legislation to provide that a United States citizen who is convicted of conspiring to advocate the overthrow of the Federal Government by force and violence, be treated as having renounced his allegiance to the United States and forfeited his American citizenship.

In addition, he said, Attorney General Herbert Brownell, Jr., will appear soon before congressional committee to urge legislation providing additional "legal weapons" to combat subversion and to deal with the question of claimed immunity.

The latter proposal will be aimed at persons who refuse to testify as to whether or not they are members of the Communist party before congressional committees and federal grand juries on the ground that such testimony may tend to incriminate them.

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WILL BUILD MARKETS

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Senator Humphrey to be honored for Civil rights fight

WASHINGTON — Senator Hubert Humphrey will be honored for his role in the fight for civil rights legislation during the 1954 national conclave of Chi Delta Mu Fraternity here April 18-21.

Chi Delta Mu is an organization made up predominantly of Negro physicians. The Fraternity has two local chapters, one for undergraduates at Howard, and a graduate chapter.

Among the highlights of the four-day meeting are a visit to the White House on Tuesday morning, a formal party at the Liberian Embassy Tuesday evening, and a buffet-dance at the National Airport Wednesday evening.

Information On Civil Rights

The State of Illinois has a Commission on Human Relations created by state statute, and the City of Chicago has a Commission on Human Relations created by city ordinance. One of the functions of both agencies is to carry on a program of public information about discriminations based upon race, creed, color or national origin. The Chicago Commission has published and the Illinois Commission distributes a little pamphlet entitled "Your Civil Rights."

In addition to quoting verbatim the state laws and city ordinances against discrimination, this pamphlet sets out in plain and descriptive language, with some illustrations, what these civil rights are in Illinois and Chicago, with detailed steps that should be taken to avail one's self of the rights and remedies afforded by the statutes and ordinances.

A similar pamphlet is needed in every state and in every major city in each state. This is so, even though there may be no legally-created commissions such as are found in the City of Chicago and the State of Illinois. In Texas, for instance, how many Negroes know what their civil rights are? How many know what state laws and city ordinances try to limit or take away the civil rights of Negroes?

We cannot fight segregation and discrimination unless we know clearly and in detail the laws and city ordinances upon which they are founded. It is high time that the dissemination of information on civil rights should become a basic and constant part of our education, to form the basis of a wider and more consistent and constant fight to defend these rights. Negro business and other institutions and organizations of means could do a fine service if they would have prepared and themselves distribute a pamphlet setting forth the civil rights situation in their states and cities. Over a period of years such a step would pay rich dividends.

Talking About Harmony

Democrats Avoiding Civil Rights Issue

By MALCOLM B. JOHNSON
Associated Press Staff Writer

What ever happened to that old issue of "civil rights"—FEPC, anti-lynching legislation, racial segregation?

Remember, it ripped the Democratic party apart two years ago. Southerners bolted. Three states broke with tradition and gave their electoral votes to Eisenhower.

But you didn't even hear the old rankling words as southern Democrats met here Saturday, talked with their more liberal northern brethren about party harmony and gloated over Republican disunity.

There seemed to be a careful avoidance of the subject.

But some of the men who led the southern revolt of '52 weren't on hand—notably Gov. James F. Byrnes, of South Carolina, and Gov. Allan Shivers, of Texas.

Nor were many of the men at the other extremity of the issue here—men like Sen. Blair Moody, of Michigan, or Sen. Hubert Humphrey, of Minnesota.

But there were such political liberals as W. Averell Harriman, of Connecticut, Sen. James E. Murray, of Montana, and Col. Jacob Arvey, of Chicago, sprinkled among the southern congressmen and senators.

Sen. Spessard L. Holland, of Florida, who pleaded in vain with the 1952 Democratic conven-

Sparkman Denies Straddle On Civil Rights Position

By BOB INGRAM

Sen. John Sparkman, in a 15-minute press conference at a local radio station last night, emphatically denied charges he took "two positions" on civil rights issue during the 1952 presidential campaign.

"There has been many things written in local newspapers about my civil rights stand," Sparkman said.

Sparkman, who is seeking re-election to the U.S. Senate, accused some "newspaper editors of using 'McCarthy-like techniques' in their attempt to defeat me. They always quote somebody else, but never quote me."

"And these same editors not only showed a complete disregard for truth in their statements, but knew what they were writing was untrue when they wrote it," Sparkman added.

'Never Varied'

Sparkman said he had "never varied" in his stand on civil rights. He said the people of Alabama "know what I have stood for in the past, and I will stand for the same things."

"It is rather obvious that the people who are trying hardest to defeat me are the 'Isencrats' of the state," Sparkman said.

Asked which of the other three candidates he thought would give him the closest race, Sparkman said he had given no though to the other opponents.

"I'm not running against them, I'm campaigning for John Sparkman," he said.

Wife Works In Office

Sparkman, asked if his wife worked in his office, readily admitted she did. "And I would like to emphasize the word 'works,' for she certainly does that," the senator stated.

Asked about his views on income tax reduction, Sparkman said he favored the plan introduced by Senator George.

"I regretted to see his plan defeated in the House of Representatives by only six votes," Sparkman said, "and if only seven Democrats who were absent at the time the vote was taken had been in their seats, then the bill would have passed. One of those men absent is a man who at the moment is running against me."

On School Segregation

Questioned about the upcoming decision of the U. S. Supreme Court regarding segregation in public schools, Sparkman said he was definitely against the abolishment of segregation.

"There has been a long-standing practice that each state settled its owne problems on issues such as this—and I trust the Supreme Court will make no attempt to violate this rule," Sparkman said.

The press conference, sponsored by the Montgomery County Volunteers for Sparkman, will be broadcast over three local radio stations tonight.

Ed Azar, co-chairman of the volunteers, was in charge of last night's program.

10 1954

This Space Reserved for The Editor Of The Decatur Daily

THE fact that Senator Sparkman, during the 1952 campaign, joined President Truman and Senator Humphrey of Minnesota in supporting a civil rights program aimed at Alabama and other Southern states is accepted even by his newspaper supporters.

The Decatur Daily is the only daily so far to declare for Senator Sparkman. But *The Daily* is run by an honest man, Barrett Shelton, and never once has he denied Sparkman's civil rights record.

If *The Decatur Daily* will write a *specific, statement-by-statement* rebuttal of the 1952 statements of Sparkman, *The Advertiser* will print it on this page under a 2-column 18-point Bodoni head.

Until *The Daily* accepts that challenge, *The Advertiser* is asserting that *The Daily* accepts the record as printed on this page from time to time to be The Fact, and supports Sparkman in spite of it.

★

MEANWHILE, it becomes interesting to look back and see just *how*, in the hot summer of 1952, an Alabama senator changed from a star of the South's filibuster team to a candidate supporting a civil rights onslaught upon his own state and region. The 1952 files give some idea of *how* it happened.

April 17, 1950

In 1950, Sparkman was senator with the one aim of pleasing the voters of Alabama. That meant unalterable filibustering opposition to civil rights legislation in any shape, fashion or form. Thus he said on April 17, 1950, in a Mobile speech:

"I am against the civil rights proposals —always have been and always will be."

July 30, 1952

[But by July, 1952, Sparkman had been nominated for vice president. His mission was to hold the South and at the same time win the critical Negro minority votes of states such as New York and Illinois. Only July 30, 1952, The Advertiser *carried the following editorial, entitled, "Damned If He Does Or Doesn't."]*

DESPITE his illustrious achievement in becoming the Democratic vice presidential nominee, it is possible that John Sparkman may yet sup sorrow. The civil rights issue has thrust him into a circumstance where he is damned if he does, and damned if he doesn't.

The Advertiser cannot see how the Alabama senator can elude an ordeal by dilemma.

The sun had not gone down on the convention hall in which he was nominated before Sparkman was under attack by northern members of his own party for his record as a Southern filibusterer against FEPC.

But if Sparkman should, in his campaign speeches, satisfy the demands of northern Democrats for federal cop FEPC, he would outrage his own people in Alabama and earn the contempt of much of the South, just as Kefauver did.

The northern pressure on Sparkman to come to the aid of the party by repudiating his record of opposition to federal cop FEPC will be great.

Indeed, it is already great. *Sparkman is being publicly told that he is imperiling the November victory of the Democratic Party.*

★

THE day after Sparkman was nominated, the front page of *The New York Times* exploded with a statement by Senator Herbert Lehman of New York that Sparkman would either turn FEPC advocate or hazard the loss of New York State's critical vote.

Yet Sparkman was nominated purely as a Democratic means of throwing a fish to the barking-seal Southern states, and if Sparkman did disavow his own record of FEPC opposition, the South would be inflamed if not incensed, feeling itself betrayed by a native son.

★

THIS is what Senator Lehman of New York said:

If Sparkman is to win the support of New York and of liberals generally in this section, he must accept without reservation, the fine civil rights plank in our platform. He must not only accept that plank but advocate its effectuation as the policy of the Democratic Party . . . We of the North will welcome his realization that the civil rights program outlined in our platform will be of the greatest benefit to the new South which John Sparkman so well represents . . .

If he doesn't, there is no question but that it will weaken the ticket in New York.

★

ADAM CLAYTON POWELL, the Negro congressman from Harlem, said in the same edition of *The Times* that he could not campaign for the Democratic ticket in New York because of Sparkman.

Assemblyman W. Byron Rumford, of Berkeley, Calif., said it would be "very difficult for me to support Senator Sparkman."

The statements of Senator Lehman, Congressman Powell and the California Negro suggest the kind of pressure Sparkman will be subjected to. They will demand whether he is willing to risk the defeat of the Democratic presidential ticket and perhaps many Democratic congressmen.

★

DOUBTLESS the party leaders will try to convince Sparkman that he now stands before the country, not as a mere senator representing Alabama, but as a *national candidate representing the Democratic Party and its platform.*

And, it must be acknowledged, that argument would have some validity inasmuch as Sparkman himself was a leading and dominant member of the Platform Committee that wrote the platform, including the civil rights plank.

One can imagine these northern Democrats, speaking for the states that have the Big Bertha votes, pounding the table and roaring:

"You, Senator Sparkman, wrote that civil rights plank with your own fist, and now we ask you to advocate what you yourself wrote!"

★

THE Democratic civil rights plank calls for action to end Southern filibusters and federal action in Congress and in the federal courts to end segregation and job discrimination.

This plank of which Senator Sparkman is the co-author has earned the praise of Walter White, secretary of the National Association for the Advancement of Colored People.

White hailed the plank (before Sparkman's nomination) as "a signal victory for the forces of liberalism in the party."

White said further:

. . . This plank was not won in the past few days, but is the result of many years of consistent and uncompromising efforts on the part of the NAACP and other organizations seeking full and equal rights for all Americans irrespective of race, color, religious faith and national origin.

For the first time a major party has asserted it will undertake the task of curbing the filibuster . . .

★

THAT the Sparkman plank is not stuff . . . is affirmed by no lesser expert than President Truman himself.

Mr. Truman told the convention:

[The Republicans] weasel on civil rights. Read their [the GOP] civil rights paragraph and then read our paragraph on civil rights and see which one you want.

August 2, 1952

[On August 2, 1952, The Advertiser *carried an editorial showing the Sparkman cave-in.]*

Sparkman has assured the Harlem congressman, Adam Clayton Powell, Jr., that:

"I pledge myself to work wholeheartedly for the Democratic program. Not only during the campaign, but afterwards in the vice presidency."

Senator Hill . . . has repudiated the plank. Senator Hill said in a written statement to *The Mobile Press Register*:

"I do *not* accept the civil rights plank."

[The Sparkman civil rights plank was getting so hot that even his devoted friend, Senator Lister Hill, felt called upon to repudiate that plank. We noted that on August 29.]

August 29, 1952

August 31, 1952

[On this date we carried an editorial entitled, "Sparkman Would Gag Hill."]

Blinded by the glitter of the vice presidency, dizzied by the heights of alternate leadership of the Democratic Party, beguiled by the thought that a single heart beat would stand between him and the White House, cajoled and poked along by northern party leaders—John Sparkman of Alabama has forsaken his principles.

Civil Liberties Union Backs Cross-Quiz

WASHINGTON, March 24 (AP)—The American Civil Liberties Union, an occasional target of fire from Sen. McCarthy (R-Wis), said today McCarthy should be given "full right" to cross-examine witnesses in the forthcoming probe of his row with Army officials.

Patrick Murphy Malin, ACLU executive director, said however that McCarthy should conduct his cross-examination "solely as a witness and not as a member" of the Senate investigations subcommittee which will make the inquiry. McCarthy is the subcommittee chairman, but has turned over the chair to Sen. Mundt (R-SD) for the inquiry.

Murphy sent a telegram to Mundt saying the controversy over McCarthy's dispute with Army Secretary Stevens "once again raises the important civil liberties issue that all witnesses testifying before congressional committees should be entitled to cross-examine their accusers."

The telegram continued:

"This much overdue reform has been the central point in the effort of the American Civil Liberties Union and other national organizations interested in improving the procedures in congressional committee."

Liberties Union Blasts Reds in Defining Policy

The American Civil Liberties Union issued a policy statement yesterday declaring the Communist movement in this country to be part of "an international conspiracy" which "aims to seize power—political, social and economic—wherever it can."

This is the strongest statement the organization has yet made against communism, a subject which has frequently plagued it with controversy in recent years. It culminates a trend by the organization against Communist political entanglement which caused it in 1940 to bar known Communists from its committees.

The statement made it clear, however, that the organization's recognition of communism as a conspiracy rather than a mere political movement will not affect its determination to defend even known Communists against infractions of their civil rights.

Dissenting Votes Explained

The resolution noted that the directors adopted a statement Feb. 15 asserting its intention to defend the civil liberties of any person, however unpopular he or his views might be, and regardless of any political party to which he might belong. At the same time, it said, it re-asserted its policy to have no board, committee or staff members who do not believe in civil liberties "or who accept the discipline and control of any political party or organization which is under the control of or direction of any totalitarian government, whether Communist or Fascist."

"Actually a Conspiracy"

It continued:

"The board recognizes the dual nature of the operations of the Communist movement in the United States at the present time. While that movement seeks to give the appearance of being primarily a political instrument of agitation and propaganda, it is actually an international conspiracy to seize power—political, social, economic—wherever it can.

"The American Communist movement, in sharp contradistinction to other American political parties, is subject to the dominance of the rulers of a foreign nation. In theory it rejects all the concepts of civil liberty which the A. C. L. U. exists to defend and in practice it crushes every assertion of individual dignity and freedom which may conflict with the party's commands."

Many congressmen 'look home'—

Unemployment worries most; civil rights big issue in Dixie

BY GEORGE GALLUP
Director, American Institute of Public Opinion

PRINCETON, N. J., April 19—With the coming election primaries throughout the nation causing many a congressman to look to "the folks back home," attention focuses on the problems that are currently worrying people in the different regions of the country.

In all sections except the West, Central and the South the problem of unemployment is considered the major issue by voters interviewed in the latest Institute survey.

Farm problems take precedent in the predominantly rural West Central area. In this section also the lack of rain and the water shortage are of much concern, particularly in such drouth-ridden states as Kansas and Missouri.

DR. GALLUP

In the South the issue of civil rights and racial problems is considered by voters to be the most important problem facing this part of the country.

This is what interviewers for the Institute have found in questioning voters in each geographical section of the country on the question:

"What do you think is the most important problem facing this section of the country today?"

Here are the top five problems today in each section:

New England and Middle Atlantic
(Me., N. H., Vt., Mass., R. I., Conn., N. J., Del., Penn., Md., W. Va.)

1. Unemployment.
2. Strikes, labor relations, labor problems.
3. Need for more industry.
4. Highways, roads, traffic problems.
5. High prices, low wages.

East Central
(Ill., Ind., Mich., Ohio)

1. Unemployment.
2. Farm problems, farm prices.
3. Water shortage, lack of rain.
4. Highways, roads, traffic problems.
5. Crime, juvenile delinquency.

West Central
(Iowa, Kan., Minn., Wis., Mo., Neb., N. D., S. D.)

1. Farm problems, farm prices.
2. Water shortage, lack of rain.
3. Unemployment.
4. High prices, low wages.
5. Economic situation, recession; schools, teachers' salaries.

South
(Va., Ga., N. C., S. C., Fla., Miss., Ala., La., Tenn., Ark., Ky., Texas, Okla.)

1. Civil rights, segregation.
2. Unemployment.
3. Water shortage, lack of rain.
4. Farm problems, farm prices.
5. Need for more industry.

Far West
(Calif., Ore., Wash., Mont., Colo., Wyo., Utah, Ariz., Idaho, Nev., N. Mex.)

1. Unemployment.
2. Water shortage, lack of rain.
3. Need for more industry.
4. Highways, roads, traffic problems.
5. Taxes, defense, preparedness.

The need for more industry is one of the top five problems in the East largely because of the numerous mentions this problem received in the New England states, where recent "cut-backs" in production have occurred in the textile and woolen industries.

Likewise, in the South and the Far West the water shortage and lack of rain comes up in the top five because of the problem this presents in arid states such as Texas, Oklahoma, Arkansas, New Mexico and Arizona.

A poll release earlier this month reported that the threat of war was thought to be the most important problem for the country as a whole. Communists in the government was in second place with unemployment in third, nationwide.

10 1954

ANTI- DeFAMATION LEAGUE, B'NAI B'RTH

Jewish Groups Want Action On Civil Rights

World P.1

Birmingham Ala.

Tues. 11-16-54

WASHINGTON —(ANP)— Henry Edward Schultz, national chairman Anti-Defamation league, B'nai B'rth, has called upon the incoming 84th congress to establish a better record than the previous congress did on civil rights legislation.

The appeal was made before the board of governor, of the organization last week during its annual meeting.

P.1

The national chairman pointed out that not only did the outgoing congress "fail to pass any civil rights legislation," but it failed to exercise "self-restraint" in some of its investigating committees.

Schultz expressed his belief in "gradualism" in public school desegregation but he favored "gradualism as distinguished from reluctance."

He suggested that well constructed programs should be established in communities to educate citizens to the advantage of integration and to replace the unreasonable prejudices of imbedded mores with a spirit of enlightenment and understanding.

The annual meeting of the league, held at Mayflower hotel, was climaxed by a dinner at which chief justice Earl Warren, U. S. Supreme court, was principal speaker.

Alabama Is All Ears

Left to right—Senator John Jackson Sparkman of 1952 and Senator John Jackson Sparkman of 1954. The gentleman on the left told the North he was for federal civil rights legislation. The gentleman on the right today asks Alabama not to get him confused with that other Sparkman—he never heard of him.

The Advertiser is flattered that Senator Sparkman so values its testimonials that yesterday he took the best part of a page to advertise generous things the paper wrote about him before he turned his back on Alabama.

It is true that in times past *The Advertiser* has been an admirer and well-wisher of Sparkman.

Then, tempted by the glitter of the vice presidency, Sparkman commenced to misbehave. He gambled that he would not have to return to Alabama and face the homefolks.

At that point, *The Advertiser* ceased to be Sparkman's admirer and well-wisher.

But none of that is the point. Sparkman is denying upon his honor that his opposition to federal civil rights legislation has never wavered.

Despite the record, Sparkman now says, "I never deviated." Is he telling the truth?

The Advertiser has repeatedly printed his statements in the '52 campaign. Does anybody think for a moment he would make those statements again now that he is seeking only the votes of Alabamians?

The Advertiser has been so solidly backed by the record that it made an offer unique in this campaign. We did, and do, offer prominent space on this page for *The Decatur Daily* and *The Anniston Star*, two Sparkman supporters, to refute, item by item, the civil rights statements of the 1952 Sparkman.

What more can we do than open up our own columns to the opposition?

Neither paper has accepted the challenge. The offer is still good.

The issue with us is not the race issue. The issue is the reliability of Sparkman's political character. If he flopped on civil rights when tempted, how can anyone say what he will do in the future about TVA, social security, tidelands oil, Taft-Hartley, Hawaiian statehood or any issue?

Accordingly, we are now making another offer and leave it to our readers whether it is fair.

On Thursday, Sparkman will be here to address the Montgomery Exchange Club. On Thursday morning we are carrying an encyclopedia of Sparkman's civil rights statements in 1952. We have unearthed new ones from radio transcripts and other sources.

These we will print Thursday morning. Let Sparkman explain these to the satisfaction of the Exchange Club. It is a good place and a good time.

Alabama should not reward deceit with a seat in the United States Senate.

We will provide the record.

Let Sparkman provide the explanation.

Alabama is all ears.